قاموس ألفاظ

القرآن الكريم

عربي - إنجليزي

الدكتور
عبد الله عباس الندوي

مؤسسة
إقرأ الثقافية العالمية

قاموس ألفاظ القرآن الكريم

عربي - إنجليزي

الطبعة الاولى - جدة
١٤٠٣هـ - ١٩٨٣م
الطبعة الثانية - شيكاغو
١٩٨٦

مؤسسة إقراء الثقافية العالمية
شيكاغو

قاموس ألفاظ القرآن الكريم

عربي - إنجليزي

حسب الترتيب الجذري والسياق المعنوي
مع إيضاحات صرفية ونحوية وتفاصيل ميسرة
عن الأماكن والأعلام

تأليف
الدكتور عبد الله عباس الندوي
عضو هيئة التدريس بمعهد اللغة العربية
جامعة أم القرى - مكة المكرمة

مؤسسة إقراء

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ

سورة القمر الآيات ١٧ ، ٢٢ ، ٣٢ ، ٤٠

INDEED WE MADE THIS QUR'AN EASY TO BEAR IN MIND - WHO, THEN, IS WILLING TO TAKE IT TO HEAR?. 54:17

مقدمة

الحمد لله رب العالمين وسلام الله على رسوله الأمين سيدنا محمد وآله وصحبه أجمعين وبعد،

فهذا قاموس لألفاظ القرآن الكريم باللغة الأنجليزية وضع على الترتيب الجذري فيه شرح للكلمات الواردة في القرآن الكريم من حيث معناها وسياقها في الآيات وأشارات ترمز الى ضع كل كلمة من ناحية الاشتقاق وموقعها من الرفع. والنصب والجر، كما يوجد فيه بعض التفاصيل من دون تطويل عن الأنبياء السابقين الذين ورد ذكرهم فيه والأماكن التي أشار اليها القرآن العظيم.

ويأمل المؤلف ان يستفيد من هذا القاموس المسلمون الذين ينطقون بالأنجليزية ومن عداهم ممن يتعلّمونها بأعتبارها لغة دولية وهم ينتمون الى مختلف الجنسيات وينطقون بشتى اللغات ولا يمكن الأتصال بهم وتقريبهم الى لغة القرآن الكريم إلا بواسطة لغة دولية أو شبه دولية مثل الأنجليزية.

والحافز الى وضع هذا القاموس عدة أمور:

أولا:

أني لمست رغبة ملحة في قلوب كثير من المسلمين في الشرق والغرب الى تفهم معاني كتاب الله العظيم فهما مباشرا بدون وسائط الترجمات وقد وفق الله لأجلهم بعض عباده الى أنتهاج منهج خاص لتعليم مبادىء اللغة العربية وكان ذلك المنهج مبنيا على تركيز القوة الواعية لتلقي اللغات الأجنبية على آيات القرآن الكريم لتكون هذه القوة أكثر أئتلافا

بالنسق القرآني من أول خطوة تخطوها نحو تعلم اللغة العربية.

وهذا المنهج يتمثل في كتاب (تَعَلَّم لغة القرآن الكريم) الذي أخرجته دار الشروق عام ١٤٠٠هـ فالذين تعلموا مبادىء اللغة بواسطة هذا الكتاب وألفوا النسق القرآني في تركيب الجمل وماهية الكلمات كانوا في حاجة الى معرفة معاني المفردات القرآنية من ناحيتي المبني والسياق.

ثانيا:

أنه لا يوجد قاموس عربي - أنجليزي لألفاظ القرآن الكريم يرجع اليه المؤلفون والباحثون ألا كتابا وضعه المستشرق **John Penrice** في عام ١٨٧٢م أي قبل أكثر من قرن وهو قاموس مختصر لا يخلو من الأخطاء والطعنات الخفية في الأسلام وعقائد المسلمين ومصادره ثانوية مما ألفه أسلافه المستشرقون الذين نفثوا فيها سموم أحقادهم والتواء أفكارهم فجاءت غير مبرأة من الخطأ والأنحراف.

أما النهج الذي أتبعه مؤلف هذا القاموس فهو أنه ألزم نفسه أبان تأليفه مراجعة التفاسير المتفق على صحتها مثل الطبري والكشاف للزمخشري وابن كثير والقرطبي ثم البحث عن معانيها في معاجم اللغة العربية مثل لسان العرب لابن منظور والمفردات في غريب القرآن للعلامة أبي القاسم الحسين بن محمد المعروف بالراغب الأصفهاني (٥٠٢م).

وفي بعض الأحيان راجع أقرب الموارد لسعيد الخوري حيث أنه معجم وسيط لا بأس من مراجعته مع التحفظ وبدون الأتكال عليه وحده ومعجم ألفاظ القرآن الكريم تأليف لجنة من أعضاء المجمع اللغوي بالقاهرة وبعد الاقتناع من صحة معنى الكلمات القرآنية بالعربية راجع المؤلف الترجمات المختلفة لمعاني القرآن الكريم مما كتبه المسلمون وغيرهم وعرض الكلمات المختارة منهم لترجمة اللفظ العربي القرآني على قاموس لين **Lane** الشهير وقاموس **Funk & Waknall** فأختار التعبير الأنجليزي

الذي وجده في رأيه مطابقاً للكلمة القرآنية وبالأصح التعبير الذي وجده أقرب الى المدلول المعنوي لكلمة وردت في القرآن الكريم.

وجعل مدخل المادة الكلمة التي وردت في القرآن في هيئتها الأصلية مجردة من الضمائر مشفوعة بالرموز المشيرة الى صيغة هذا اللفظ من ناحية الاشتقاق ومكانها في الآية منصوبا أو مجرورا أو مجزوما (لم يلتزم بالأشارة الى المرفوع منه نظرا الى تكرره وكونه أصلا الا عندما أقتضت الحاجة ليفرق الطالب بين المنصوب من اللفظ والمرفوع منه).

وأكتفى ببيان معنى واحد لكلمة واحدة أذا وردت في موضع واحد في القرآن أو وردت في عدة مواضع ولكنها تفيد معنى واحد في كل سياق فلم يدعم الشرح بمثال من الآيات ولكنه أذا ورد اللفظ الواحد في سياقات مختلفة مما حمل المترجمين على أن يختاروا تعابير مختلفة للدلالة على المعنى فذكرت الآيات مترجمة ومرقمة.

ويعلم مؤلف هذا القاموس أن كثيراً من أهل الزيغ والهوى وأصحاب العقائد المنافية لعقيدة السلف الصالح وعقيدة التوحيد شرحوا المفردات القرآنية بما تتفق ونظرياتهم الشاذة فكان على حذر منهم ولهذا فقد تحرى وبحث قبل أثبات معنى من معاني المفردات القرآنية ما أستطاع الى ذلك سبيلا ودفعه تحريه الى مراجعة سماحة العلامة الشيخ عبد العزيز بن عبد الله بن باز للاستفادة من سعة علمه في شرح بعض الكلمات من هذا القبيل فكان حفظه الله خير عون له في إيضاح المهمات من معاني الكلمات.

وأعددت ملخصين في آخر الكتاب أولها للكلمات التي يحار فيه الطالب الذي لا يعرف قواعد الأشتقاق ولا يعرف الأصل الثلاثي للكلمة فيعجز عن معرفة مكانها في القاموس مثل الكلمات المبدوءة بحروف المضارع الأربعة والكلمات المبدوءة بلام التوكيد وميم الفاعل

والمفعول في أبواب المزيد فيه، والملحق الثاني هو دليل شامل لكلمات القرآن ومواضع ورودها فيه مشيراً اليها برقمي السورة والآية.

وأنني أذ أتقدم بهذا المعجم لمعاني ألفاظ القرآن الكريم فأنه يهمني أن أعلن لأخواني السادة العلماء وجمهرة المثقفين المخلصين أستعدادي لتلقي أي تعقيب علمي مفيدا أو نقد فكري هادف بناء يعين على أتقان العمل في هذا المعجم وإيصاله الى مرتبة عالية في الشكل والمضمون حاضرا ومستقبلا فلست منزها من الأخطاء والعصمة لله وحده.

ويطيب لي أن أتوجه بالشكر والعرفان بالجميل إلى المربي الكبير الأستاذ السيد محسن أحمد باروم الذي تولى إخراج هذا القاموس على نفقة دار الشروق كما أشكر مؤسسة إقرأ الثقافية العالمية شيكاغو لطباعته الثانية، مع العلم أن كتب المراجع والمعجمات بطيئة الدوران وقليلة الربح ولكنه أراد بنشر هذا العمل العلمي وجه الله ورضاه وخدمة دينه وكتابه الخالد والله المسؤول أن يتولى جزاءه.

كما يسعدني أن أشكر المجمع العلمي الاسلامي في مدينة لكناو بالهند (الذي يرأسه سماحة مولانا السيد أبي الحسن علي الحسني الندوي حفظه الله) حيث تم في مطابعه تنضيد الحروف الانجليزية ونظائرها العربية.

كما أنني مدين لفضل أخي في الله الاستاذ الفاضل محمد الرابع الحسني أمين عام المجمع والأستاذ الكاتب محي الدين مستشار المجمع لجهوده الكبيرة التي بذلها في تصحيح المسودات وتطبيق البروفات وشاركه في هذا العمل الشاق نجله العزيز السيد معين الدين.

كما يشكر المؤلف كل من ساعده في أكمال هذا العمل ويخص بالذكر منهم الأستاذ وقار عظيم الندوي والأخوة الأعزاء نسيم أختر والسيد محمد عزيز الندوي الأندوري والأبن فياض حفيظ الرحمن والأبن طه عبد الله الندوي.

تقبل الله مني ومنهم هذا العمل المبارك أن شاء الله وأجزل الخير للجميع والحمد لله الذي بنعمته تتم الصالحات وآخر دعوانا أن الحمد لله رب العالمين.

كتبه العاجز الفقير الى رحمة ربه

الدكتور عبدالله عباس الندوي

معهد اللغة العربية ـ جامعة أم القرى

مكة المكرمة / ١٤٠٣/٢/١٦هـ.

Abbreviations

Acc. Accusative case : in which a noun receives an additional (ألف) *alif* marked with *tanween* e.g. كِتَابٌ *kitabun* 'a book' becomes كِتَابًا *kitaban* or just a *fatha* in case the noun is prefixed by an article ألْ . Also a verb of " المُضَارِع imperfect" is marked with *fatha* that is a sign of suojunctive case. Thus يَفْعَلُ becomes يَفْعَلَ indicating a particle preceeding it, such as : أَنْ ، لَنْ ، كَيْ ، إِنْ ،

Act. Pic. Active participle : on the measure of فَاعِلٌ or its extended form indicating feminine, dual and plural i.e. numbers and genders.

Act. 2 Pic. Active participle : on the measure of فَعِيلٌ that denotes a stable meaning of the root such as كَرِيمٌ one who Possess the description of (كَرَمٌ)'generosity' as permanent and inseparable nature of his personality. Sometimes this form gives the meaning of Passive participle as : شَهِيدٌ instead of مَشْهُودٌ

Adj. Adjective : Arabic has no special form for adjective as English does. A simple noun from active participle or passive participle can be used as adjective.

Ap-der Active participle from one of the derived stems, such as : مُكْرِمٌ from iv, مُكَرِّمٌ from ii and مُجْتَنِبٌ from viii etc.

Assim. Assimilation : The verb consists of a duplicated radical as :شَدَّ that is شَدَدَ

Card. Cardinal Number

Comp. Compound words : This word is compound by a noun and a verb followed by a pronominal such as in أَبِىْ "my father", that is أ ب+ى or اتَّقُوْنِ comprising اتَّقُوا+نِي 'be fearful of me'. Some time نِي 'an 1st. P. objective pronoun' is shortend to نِ i.e. the final ى is dropped.

D. Pron. Demonstrative pronoun.

C/R Contents requirements : Due to the contents the word choosen for translation in English, though the actual meaning differ from it, as shown in the root form (or) the form of the verb is of perfect but it meant future tense and vice versa.

EL Emphatic with *lam* : There is a prefixed " ل -*Lam*" to the imperfect subjunctive that means "in order to" as لِيَذْهَبَ بِهٖ "in order to take it", when it is placed before a passive imperfect it means 'let-do as لِيَذْهَبْ ' 'let him go' or 'he may go'.

Elative The form of Elative ' أَفْعَلُ التَّفْضِيْل ' e.g. أَهْدٰى 'more righteous than' . .

Elative-W The form of elative denoting wonder, surprise and excess as مَا أَحْسَنَهٗ 'how good is he !'

Emp. 'Emphatic' there is a duplicated *nun* نّ suffixed, to emphasize the meaning of the root e.g. يَذْهَبَنّ 'he surely will go'.

Epl. There are a duplicated *nun* نّ as in Emp above, suffixed and a " لَ *la*" prefixed to show the surety of the action denoted by the root form e.g. لَيَقْتُلَنّ 'he surely shall kill'.

F/fem.	Feminine : learner should note that in Arabic where a feminine singular verb precedes the subject of the sentence it does not necessarily mean that the subject is a feminine. Often a plural, receives the initiative verb of feminine singular as دَخَلَتْ أُمَّةٌ 'A community has entered', قَالَتِ الْأَعْرَابُ 'The bedouin told'.
F.D.	Final dropped : The *nun* ن of plural and dual is dropped, thus يَفْعَلُوْنَ , يَفْعَلَانِ becomes يَفْعَلَا and يَفْعَلُوْا respectively. That indicates that the verb has been preceded by conditional particle such as إن ، أنْ or negative لَنْ , or cause stating كَيْ etc.
Gen.	Genative : The word has occured in genative.
H.V.	Hamzated : This verb consists of a *hamza* in its original triliteral root, thus modified form of this verb has different shape than usual ones.
id.	idiom.
Imperf.	Imperfect tense المضارع
Interj.	Interjection.
Intrans.	Intransitive.
Ints.	Intensive : Forms of noun known as إِسْمُ الْمُبَالَغَةِ such as عَلَّامٌ 'well known' etc.
Juss.	Jussiv : Imperfect tense having *sukun* on the final letter due to negative لَمْ or being a part of conditional Phrase, or due to dropping the final letter that happens in a weak letter. Also, in case of a weak verb the final radical ا / و / ى is dropped.
L.C.	The " ل -*lam*" of conditional phrase جَوَابُ الشَّرْطِ 'Apodosis' is prefixed.
lit.	The literal meaning of this word is...
M/m/masc.	Masculine.

Meta.	Metaphore, figurative expression.
n.p.	Plural noun.
N-int.	Noun for instrument إِسْمُ الآلَةِ
N-P.T.	Noun for place or time إِسْمُ الزَّمَانِ وَ الْمَكَانِ
n	The noun.
N.D.	*nun* dropped : The final *nun* « ن » of dual or plural form is dropped due to *idafa* (Genative case) such as مُسْلِمَا قَرْيَةٍ 'two muslims of the town', or مُسْلِمِيْ قَرْيَةٍ 'muslims of the town'.
Neg.	Negative.
Nom/-	Nominative case : this sign used only where an accusative has occured to show contrasting form as مُسْلِمُوْنَ in comparison to مُسْلِمِيْنَ which is in accusative case.
Opp.	Opposite : as أَبْيَضُ 'White' of أَسْوَدُ 'Black'.
P	Person as : *1st. P, 2nd. P, 3rd. P.*
P.B.	Broken plural : as the plural of رَاكِعٌ 'bower' is رُكَّعٌ
P.S.	Plural solid : as active participle : Plural of رَاكِعٌ is رَاكِعُوْنَ
Pact-Pic	Passive participle (الْمَفْعُوْلُ) on the measure of مَكْتُوْبٌ 'written', مَحْمُوْدٌ 'praised'.
Perate	Imparative : Stands for command or order الأَمْرُ Prefered to imperative as it does not signify the correct sense of الأَمْرُ
Perf	Perfect tense (الْمَاضِيْ)
PIP	Passive imperfect tense الْمُضَارِعُ الْمَجْهُوْلُ
Pis. Pic.	Passive Participle from one of the derived stems as مُحَمَّدٌ 'praised one', or مُكَرَّمٌ 'respected one'.

Plu.	Plural
PP	Passive Perfect الْمَاضِي الْمَجْهُوْل
PROP-N	Proper noun
Quad.	Quadrilateral, having four radicals الرُّبَاعِي
R-adj.	Relative adjective.
RF	Root-form : means that the derived form has the same meaning as its triliteral root.
R. pron.	Relative pronoun.
Sing.	Singular.
SS	Something or someone.
Trans.	Transitive.
V.D.	Vowel dropped : a vowel of the radical is dropped as يَكُنْ from يَكُوْنُ
V.N.	Verbal noun إِسْمُ الْمَصْدَر
W.V.	Weak verb : the original triliteral root has one or more than one of a weak letter i.e., ا / ى / و *wav*, *alif*, and *ya* this effects the stems and derived form in their shapes, and makes the different from usual forms.
<	Derived to
>	Derived from : also to show the مَاضِي imperfect الْمُضَارِع and verbal noun الْمَصْدَر of the word occured in the H.Q.
>>	While in the H.Q. only its derived form has occured, its literal form is given for convenience of the reader to know the original meaning.
~	*he*, *she*, *it* (i.e. what ever the subject suit the sentence is to be understood the word before which ~ occurs. In case of feminine ~ may refer to the plural subject as 'they'.

Derived Forms of the Triliteral Verb

The simple or root form of the verb is called الفِعْلُ المُجَرَّدُ (the 'stripped' or 'naked' verb), while the derived forms are said to be مَزِيد 'increased'. Derived forms are made by adding letters before or between the three radicals. Thus كَتَبَ means 'to write'; كَاتَبَ "to write to", 'correspond with'; and تَكَاتَبَ "to write to each other", "to correspond with each other"; قَتَلَ means "to kill"; قَتَّلَ "to massacre". كَسَرَ "To break" *trans.*; تَكَسَّرَ and اِنْكَسَرَ "to be broken", "to break" *intrans.*

(Perfect 3rd P. sing. m)

Form No. II — فَعَّلَ *fa-ع ع-ala*
(e.g. عَلِمَ "to know"; عَلَّمَ "to teach")

Form No. III — فَاعَلَ *fa-ع-ala*
(e.g. كَتَبَ "to write"; كَاتَبَ "to write to")

Form No. IV — أَفْعَلَ *Af-ع-ala*
(e.g. عَلِمَ 'to know', أَعْلَمَ 'to inform')

Form No. V — تَفَعَّلَ *Tafa-ع ع-ala*
(e.g. كَسَرَ 'to break'; تَكَسَّرَ 'to be broken')

Form No. VI — تَفَاعَلَ *tafa-ع-ala*
(e.g. تَكَاتَبَ 'to write to one another')

Form No. VII — اِنْفَعَلَ *infa-ع-ala*
(e.g. اِنْكَسَرَ 'to get broken') *intrans.*

Form No. VIII	اِفْتَعَلَ *ifta-ع-ala* (e.g. نَفَعَ 'to profit', 'benefit' *trans*; اِنْتَفَعَ بِهٖ 'to profit by')
Form No. IX	اِفْعَلَّ *if-ع-alla* (e.g. اِحْمَرَّ 'to become red')
Form No. X	اِسْتَفْعَلَ *Istaf-ع-ala* (e.g. حَسَنَ "to be good"; اِسْتَحْسَنَ "to think good", "admire")
Form No. XI	اِفْعَالَّ *if-ع-alla* (e.g. اِدْهَامَّ "became dark green with foilage".

Proper Names

Instead of Biblical transliteration of the proper names, the Arabic forms have been adopted throughout in this dictionery.

Readers will also notice a change in spelling of such names as 'Mecca' should be written 'Makkah'; 'Medina' should be written 'Madina' and so on.

The following list shows the Arabic names and their Biblical equivalents :

ARABIC	BIBLICAL	ARABIC	BIBLICAL
Adam	Adam	Qarun	Koran
Al-Yasha	Elisha	Saba	Sheba
Ayyub	Job	Sulaiman	Solomon
Babil	Babel	Talut	Saul
Dawud	David	Taurat	Torah
Esa	Jesus	Uzair	Ezra
Fir'won	Pharaoh	Yajuj	Gog
Harun	Aaron	Ya'qub	Jacob
Ibrahim	Abraham	Yahudi	Jew
Imran	Amran	Yahya	John
Ilyas	Elias	Yunus	Jonah
Injil	Gospel	Zakariyya	Zacharias
Ishaq	Issac		
Ismail	Ishmael		
Jalut	Goliath		
Jibril	Gabriel		
Lut	Lot		
Misr	Egypt		
Majuj	Magog		
Maryam	Mary		
Mikal	Michael		
Musa	Moses		
Nuh	Noah		

VOCABULARY OF THE HOLY QURAN

REFERNCES

Besides the text of the Holy Quran and a concise Quranic concordance arrenged by Faizullahal Hasany Printed at Bairut In 1323 H., The following works have been under consultation; few of them are referred to by their famous author's names or their full titles; the most frequently referred works are abbreviated.

A - ARABIC:

أبن تيميه: الامام تقي الدين أحمد م٢٧٦ هـ.
مجموعة تفسير شيخ الإسلام ابن تيمية ورتبها وتولى نشرها عبد الصمد شرف الدين بومباي (الهند) ١٣٧٤ هـ.

أبن عقيل: علي بن عقيل شرح أبن عقيل على الفية ابن مالك تحقيق محمد محيي الدين بن عبد الحميد، بيروت ١٣٩٤ هـ.

أبن جرير: المفسر أبو جعفر محمد الطبري م ٣١٠ هـ جامع البيان في تفسير القرآن، الحلبي، مصر ١٣٤٥ هـ.

أبن القيم: الأمام عبد الله محمد ابن القيم الجوزية م٧٥١ هـ التفسير القيم، جمعه وحققه العلامة محمد أويس الندوي.

أبن قتيبة: ابو محمد عبد الله بن مسلم م٢٧٦ هـ تأويل مشكل القرآن - دار التراث - القاهرة ١٣٩٣ هـ.

أبن كثير: المفسر أسماعيل بن كثير الدمشقي م٧٧٤ هـ، تفسير القرآن

العظيم، بيروت (أفست) ١٩٧٥ م.
أبن منظور: أبو الفضل محمد ابن‌مكرم،لسان العرب بيروت ١٩٦٥ م.
الأفغاني: الأستاذ سعيد مذكرات في قواعد اللغة العربية دمشق ١٣٧٦ هـ.
البغوي: الحسين بن مسعود الفراء م٦١٦ هـ ، معالم التنزيل الحلبي - مصر ١٣٢٦ هـ.
البيغاوي: نصير الدين عبدالله بن محمد م٦٨٥ هـ.
أنوار التنزيل وأسرار التأويل، مصر ١٣٥٥ هـ.
ترزي: فؤاد خيا، الأشتقاق بيروت (عام الطبع غير مذكور).
الراغب: أبو القاسم الحسين بن محمد المعروف بالراغب الأصفهاني المفردات في غريب القرآن - الحلبي مصر ١٣٨١ هـ.
الزمخشري: المفسر أبو القاسم جار الله محمود بن عمر م٥٣٨ هـ.
١ - الكشاف عن حقائق التنزيل بيروت ١٣٨٥ هـ.
٢ - أساس البلاغة بيروت ١٣٨٥ هـ.
السيوطي: العلامة عبد الرحمن جلال الدين م٩١١ هـ .
١ - الأتقان في علوم القرآن مصر.
٢ - معترك الأقران في أعجاز القرآن.
٣ - المزهر في علوم اللغة وأنواعها.
سعيد: سعيد الخوري أقرب الموارد بيروت (عام الطبع غير مذكور).
شاهين: توفيق محمد شاهين المشترك اللغوي نظرية وتطبيقا، مكتبة وهبه، القاهرة ١٤٠٠ هـ.
عبد الباقي: محمد فؤاد عبد الباقي معجم غريب القرآن مستخرجا من صحيح البخاري، مصر ١٩٥٠ م.
العبكري: الحسين بن عبدالله م٦١٦ هـ أملاء ما منّ به الرحمن من

وجوه الأعراب والقراءات في جمع القرآن - الحلبي - مصر ١٣٨٠ هـ.

الفراء: أبو زكريا محي الدين بن زياد الفراء معاني القرآن بيروت ١٩٨٠ م.

المجمع: مجمع اللغة العربية - القاهرة معجم ألفاظ القرآن الكريم القاهرة (عام الطبع غير مذكور).

المغنى: جمال الدين بن هشام الأنصاري مغنى اللبيب الحلبي - القاهرة.

موسى: محمد أبو موسى خصائص التراكيب دراسة تحليلية لمسائل البيان - القاهرة ١٤٠٠ هـ.

B - ENGLISH:

AY. Abdullah Yusaf Ali; The Holy Qur'an text translation & commentary, Bairut, 1968.

ARBE. A. J. Arbery; The Koran interperated London, 1975. (With text).

ASD. Mohammad Asad, the Message of the Quran, Gibralter, 1980.

CR. R. Carlile; The Holy Koran (translated) New York, 1950.

FUNK. Funk & Wagnalls; standard Dictionary international edition, N. York, 1964.

HANS. Hans Werh, A Dictionary of modern written Arabic, Bairut, 1947.

JID. Abdul Majid Daryabadi, Holy Quran with translation and commentary. Karachi, 1971.

LL. William Edward Lane, Arabic English Lexicon, London, 1963 - 93.

MA. Mohammad Ali (of Qadiani faith) translation of the holy Quran. London, 1951.

PIE. Mohammad Marmaduke Picthal, The Meaning of the Glorious Quran, London, 1950.

PENRIE. John Penrice, Dictionary & Glossary of the Koran, New York, 1971.

RODWELL. J. M. Rodwell, Koran (translation) London, 1950.

SALE. George Sale, The Koran translated, New York, 1964.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

كتاب الألف (الهمزة)

أ ★ ★ ★

أ — an interrogative article (1) placed before a verb

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ..... ؟

Did you hold the giving of drink to the pilgrims and .....? (9;19)

or before a preposition as :

أَفِي اللهِ شَكٌّ ؟

Is there any doubt in Allah ? (14:10)

or before a pronoun as :

ءَأَنْتَ قُلْتَ ؟

didst thou say ? (5:116)

or before another particle or a letter of the conjunction such as : إنّ ، لم ، و *or* ف

أَإِنَّكَ — art thou verily

or

(written as أَئِنَّكَ)

أَلَمْ تَرَ ؟

Didst thou not see ? (105:1)

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا

Behold they not that we visit the land diminishing it. (13:41)

أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللهِ

Bethink ye then those whom ye call upon beside Allah. (39:38)

To introduce an alterna- (2) tive question, the second alternative starts with أَمْ as :

قُلْ أَذٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ

Say Thou : Is that better or Garden of Abidance ? (25:15)

To denote a dubitative (3) sense 'Whether'

ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ

Wheather Thou warnest them or warnest them not. (2:6)

أ ب ★ ★

الأَبُ father (*n.*)
declined with letters as

أَبُو *nom.*

أَبَا *acc.*

أَبِي *gen.*

The word in sigular signifies father in the sense of blood relationship as

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

Mohammad was not father of any one of your men. [33:40]

meanwhile the singular denoates the meaning of plural from. and is used for forefather in spiritual sense.

مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ

The creed of your forefather Ibrahim. [22:78]

Zamakhshari observes ;

هُوَ أَبُو رَسُولِ اللهِ ﷺ فَكَانَ أَبًا لِأُمَّتِهِ

لِأَنَّ أُمَّةَ الرَّسُولِ فِي حُكْمِ أَوْلَادِهِ

Ibrahim was forefather of the Messenger of Allah. Thus he became father of his community; as the Messenger's community is as good for him as his descendents.

أَبَوَانِ / أَبَوَيْنِ parents (*n. dual.*)

وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

And for his parents each of them shall have one sixth. [4:11]

الآبَاءُ fathers (physically)(1) (*n. p.*)

وَلَا تَنكِحُوا مَا نَكَحَ آبَاؤُكُم

And do not marry women whom your fathers previously married. [4:22]

forefathers (2)

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ

Or lest you say; it was but our forefathers who associated afore. [7:173]

According to Raghib the word آباء includes, besides fathers, forefathers, paternal uncles, teachers of the old, spiritual leaders etc.

أ ب ب ★

أَبًّا *grass* (*n.*) *acc.*

أ ب د ★

أَبَدًا forever (1) *(adj.)*

مَاكِثِينَ فِيهِ أَبَدًا

Staying in it for ever. [18:3]

(2) never

إِنَّا لَن نَّدْخُلَهَا أَبَدًا

We will never enter it. [5:24]

أَبَقَ <~fled *(perf. 3 p. m. sing.)*

أَبَقَ يَأْبِقُ أَبْقًا to run away, escape (as a slave)

★	★	★	★

أَبَارِيقُ bowls *(n. plu. of* إِبْرِيقٌ)

أ ب ك ★

أَبْكَارٌ *see* ب ك ر

أ ب ل ★

الْإِبِلُ camel *(n.)*

أَبَابِيلُ a flying creature *(n.)*

إِبْنٌ / إِبْنُ *see (n.)* ب ن و

أ ب ى ★

أَبِي (Comp. أب + ى)
my father

يَا أَبَتِ (Comp. أب + ت)
O my father

أَبَى *(perf. 3 p.m. sing.)*
<~refused

أَبَى يَأْبَى إِبَاءً to refuse, reject

أَبَوْا *(perf. 3 p. m. plu.)*
they refused

أَبَيْنَ *(perf. 3 p. f. plu.)*
they (*f*) refused

يَأْبَى *(imperf. 3 p.m. sing.)*
~refuses

يَأْبَ *(imperf. 3 p.m. sing)*
~refuses
(with a N particle)

وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ
Let not the scribe refuse to write. (2:282)

تَأْبَى *(imperf. 3 p.f. sing.)*
~refuses

أ ت ى ★

أَتَى *(perf. 3 p. m. sing.)*
<~came,

أَتَى يَأْتِي إِتْيَانًا to come, arrive,

أَتَى (ب) ~brought, gave,

إِتْيَانًا (ب) to bring, present

أَتَتْ ~ came *(perf 3 p. f. sing.)*

أَتَيَا *(perf. 3 p.f. dual)*
they (twain) came

أَتَيْنَ *(perf. 3 p. f. plu.)*
they (*f*) came

أَتَيْنَا we came *(perf. Ist p. plu.)*

يَأْتِي (*imperf. 3 p.m. sing.*)
he comes

تَأْتِي / تَأْتِ (*imperf. 2 p.m. sing.*) *acc.*
thou come

يَأْتُونَ they come (*imperf. 3 p.m. plu.*)

يَأْتِ (*imperf. 3 p. m. sing.*) *acc.*
he comes

تَأْتُوا / تَأْتُونَ (*imperf. 2 p.m. plu.*) *acc.*
you come

نَأْتِ / نَأْتِي (*imperf. Ist p.plu.*) *acc.*
we come

إِئْتِ come! bring! (*perate m. sing.*)

إِئْتِيَا (*perate m. dual*)
(you twain) come !

إِئْتُوا (*perate m. plu.*)
(you all) come !

آتَى يُؤْتِي إِيتَاءً iv to bring,
to give

آتَى (*perf. 3 p.m. sing.*) *iv*

<~brought, gave,

يُؤْتِي (*imperf. 3 p.m. sing.*) *iv*
~gives

تُؤْتِي (*imperf. 2 p.m. sing.*) *iv*
thou give

يُؤْتُونَ (*imperf. 3 p.m. plu.*) *iv*
they give

يُؤْتِينَ (*imperf. 3 p. f. plu.*) *iv*
they (*f*) give

آتِ give, pay (*perate m. sing.*)*iv*

أُوتِيَ (*pp. 3 p. m. sing.*) *iv*
he was given

أُوتُوا (*pp. 3 p.m. plu.*) *iv*
they were given

أُوتِيتَ (*pp. 2 p. m. sing.*) *iv*
thou was given

أُوتِيتُمْ (*pp. 2 p. m. plu.*) *iv*
you were given

أُوتِينَا (*pp. 1st p. sing.*) *iv*
we were given

يُؤْتَ (*pip. 3 p.m. sing.*) *iv*
he is (or will be) given

يُؤْتَوْنَ (*pip. 3 .m. lu.*) *iv*
they are (or will be) given

أُوتَ (*pip. 1st p. sing.*) *i*
I am given

الْمُؤْتُونَ (*ap-der.>iv m. plu.*)
the givers

مَأْتِيًّا (*pis. pic. m. sing./used for ap-der*) *acc.*

comer certainly
that is to be fulfilled

أ ث ث ★

أَثَاثًا / أَثَاثٌ household, (*n*) *acc.*
goods,

أ ث ر ★

أَثَرْنَ (*perf. 3 p.f. plu.*)
<they (*f*) raised

to transmit, to raise أَثَرَ يَأْثُرُ أَثْرًا (ن)

آثَرَ preferred (*perf. 3 p.m. sing.*) iv

آثَرَ يُؤْثِرُ إِيثَارًا to prefer

يُؤْثِرُونَ (*imperf. 3 p.m. plu.*) iv
they prefer

تُؤْثِرُونَ (*imperf. 2 p.m. plu.*) iv
you prefer

نُؤْثِرُ (*imperf. Ist p. plu.*)
~we prefer

لَنْ نُؤْثِرَكَ

We shall never prefer thee." [20 : 72]

يُؤْثَرُ (*pip. 3 p.m. sing.*)
~transmitted

فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ

Then he said ; naught is this but magic transmitted (i.e. transmitted from the writings of the former generations). [74:24]

أَثَرٌ ~footstep (1) (*n*)

فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ

So I took a handful from the footstep of the messenger. [20 : 96]

~effect (2)

سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

Mark of them is on their faces from the effect of prostration. [48 : 29]

آثَارٌ effects (1) (*n.p.*)

فَانْظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ

Look, then, at the effects of Allah's mercy. [30 : 50]

traces (2)

كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا

They were mightier than thee in strength and in the traces (which they have left of their power and glory). [40 : 21]

footsteps, after (3)

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ

Haply thou art going to kill theyself over their footsteps. [18 : 6]

أَثَارَةٌ trace (4)

ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَٰذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ

Bring me a book before this or some trace of knowledge. [46 : 4]

أ ث ل ★

أَثْلٌ Temarisk (*n*)

أ ث م ★

إِثْمٌ sin (n.) > أَثِمَ يَأْثَمُ إِثْمًا وَ مَأْثَمًا
to commit a sin or crime

أَثَامٌ the requital or recompence of إِثْمٌ (n.)

آثِمٌ sinful (act. pic. m. plu.)

آثِمِينَ (act. pic. m. plu.) acc. sinful persons

أَثِيمٌ sinful person (act. 2 pic.)

تَأْثِيمٌ a sin, a lie (v. n. > ii)

أ ج ج ★

أُجَاجٌ bitter (n. adj.)

أ ج ر ★

تَأْجُرَ (imperf. 2 p.m. sing.)
< thou hires
أَجَرَ يَأْجُرُ أَجْرًا (ن)
to hire ; employ

اسْتَأْجَرْتَ (perf. 2 p.m. sing.) x
thou hast hired

إِسْتَأْجِرْ hire ! (perate m. sing.) x

يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ

O my father ! hire him, for the best that thou can hire is strong and trustworthy one. [28 : 26]

أَجْرٌ reward ; hire (n.)

أُجُورٌ rewards ; hires (1) (n.p.)

وَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ

And as for those who believed and worked righteous works, he shall repay them their hires. [3 : 57]

dowers (2)

فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً

So give them their dowers stipulated. [4 : 24]

أ ج ل ★

أَجْلٌ reason (particle)

مِنْ أَجْلِ ذَٰلِكَ

because of that (5 : 32)

أَجَلٌ (an appointed) term (n)

وَلِكُلِّ أُمَّةٍ أَجَلٌ

And for every community there is (an appointed) term (i.e. in the divine plan). [7 : 34]

two terms *(dual n.)* الْأَجَلَيْنِ

أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ

Whichsoever of the two terms I fulfilled it shall be no harshness to me. [28 : 28]

<thou *(perf. 2 p.m. sing.)* hast appointed. أَجَّلْتَ

to fix a term أَجَّلَ يُؤَجِّلُ تَأْجِيلًا

وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا

And we have reached the term which thou hast appointed for us. [6 : 128]

(pp. 3 p.f. sing.) أُجِّلَتْ
~is timed, appointed, has been fixed

لِأَيِّ يَوْمٍ أُجِّلَتْ

For what day is it timed? [77 : 12]

fixed term *(pis-pic)* مُؤَجَّلٌ

كِتَابًا مُؤَجَّلًا

A recorded term. [3 : 145]

أ ح د ★

one *(m)* *(cordinal num.)* أَحَدٌ

one *(f)* إِحْدَى

أ خ ذ ★

(perf. p.m. sing.) أَخَذَ
<~took, put.

أَخَذَ يَأْخُذُ أَخْذاً وَ مَأْخَذاً (ن)
to take, put, catch

(perf. 3 p.f. sing.) أَخَذَتْ
she took, put

they took *(perf. 3 p.f. plu.)* أَخَذْنَ

you took *(perf. 2 p.m. plu.)* أَخَذْتُمْ

we took *(perf. Ist p. plu.)* أَخَذْنَا

(imperf. 3 p.m. sing.) يَأْخُذُ
~will take

(imperf. 2 p.m. sing.) تَأْخُذُ
thou shall take

(imperf. 3 p.m.plu.) يَأْخُذُونَ
they will take

(imperf. 3 p.m. plu) acc. يَأْخُذُوا
they take (or) may they take

nom تَأْخُذُونَ *acc.* تَأْخُذُوا
(imperf. 3 p.m. plu.)
you will take

(thou) take! *(perate m. sing.)* خُذْ

(you) take! *(perate m. plu.)* خُذُوا

~is taken *(pp. 3 p.m. sing.)* أُخِذَ

~is taken, *(pip. 3 p.m. sing.)* يُؤْخَذُ
is being taken, shall be taken,

يَتَّخِذُ *(imperf. 3 p.m. sing.) viii*
~takes (1)

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا

And the dweller of the desert is one who taketh up that which he expecteth as a fine. (9 : 98)

~set up (2)

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا

And of mankind are (some) that set up compeers unto Allah. (2:165)

تَتَّخِذُ *(imperf. 2 p.m. sing.) viii*
thou take

يَتَّخِذُوا *acc./* يَتَّخِذُونَ *nom.*
(imperf. 3 p.m. plu.) viii
they take

تَتَّخِذُوا *acc./* تَتَّخِذُونَ *nom.*
(imperf. 2 p.m. plu.) viii
you take

نَتَّخِذُ *(imperf. Ist. p. plu.) viii*
we adopt, take

إِتَّخِذْ take ! *(perate m. sing.) viii*

إِتَّخِذِى *(perate f. sing.) viii*
(thou *f.*) take !

إِتَّخِذُوا *(perate m. plu.)*
(you) take !

أَخْذ taking, overtaking (1) *(v.n.)*

يُؤَاخِذُ *(imperf. 3 p.m. sing.) iii*
~will call *SS* to account

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

Allah will not call you to account for what is vain in your oaths. [2 : 225]

لَا تُؤَاخِذْ *(perate/neg.) iii*
punish not, reckon not

إِتَّخَذَ *(perf. 3 p.m. sing.) viii*
< ~he has taken

اتَّخَذَ يَتَّخِذُ [اِتِّخَاذ] to adopt, to take

Note : Raghib has mentioned this root in ت ، خ ، ذ others put it in أ ، خ ، ذ

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا

And they said, Allah hath adopted a son (or) Allah hath taken a son. [2 : 116]

اِتَّخَذُوا *(perf. 3 p.m. plu.) viii*
they have taken

اِتَّخَذْتَ *(perf. 2 p.m. sing.) viii*
thou hast taken

اِتَّخَذْتُ *(perf. Ist p. sing.) viii*
I have taken

اِتَّخَذْتُمْ *(perf. 2 p.m. plu.) viii*
you have taken

اِتَّخَذْنَا *(perf. Ist p.m. plu.) viii*
we have taken

مُتَّخِذُ one who takes (ap-der > viii)
SS as possessor of,
certain adjectives (L.L.).

مَا كُنتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

Nor was I one who takes seducers as supporters. [18:51]

مُتَّخِذِي (ap-der. m. plu. n.d.)
takers SS in certain object

وَلَا مُتَّخِذِي أَخْدَانٍ

And not taking (them) as secret concubines. [5:5]

مُتَّخِذَاتٌ (ap-der. f. plu.)
those women who take some one (in friendship for sinful, illegal relationship)

ا خ ر ★

أَخَّرَ (perf. 3 p.m. sing.) ii
~put behind, delayed.

to delay, put behind أَخَّرَ يُؤَخِّرُ تَأْخِيرًا

أَخَّرَتْ (perf. 3 p.f. sing.) ii
(she) put behind, delayed

أَخَّرْنَا (perf. Ist. p. plu.) ii
we put behind, delayed

أَخَّرْتَ (perf 2 p.m. sing.)
thou hast delayed.

أَخَّرْتَنِي thou hast delayed me

وَكَذَٰلِكَ أَخْذُ رَبِّكَ

And such is the overtaking of thy Lord. [11:102]

grip (2)

فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ

Whereof We laid hold of (took) them with grip of (Our) might. [54:42]

أَخْذَةٌ grip (n.)

آخِذٌ (act. pic m. sing.)
one who holds SS with grip

مَا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا

No moving creature is there but He holdeth it by its forelock. [11:56]

آخِذِينَ (act. pic. m. plu.) acc.
those who hold SS, takers

آخِذِيهِ (com. آخِذِينَ + ه –nd.)

overtakers, holders with grip (of it or him).

اِتِّخَاذٌ taking (v.n. > viii)

إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِاتِّخَاذِكُمُ الْعِجْلَ

Verily you have wronged your souls by your taking the calf. [2:54]

(*imperf. 3 p.m. plu.*) *ii* يُؤَخِّرُ
~delays

(*imperf. Ist. p. plu.*) *ii* نُؤَخِّرُ
we delay

(*pip. 3 p.m. sing.*) *ii* يُؤَخَّرُ
~is delayed, will be delayed

will not be delayed لَا يُؤَخَّرُ

(*perf. 3 p.m. sing.*) *v* تَأَخَّرَ
delayed (1)

وَمَنْ تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ

And whosoever delayth on him is no sin. [2:203]

that comes later (2)

مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ

That hath preceded by thy fault and that which may come later. [48:2]

(*imperf. 3 p.m. sing.*) *v* يَتَأَخَّرُ
~lays behind

(*imperf. 3 p.m. plu.*) *x* يَسْتَأْخِرُونَ
they remained behined.

to remain behind اِسْتَأْخَرَ

(*imperf. 2 p.m. plu.*) *x* تَسْتَأْخِرُونَ
you remain behind.

(*ap-der.*>*x, m. plu*)*acc.* اَلْمُسْتَأْخِرِينَ
who are delayed behind.

another (*n.*) آخَرُ

other two (*n. dual.*) آخَرَانِ

other two (*n. dual.*) *acc.* آخَرَيْنِ

(*n. plu.*) *nom.* آخَرُونَ *acc.* آخَرِينَ
others

another (*f.*) (*n.*) أُخْرَىٰ

others (*f.*) (*n. plu.*) أُخَرُ

final, last, that is to (*n.*) آخِرُ
come later, after

Last Day (Hereafter) اَلْيَوْمُ الْآخِرُ

last, coming after (*n.*) آخِرَةٌ

the abode of Hereafter اَلدَّارُ الْآخِرَةُ

أ خ و ★

brother (*n.*) اَلْأَخُ

declined as أَبٌ with letters not vowels. Thus

nom. أَخُوْ *Acc.* أَخَا *gen.* أَخِيْ

(1) siginfies A male person having the same parents as another or others or having only one parent in common.

آوَىٰ إِلَيْهِ أَخَاهُ

He took his brother to himself. [12:69]

(2) A person of the same descent, land, creed or faith with other or others

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

The believers are naught elsethen Brothers. [49:10]

in the genitive case أَخِيْ as:

فَأُوَارِيَ سَوْءَةَ أَخِيْ

So cover the dead body of my brother. [5:31]

لِيُرِيَهُ كَيْفَ يُوَارِيْ سَوْءَةَ أَخِيْهِ

To show him how to cover the dead body of his brother. [5:31]

أَخَوَيْنِ (*n. dual.*) *acc.-gen.* two brothers

أَخَوَانِ two brothers (*n. dual.*) *nom.*

إِخْوَانٌ brothers (*n. p.*)

إِخْوَةٌ brothers (*n. p.*)

أُخْتٌ sister (*n.*)

الْأُخْتَيْنِ two sisters (*n. dual.*)

أَخَوَاتٌ sisters (*n. plu.*)

أ د د ★

إِدًّا impious, disastrous (*n.*) *acc.*

أ د ى ★

يُؤَدِّ (*imperf. 3 p.m. sing.*) *ii* ~delivers

أَدَّى يُؤَدِّيْ تَأْدِيَةً

to pay, perform,

لِيُؤَدِّ (*el. 3 p.m. sing.*) *ii* ~in order to pay back, should pay back

تُؤَدُّوْا (*imperf. 2 p.m. plu.*) *acc. ii* that you pay back

أَدُّوْا hand over ! (*perate. m. plu,*)

أَدَاءٌ to deliver up (*v.n.*) (the thing entrusted to its owner)

أ ذ ن ★

أَذِنَ (*perf. 3 p.m. sing.*) ~allowed (1)

أَذِنَ يَأْذَنُ إِذْنًا (س)

to bear, perceive, respond, listen, allow

إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمٰنُ

Except he whom the Beneficent allowed. [78:38]

أَذِنَتْ (*perf. 3 p.m. sing.*) perceived, heard (2)

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

And listened to its Lord and is made fit. [84:2]

أَذِنْتَ (*perf. 2 p.m sing.*) thou permitted (3)

يَأْذَنَ (*imperf. 3 p.m. sing.*) ~permits

حَتّٰى يَأْذَنَ لِيْ أَبِيْ

Until my father permits me. [12:80]

آذَنُ (*imperf. Ist. p. sing.*) I give permission.

فَقُلْ اٰذَنْتُكُمْ عَلٰى سَوَآءٍ

Then say; I have warned you all alike. (21:109)

to declare (2)

قَالُوْٓا اٰذَنّٰكَ مَا مِنَّا مِنْ شَهِيْدٍ

They will say; we declared to thee not one of us can bear witness. (41:47)

آذَنَّا (*perf. Ist. p. plu.*) *iv*
we declared

تَأَذَّنَ (*perf. 3 p.m. sing.*) *v*
~proclaimed

اسْتَأْذَنَ (*perf. 3 p.m. sing.*) *x*
~asked leave

اسْتَأْذَنُوا (*perf. 3 p.m. plu.*) *x*
they asked leave

يَسْتَأْذِنُ (*imperf. 3 p.m. p. sing.*) *x*
~ asks leave

يَسْتَأْذِنُوْنَ (*imperf. 3 p.m. plu.*)
they ask leave

أَذَانٌ proclamation, announcement (*v.n.*)

إِذْنٌ permit, leave (*n.*)

أُذُنٌ ear; all ears or hearer (*metp.*) (*n.*)

أُذِنَ (*pp. 3 p.m. sing.*)
~is allowed

يُؤْذَنُ (*pip 3 p.m. sing.*)
~is allowed

إِئْذَنْ excuse (1) (*perate m. sing.*)

ائْذَنْ لِّيْ وَلَا تَفْتِنِّيْ

Excuse me and try me not. (9:49)

give leave (2)

فَأْذَنْ لِّمَنْ شِئْتَ مِنْهُمْ

Give leave to whom thou wilt of them. (24:62).

be apprised (3)

فَأْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ

Then be apprised of war from Allah and His messenger. (2:279)

إِئْذَنُوْا (you) permit (*perate m. plu.*)

أَذَّنَ (*perf. 3 p.m. sing.*) *ii*
announced

أَذِّنْ announce! (*perate m. sing.*) *ii*
call! make known to eve.y body

مُؤَذِّنٌ (*apder.>ii m. sing.*)
an announcer

آذَنْتُ (*perf. Ist. p. sing.*) *iv*
<I warned (1)

آذَنَ يُؤْذِنُ إِيْذَانًا *iv*
to warn, declare

ears (1)

وَتَعِيَهَآ أُذُنٌ وَاعِيَةٌ

It might be retained by the retaining ears. [69:12]

all ears or hearer (2)

وَيَقُولُونَ هُوَ أُذُنٌ

And they say : he is all ears (hearer, looking for news). [9:61]

آذَانٌ ears *(plu. of* أُذُنٌ *)*

أُذُنَيْهِ his two ears *(dual n.d.)* (both ears of him)

★ ★ ★ ★

أَذْقَانٌ *see* ذَ قْ نْ

أ ذ ى ★

آذَوْا *(perf. 3 p.m. plu.) iv*
<They maligned, annoyed

آذَى يُؤْذِي إِيذَاءً

to hurt, cause bodily pain, wound the feeling

آذَيْتُمْ *(perf. 2 p.m. plu.) iv*
you maligned, annoyed

يُؤْذِي *(imperf. 3 p.m. sing.) iv*
~gives trouble, harms, annoys

يُؤْذُونَ *(imprf. 3 p.m. plu.) iv*
they give trouble, harm or annoy

تُؤْذُونَ *nom.* تُؤْذُوا *acc.*

(imperf. 2 p.m. plu.)
you annoy, give trouble

آذُوا give punish-ment ! *(perate m. sing.)*

أُوذِيَ *(pp. 3 p.m. sing.)*
~has been given trouble, persecuted

أُوذُوا They were persecuted *(pp. 3 p.m. plu.)*

أُوذِينَا we were persecuted *(pp. 1st p.plu.)*

يُؤْذَيْنَ *(pip. 3 p.f. plu.)*
they (*f*) should be given trouble

أَذًى ailment (1) *(n.)*

أَوْ بِهِ أَذًى مِّن رَّأْسِهِ

Or has an aliment of the head. [2:196]

harmful (2)

قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ

Say Thou : it is harmful
Keep aloof from women during menstrual charge. [2:222]

injury (3)

ثُمَّ لَا يُتْبِعُونَ مَا أَنفَقُوا مَنًّا وَلَا أَذًى

Then they follow not up what they spent with reproach or injury. (2:262)

annoying (4)

وَدَعْ أَذَاهُمْ

And disregard their annoying (talk). (33:48)

lit. The word أَذًى signifies a slight evil, slighter than what is termed ضَرَرٌ (LL.); or anything causing a slight harm. (Rgh.)

إِذْ ، إِذَا

إِذْ remember (*particle*) when, (pointing to the past), that time when. . . . .

إِذَا (*particle*) when (pointing to the future)

أ ر ب ★

الْإِرْبَةُ need (*n.*)

غَيْرِ أُولِي الْإِرْبَةِ means those male attendants who through disease or extreme old age have lost reason and manhood. (Jid.>Rgh.)

مَآرِبُ (*plu. n.*) purposes (*sing.* مَأْرُبَةٌ)

أ ر ض ★

أَرْضٌ (*n.*) earth, land, city, country

أ ر ك ★

أَرَائِكُ thorns (*plu. n.*) (*sing.* أَرِيكَةٌ)

أ ر م ★

'IRAM' or 'Aram' إِرَمَ was according to one account, the name of the great fathers of عَادٌ, from whom the tribe took its name; and according to another the name of the city in which it lived.

The عَادٌ are called ذَاتِ الْعِمَادِ, the word عِمَادٌ means 'lofty buildings' supported by columns.

إِرَمَ ذَاتِ الْعِمَادِ

Aram, the possessors of lofty buildings supported by highly built columns. (89 : 7) (Rgh.)

"the people of many columned 'IRAM". (Jid.)

lit. : 'IRAM' possessing lofty structures supported by columns. The reference is to the earthly Paradise built by Shaddad, son of 'Ad' one of the greatest king of the dynasty.

(Jid. P. 30, nn. 333)

أ ز ر ★

آزَرَ (*perf.* 3 *p.m. sing.*) iv

~ > strengthened

to help strengthen آزَرَ مُؤَازَرَةً

★ ★ ★ ★

Azar (*p.n.*) آزَرُ

Prophet Ibrahim's father, an an idolater. According to Bible quoted by Jid. his name in Bible is Terah (also Zarah). He was the Chief Officer of King Nimrod and a great favourite with his royal master.

back, strength (*n*) أَزْرٌ

اشْدُدْ بِهِ أَزْرِي

Confirm by him my strength. (20 : 31) (Arb.)

Strengthen by him my back. (Jid.)

أ ز ز ★

تَؤُزُّ (*imperf.* 3 *p. f. sing.*) (*assim v*) they (satans) incite

تَؤُزُّهُمْ أَزًّا

They incite them by an incitement. (19:83)

أ ز ف ★

أَزِفَتْ (*perf.* 3 *p.f. sing.*)

< ~ got nigh

to get nigh أَزِفَ ، يَأْزَفُ (س)

that is coming very soon (*act. pic. f.*) آزِفَةٌ

أ س س ★

أَسَّسَ (*perf.* 3 *p.m. sing.*) (*assim v*)

< ~ laid the foundation

foundation (*n*) أَسَاسٌ

أُسِّسَ (*pp.* 3 *p.m. sing.*) *assim.*

~ laid (its foundation)

★ ★ ★ ★

إِسْتَبْرَقٌ brocades (n)

اسْتَعْلَى see ع ل و

أ س ر ★

تَأْسِرُونَ (*imperf. 2 p.m. plu.*) (*h.v.*)
<you take—imprison

أَسَرَ، يَأْسِرُ، أَسْرًا (ح) to bind, take captive

أَسْرٌ structure, joints, frame (*n*)

أَسِيرٌ (*act. 2 pic.*)
captive, prisoner

أُسَارَىٰ captives, prisoners (*plu. n.*)

أَسْرَىٰ see س ر ى

أ س ف ★

آسَفُونَا (*perf. 3 p.m. plu.*) *iii*
they made SS angry,

أَسِفَ يَأْسَفُ أَسَفًا (س)
to be sad, grieve about.

أَسِفًا (in) sorrow, anger (*n.*) *acc.*

< أَسَفًا (*v.n.*) *acc.*
sorrow and anger

يَا أَسَفَىٰ O my sorrow (*interjec.*)

أ س ن ★

آسِنٌ altered (*pact. pic.*)
(*i.e.* water, the colour and smell of it are altered.)

أ س و ★

أُسْوَةٌ (*n*) <example, an object of imitation, model

أَسَا يَأْسُوا أَسْوًا
to dress a wound, console

تَأْسَوْا (*imperf. 2 p.m. plu.*) *acc.*
you sorrow

لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ

Lest you sorrow for the sake of that which hath escaped you. (57:23)

أ س ى ★

آسَىٰ (*imp. 1st p. sing.*) *iii*
< I sorrow for

أَسِيَ يَأْسَىٰ أَسًى
to be grieved, be affected

أَسًى sorrow (*n*)

لَا تَأْسَ be grieved not (*perate. neg.*)

أ ش ر ★

أَشِرٌ rash, insolent (*n*)

أ ص د ★

مُؤْصَدَةٌ (pis. pic. iv, f. sing.)
<closed over
آصَدَ ، أَوْصَدَ to shut, close

أ ص ر

إِصْرٌ burden (1) (n)

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا

Our Lord, do not lay upon us a burden. [2:286]

compact (2)

وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي

And do you take my compact in this matter.[3:81]

أ ص ل ★

أَصْلٌ root (n)

أُصُوْلٌ roots (n.p.)

أَصِيْلٌ evening (n)

آصَالٌ evenings (n.p.)

أ ع ط ★

أَعْطَى ، أَعْطَيْنَاكَ ، أَعْطُوْا see ع ط و

أ ع ف ★

أَعْفُوْا see ع ف و

أَعَانَ / أَعِيْنُوْا / اِسْتَعِيْنُوْا see ع و ن

أَغْرَيْنَا see غ ر و

أ ف ف ★

أُفٌّ fie ! Oh ! (interjec.)

أ ف ق ★

أُفُقٌ (n. sing.) آفَاقٌ (n.p.)
horizons ; horisons

أ ف ك ★

يَأْفِكُوْنَ (imperf. 3 p.m. plu.)
<they feign, make a false show

أَفَكَ يَأْفِكُ إِفْكًا

to tell a lie, change another purpose, turn away from.

تَأْفِكُ (imperf. 2 p.m. plu. (wv)
thou turns away

أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا

Art thou come to us that thou may turn us away from our gods ? [46:22]

أُفِكَ (pp. 3 p.m. sing.)
was turned away

يُؤْفَكُ (*pip. 3 p.m. plu.*)
is turned away

يُؤْفَكُونَ (*pip. 3 p.m. plu.*)
they are turned away

تُؤْفَكُونَ (*pip. 2 p.m. plu.*)
you are turned away

إِفْكٌ a lie ; slander (*n*)

أَفَّاكٌ big liar ; big slanderer (*n. ent*)

الْمُؤْتَفِكَةُ (*ap-der. viii f. sing.*)
the subverted (cities)

الْمُؤْتَفِكَاتُ the subverted or overturned (cities)

★ ★ ★ ★

أُقِّتَتْ see و ق ت

أ ف ل ★

أَفَلَ set (*perf. 3 p.m. sing.*) (*h.v.*)

to set أَفَلَ يَأْفُلُ أُفُولاً (ن)

أَفَلَتْ ~set (*perf. 3 p.f. sing.*) (*h.v*)

آفِلِينَ (*act. pic. m. plu.*) *acc.*
setting ones, (moon, sun or stars)

أ ف ن ★

أَفْنَانٌ see ف ن ى

أ ك ل ★

أَكَلَ ate (*perf. 3 p.m. sing.*) (*h.v.*)

to eat أَكَلَ يَأْكُلُ أَكْلاً ~<

أَكَلَا (*perf. 3 p.m. dual.*)
they twain ate

أَكَلُوا they ate (*perf. 3 p.m. plu.*)

يَأْكُلُ eats (*imperf. 3 p.m. sing.*)

يَأْكُلَانِ (*imperf. 3 p.m. dual*)
they twain eat

يَأْكُلُونَ they eat (*imperf. 3 p.m. plu.*)

يَأْكُلْنَ (*imperf. 3 p.f. plu.*)
they (*f*) eat

تَأْكُلُ (*imperf. 2 p.m. sing.*)
thou eats

تَأْكُلُونَ (*imperf. 2 p.m. plu.*)
you eat

نَأْكُلُ we eat (*imperf. Ist p. plu.*)

كُلِي (*perate f. sing.*)
eat (addressed to a woman)

كُلَا (*perate m. f. dual*) eat (O you twain)

كُلُوْا eat (you) (*perate m. plu.*)

الْأَكْل eating (*n*)

أَكْلًا act or state of eating (*acc.*)

أُكُلٌ flavour, fruit, food (*n*)

آكِلِيْنَ (*act. pic m. plu.*) (*n*) *acc.* eaters

أَكَّالُوْنَ greedy (*n. Ints. plu.*) (*sing.* أَكَّالٌ)

مَأْكُوْلٌ (*pact. pic.*) eaten up, devoured

أ ل ل ★

إِلًّا <ties of relationship (*n*)

إِلٌّ وَ إِلَّةٌ relationship (*n*)

إِلَّا except, save, (*particle*) unless, if not

أَلَا lo ! (*particle*)

أَلَّا lest (*particle* أَنْ + لَا) that not,

أ ل ت ★

أَلَتْنَا we (*perf. Ist. p. plu.*) (*h.v.*) deprived of

أَلَتَ يَأْلِتُ أَلْتًا (ض) > to deprive of, decrease, cause to deprive of, or decrease

أ ل ذ ★

الَّذِىْ (*Sing.*) الَّذِيْنَ (*plu.*)

الَّذَيْنِ (*dual*) *acc.*

الَّذَانِ (*relative pronoun*) (*dual. n*) who, who that

الَّتِىْ (*Sing.*)

اللَّاتِىْ ، اللَّائِىْ (الَّتِىْ)

(*rel. pronouns f.*) (*plu.*) who, which, that

أ ل ف ★

أَلَّفَ (*perf. 3 p.m. sing.*) *ii* <~united, joined

أَلِفَ يَأْلَفُ إِلْفًا to acustom

يُؤَلِّفُ (*imperf. 3 p.m. sing*) *ii* units, joins together

إِيْلَافٌ protection (*Sale.*) (*v.n. iv*) taming (*Pic.*), keeping (*Jid.*)

مُؤَلَّفَةٌ (*pis. pic. ii, f. sing.*) that is made to incline

وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ

and those whose hearts are to be conciliated. [9:60]

anything other than the UNIMAGINABLE SUPREME BEING.

The word اَللهُ has no corresponding word in English or in any language of the world.

O Allah ! اَللّٰهُمَّ

(According to some grammarians اَللّٰهُمَّ is a short form of يَا اَللهُ آمَنَّا بِخَيْرٍ i.e. O Allah, we believe in good. (*Rgh.*)

ا ل و ★

يَأْلُونَ (*imperf. 3 p.m. plu.*) (*h.v.*) <they will fall short

أَلَا يَأْلُو أَلْوًا to fall short, refuse, be remiss

لَا يَأْلُونَكُمْ خَبَالًا

They shall not be remiss in corrupting (your affairs). (3:118)

أُولُوا (*particle*) أُلِي ، أُولِي (*acc*) possessors, owners of

أُولُو بَقِيَّةٍ those who are owners of wisdom

أُولَاتُ possessors, owners of (*f.*)

أَلْفٌ one thousand (*card. numb.*)

أَلْفَيْنِ (*card. numb. dual*) *acc.* two thousands

آلَافٌ / أُلُوفٌ (*card. numb. plu.*) thousands

ا ل م ★

يَأْلَمُونَ (*imperf. 3 p.m. plu.*)

they are suffering, to suffer, feel pain

تَأْلَمُونَ (*imperf. 2 p.m. plu.*) you ars suffering

أَلِيمٌ (*act. 2 pic. adj. m.*) effective, painful

ا ل ه ★

إِلٰهٌ god (*n*)

آلِهَةٌ gods (*n. p.*)

اَللهُ (*n*) The proper name applied to the Being who exists necessarily by Himself. وَاجِبُ الْوُجُودِ comprising all the attributes of perfection.

The word has neither feminine nor plural and has never been applied to

“The bearers of burdens” (*i.e.* pregnant women) أُولَاتُ الْأَحْمَالِ

those, these (*demonstrative*) أُولَٰئِكَ

these (*demonstrative*) (*plu. of* ذَا) أُولَاءِ

أُولَىٰ / أُولُو see و ل ى

إِلَىٰ (*a separable preposition*)
to, till, with (1)

مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

From the Sacred Mosque to to the Furthest Mosque. [17:1]

with, adding to (2)

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ

And devour not their substance with (i.e. by adding it to) your substance(4:2).

till (3)

أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ

(And) complete the fast till night (fall). [2:187]

ا ل ى ★

(*imperf. 3 p.m. plu.*) iv يُؤْلُونَ
they swear

to swear آلَىٰ يُولِي إِيلَاءً

to be off from wife.

(*v.n.*) إِيلَاءٌ
to keep away from the wife

(*imperf. 3 p.m. sing.*) viii يَأْتَلِ
~swear off

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ

And let not the owners of affluence and amplitude among you swear off from giving unto the kindred. [24:22]

favours bounties, (*n.p.*) آلَاءٌ
(*sing.* إِلْوٌ ، أَلَىٰ)

ا م ت ★

ruggedness (*n*) أَمْتٌ

لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا

Wherein thou shalt not see any crookedness or ruggedness. (20:107)

ا م د ★

a distant term, time, place (*n*) أَمَدٌ

ا م ر ★

(*perf. 3 p.m. sing.*) أَمَرَ
~commanded

أُمِرْتُ (pp. 1st p. sing.)
I am/was commanded

أُمِرْنَا (pp. 1st p. plu.)
we were/are ordered, commanded

يُؤْمَرُ (pip. 3 p.m. sing.)
~is commanded

يُؤْمَرُوْنَ (pip. 3 p.m. plu.)
they are commanded

تُؤْمَرُ (pip. 2 p.m. sing.)
thou art commanded

تُؤْمَرُوْنَ (pip. 2 p.m. plu.)
you are commanded

يَأْتَمِرُوْنَ (imperf. 3 p.m. plu.) viii
they are taking counsel

ائْتَمِرُوْا (perate. n. plu.) viii
take counsel

أَمْرٌ matter, affair (1) (n)

وَقُضِيَ الْأَمْرُ

And matter has already been decided. (2:210)

news (2)

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوْا بِهٖ

But if any news of security or fear comes to them, they spread it abroad. (4:83)

command (3)

يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ

The command descends among them. [65:12]

أَمَرُوْا (perf. 3 p.m. plu.)
they commanded

أَمَرْتَ (perf. 2 p.m. sing.)
thou commanded

أَمَرْنَا (perf. Ist. p. plu.)
we commanded

caution: the beginners should note the difference between أَمَرْنَا (Ist. p. plu.—we have commanded) and أَمَرَنَا (3 p.m. sing. + نَا —he has commanded us)

يَأْمُرُ (imperf. 3 p.m. sing.)
~commands

يَأْمُرُوْنَ (imperf. 3 p.m. plu.)
they cammand

تَأْمُرِيْنَ (imperf. 2 p. f. sing.
thou (*f*) command

تَأْمُرُوْنَ (imperf. 2 p.m. plu.)
you (*m*) command

آمُرُ (imperf. 1st p. sing.)
I command

آمُرَنَّ (e.m.p. Ist. p. sing.)
I surely will command

أْؤْمُرْ (perate m. sing.)
give order, command

أُمِرُوْا (pp. 3 p.m. plu.)
they were given order

أ م م ★

mother (1) (*n*) أُمٌّ

وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ

And We inspired the mother of Musa. [28:7]

mothers (*n.p.*) أُمَّهَاتٌ

حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ

Forbidden unto you are your mothers. (4:22)

Note : The primery meaning of أُمٌّ is mother and in all secondry significances some idea of the primary significance is retained as illustrated in following verses.

dwelling (2)

فَأُمُّهُۥ هَاوِيَةٌ

His dwelling shall be the Abyss. [101:9]

the source, origin, (3) foundation or basis.

مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ

Wherein some verses are firmly constructed, they are the basis of the Book. [3:7]

authority (4)

أُولِى ٱلْأَمْرِ

The possessors of the authority or who are in authority. [4:59]

affairs, matters, (*n.p.*) ٱلْأُمُورُ
commands (but not news or authority

إِمْرُؤٌ *see* م ر ء

إِمْرَأَةٌ *see* م ر ء

(مَرْءٌ) *see* م ر ء

(مَرْأَةٌ) *see* م ر ء

grevious (*n.*) إِمْرٌ

لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا

Thou hast committed a thing grievous [18:71]

(*act. pic. m. plu.*) ٱلْءَامِرُونَ
those who command

(*ints. f.*) أَمَّارَةٌ
wont to command

أ م س ★

yesterday, nearpast, (*n*) ٱلْأَمْسِ
recently

أ م ل ★

hope (*n*) ٱلْأَمَلُ

or (a *conjunction*)

سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

It is equal for them whether thou warn them or warn them not, they will not believe. [2:6]

آمِّينَ (*act. pic. m. plu. assim*) v <those who are repairing

أَمَّ يَؤُمُّ أَمًّا to repair to, to go towards

وَلَآ آمِّينَ الْبَيْتَ الْحَرَامَ

(Profane not) those who are repairing to the Sacred House. [5:2]

أَمَّا (ف) ~as for, but, (*particle*) as to

أَمَّا مَنِ اسْتَغْنَىٰ فَأَنتَ لَهُ تَصَدَّىٰ

As for him who considers himself free from need, to him thou payest regard. [80:5, 6]

إِمَّا either, or, (*particle*)

فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَآءً

(Let them off) either freely or by ransom: [47:7]

إِمَامٌ leader, the Quran (*n.*)

أَئِمَّةٌ leaders (*n. p.*)

وَعِندَهُ أُمُّ الْكِتَٰبِ

And with Him is the origin of the Book. [13:39]

centre (4)

وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا

And (it is sent) that thou may warn the mother (centre) of the town (Makka) and those around her. [6:92]

Note : Primarily and in the first instance أُمُّ الْقُرَىٰ is the mother of the towns; the metropolis, particularly Makka; because it is asserted to be the middle of the earth; or because it is the Qiblah of all men, and thither they repair; or because it is greatest of towns in dignity. (Jid>LL)

The conjunction أَمْ is generally used in the second of two alternative prepositions, the first of which is proceded by (أ); both may by rendered "weather'.' *see* (أ)

Thus Ibrahim is described as possessor of virtues in his own self that is expected from the people or a community.

الأُمِّيُّ unlettered (*n*)

Note : Raghib has quoted a view of some unknown and irreliable commentrators, that gives أُمِّيٌّ as a relative adjuctive to أُمُّ الْقُرٰى i.e. the inhabitant of Makka. This view is but a guess, not supported by grammatic rules.

The Holy Quran in another verse 2:78 (forthcoming) has given significance of this word.

أُمِّيُّونَ (*plu. of* أُمِّيٌّ)

unlettered ones

الأُمِّيِّينَ (*plu. of* الأُمِّيُّ) *acc.*

unlettered ones

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتٰبَ

And of them are unlettered ones who know not the Book. [2:78]

أَمَامٌ before, in front of (*n.*)

أُمَّةٌ community, nation (1) (*n.*)

كَانَ النَّاسُ أُمَّةً وَّاحِدَةً

Mankind was one community. [2:213]

a period (2)

وَادَّكَرَ بَعْدَ أُمَّةٍ

And he recollected himself after a period. [12:45]

a (certain) way, (3)

course, mode, rule of life or conduct, religion.

إِنَّا وَجَدْنَا آبَاءَنَا عَلٰى أُمَّةٍ

Verily we have found our fathers on a way (of conduct or religion). [43:22]

pattern (4)

(an example, a model to be followed, in respect of true religion and piety). —*Razi ; Ibn Kathir)*

إِنَّ إِبْرٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلّٰهِ حَنِيفًا

Verily Ibrahim was a pattern devout unto Allah, upright. [16:120]

Note : According to Rgh. أُمَّةٌ in this verse means community or group.

أُمَمٌ (*n.p.*)
groups, communities nations

أَمَّنْ *comp. of* أَمْ + مَنْ) *particle, interrogative*

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ

Is he who is devout in the watches of the night. [39:9]

ا م ن ★

أَمِنَ (*perf.* 3 *p.m. sing.*) (*h.v.*)

became safe, considered oneself safe, trusted a person with anything >

أَمِنَ يَأْمَنُ أَمْنًا وَ أَمَانًا وَ أَمَانَةً

to be safe, trust, consider someone safe.

فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا

If one of you trust another. [2:283]

أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا

Are the people of the town then secure from our punishment. [7:98]

فَإِذَا أَمِنْتُمْ فَاذْكُرُوا اللَّهَ

And when you are in safety remember Allah. [2:239]

أَمِنُوا (*perf.* 3 *p.m. plu.*)
they are in safety

أَمِنْتُمْ (*perf.* 2 *p.m. plu.*)
you are in safety

أَمِنْتُ I trusted (*perf. Ist. p. sing.*)

إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ

Except as I trusted you with his brother. (12:64)

يَأْمَنُ (*imperf.* 3 *p.m. sing.*)
~feels secure

فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

But none feels secure from Allah's plan except the people who perish. (7:99)

يَأْمَنُوا (*imperf.* 3 *p.m. plu.*)
they trust

تَأْمَنُ (*imperf.* 2 *p.m. sing.*)
thou trusts

آمَنُ (*imperf. Ist p. sing.*)
I shall trust

هَلْ آمَنُكُمْ عَلَيْهِ

Shall I trust yau. [12:64]

آمَنَ (*perf.* 3 *p.m. sing.*) *iv*
<~believed

آمَنَ يُؤْمِنُ إِيمَانًا

to believe ; have faith

آمَنَتْ (*perf.* 3 *p.f. sing.*) *iv*
~(*e*) believed

آمَنْتُ (*perf. 1st p. sing.*) *iv*
I believed

آمَنُوا (*perf. 3 p.m. plu.*)
they believed

آمَنْتُمْ (*perf. 2 p.m- plu.*)
you believed

آمَنَّا (*perf. Ist p. plu.*)
we believed

يُؤْمِنُ (*imperf. 3 p.m. sing.*)
~believes

تُؤْمِنُوا (*imperf. 2 p.m. sing.*)
thou believe

يُؤْمِنُونَ (*imperf. 3 p.m. plu.*)
they believe

تُؤْمِنُ acc. تُؤْمِنُونَ
(*imperf. 2 p.m. plu.*)
you believe

نُؤْمِنُ (*imperf. Ist. p. plu.*)
we believe

يُؤْمِنَنَّ (*emp. 3 p.m. sing.*)
~certainly believes or shall surely believe

تُؤْمِنَنَّ (*emp. 2 p.m. sing.*)
thou shall have to believe

نُؤْمِنَنَّ (*emp. Ist. p. plu.*)
we shall certainly be believing

الْأَمْنُ security, peace (*n*)

آمِنٌ (*m.*) آمِنَةٌ (*f.*)
peaceful (*Act. pic. sing.*)

آمِنِينَ acc. آمِنُونَ (*n.*)
(*act. pic. m. plu.*)
those who are safe, in peace, secure

أَمِينٌ (*act. 2 pic.*)
trustworthy

أَمَنَةً security (*n.*)
ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً
Then after grief He sent down on you security. [3:154]

الْأَمَانَةُ trust (*n.*)

الْأَمَانَاتُ trusts (*n.p.*)

إِيمَانٌ faith, belief (*n.*)

مُؤْمِنٌ (*ap-der.>iv, m. sing.*)
believer

مُؤْمِنِينَ acc. مُؤْمِنُونَ nom.
(*ap-der. iv, m. plu.*)
believers

مُؤْمِنَةٌ sing. مُؤْمِنَاتٌ (*plu.*)
(*ap-der.>iv, f.*)
believer, believers

مَأْمَنٌ (*n. for place*) place of safety

مَأْمُونٌ (*pact. pic.*) secured

غَيْرَ مَأْمُونٍ not to be felt secured

ا م و ★

أَمَةٌ a bondwoman (*n.*)

they are Thy servants. [5:118]
in place of إِنَّهُ 'he is or (2) he was to' as

اِنْ كَادَ لَيُضِلُّنَا عَنْ اٰلِهَتِنَا

He had well-nigh led us astray from our gods. (25:42]

A negative particle. And (3) in this case it should be followed by إِلَّا , as :

اِنْ هٰذَآ اِلَّا قَوْلُ الْبَشَرِ

This is naught but a word of a man. [74:25]

أَنَّ that, indeed, *(particlc)* certainly (this particle comes to introduce a statement)

وَاعْلَمُوْٓا اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ

And know that Allah is Mighty, Wise. [2:260]

إِنَّ Used in the *(particle)* beginning of a para or new sentence, e.g.

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ

Verilly Allah and His angels send their benedictions upon the Prophet. [33:56]

Note : These particles i.e. إِنَّ ، أَنَّ are often prefixed to pronominals. Thus إِنَّا ، أَنَّا denote : "that

إِمَاءٌ the bondwomen *(n.p.)*

Note : Non-muslim translators of the Holy Quran, due to their shortcoming, tend to render the word أَمَـةٌ into slave - woman.

w

* * * *

أَنَا *(pronoun, Ist p. sing.)*
I, myself

أَنْ *(particle)*
This particle is used to (1) support the preceding particle لَمَّا i.e. when as under :-

فَلَمَّآ اَنْ جَآءَ الْبَشِيْرُ

Then, when the bringer of the glad tiding came. [12:96]
explanatory (2)

وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰٓى اٰلِهَتِكُمْ

The chiefs among them departed—go and preserve in your gods i.e. they departed saying. [38:6]

lest (3)

وَذَكِّرْ بِهٖٓ اَنْ تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ

And admonish thou them lest a soul be given up to perdition for that it hath earned. [6:70] إِنْ

إِنْ It is used as : *(particle)* introducing a conditional *(1)* sentence :

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ

If Thou chastise them, surely

me, that I, verily I, etc." Likewise these are prefixed to other pronominal forms: هُمْ، هُمَا، هَا، هُ etc.

إِنَّمَا verily, is but *(particle)*

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

Say thou: I am but a human being like yourselves. [18:110]

أَنَّمَا that (statement) *(particle)*

يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ

Revealed unto me is that your God is one God. [18 ; 110]

أ ن ث ★

أُنْثَىٰ female *(n.f.)*

الْأُنْثَيَيْنِ two females *(n. f. dual.)*

إِنَاثٌ females *(n. f. plu.)*

أ ن س ★

إِنْسٌ man *(opp. jinnee.) (n.)*

إِنْسَانٌ man *(general) (n.)*

إِنْسِيٌّ man *(general) (n.)*

أُنَاسٌ men *(n.p.)*

نَاسٌ men *(n.p.)*

أَنَاسِيَّ men *(n. plu.* of إِنْسِيٌّ)

آنَسَ *(perf. 3 p.m. sing.) iv* <<~perceived

to perceive, آنَسَ يُؤْنِسُ إِينَاسًا see

آنَسَ مِن جَانِبِ الطُّورِ نَارًا

He perceived a fire on the side of Tur (mountain). [28:29]

آنَسْتُ *(perf. Ist p. sing.) iv* I perceived

آنَسْتُمْ *(perf. 2 p.m. plu.) iv* you find

فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا

Then if you find in them maturity of intellect. [4:6]

تَسْتَأْنِسُوا *(imperf. 2 p.m. plu.)* <you ask permission

أَنِسَ, i.e. اسْتَأْنَسَ x اسْتِئْنَاسًا

to seek familiarity

مُسْتَأْنِسِينَ *(ap-der >X m. plu.)* seekers of familiarity

وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ

Without lingering to enter into familiar discourse. [33:53]

أ ن ف ★

أَنْفٌ nose *(n.)*

وَالْأَنْفَ بِالْأَنْفِ

A nose for a nose. [5:45]

just now (*n.*) آنِفًا

مَاذَا قَالَ آنِفًا ؟

What is that he hath said just now? [47:16]

ا ن م ★

creatures (*n.*) أَنَامٌ

أ ن ى ★

(imperf. 3 p.m. sing.) (h.v.) يَأْنِ
< ~comes

أَنَى يَأْنِي إِنَاءً (ض)

to be time for SS

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا

Is not the time yet come to those who believe? [57:16]

times; hours; (*n.p.*) آنَاءٌ

آنٍ <*(act. pic. m.)* إِنْيَةٌ

boiling (1)

boiling إِنْيَةٌ <*(act pic. f.)* آنِيَةٌ

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ

Going round between it and boiling water, fierce. [55:44]

تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ

Given to drink of a spring fiercely boiling. [88:5]

vessels (2) (*n.*) آنِيَةٌ

وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ

And brought round among them will be vessels of silver. [76:15]

(*n+o : pronoun*) إِنَاهُ
its time (of cooking)

wherefrom (*interjec.*) أَنَّىٰ

أَنَّىٰ لَكِ هَٰذَا

Where thou got it from ? [3:37]

أ ه ل ★

people (1) (*n.*) أَهْلٌ

وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم

And if the people of the Book believe, surely it would have been better for them. [3:110]

worthy, Lord, owner, (2) being entitled

هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ

He is the Lord of piety and the Lord of forgiveness. [74:56]

family members (3) (such as son, brother, wives and kins.)

رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي

My Lord ; surely my son is of my family. [11:45]

responsible persons, (4) elders of a family.

فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ

So marry them with the permission of their masters (elders of their family). [4:25]

أَهْلِينَ *acc.* أَهْلُونَ *nom.*

families, family members (*plu. of* أَهْلٌ)

أ و ب ★

أَوِّبِي (*perate* > *ii, f. sing.*) < do an act of echo, repeat,

to return آبَ x إِيَابًا وَ مَآبًا

to act أَوَّبَ (وَ) أَيَّبَ as echo, bring, repeat (*Rgh. Lis.*)

يَاجِبَالُ أَوِّبِي مَعَهُ

O mountains ! repeat Our praise with him. [34:10]

إِيَابٌ to come back, (*v.n.*) to return (with one's own intention—*Rgh.)*

مَآبٌ (*n. for place ; v. mim*) resort, goal, returning

وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ

And Allah ; with Him is the best goal (or resort). [3:14]

أَوَّابٌ one who is oft-returning (*ints.*)

أَوَّابِينَ those who are (*ints. plu.*) oft-returning

أ و د ★

يَؤُودُ (*imperf. 3 p.m. sing.*) < ~ tires

آدَ يَؤُودُ أَوْدًا (ن) *iv*

to make tired.

وَلَا يَؤُودُهُ حِفْظُهُمَا

And guarding of the twain tire Him not. [2:255]

أَوِدَ يَأْوَدُ أَوَدًا

to become bent

أ و ل ★

تَأْوِيلٌ interpretation (1) (*v.n.* > *ii*)

هَٰذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ

This is the interpretation of my dream of old. [12:100]

result, final sequel, end (2)

ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

This is best and more suitable to (achieve) the end. [4:59]

fulfilment, consequence (3)

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ

Do they wait for aught but its final sequel? on the day when its final sequel comes. [7:53]

أَوَّلُ first *(card. num.)*

هُوَ الْأَوَّلُ وَالْآخِرُ

For Allah is what is coming after and what is the First *(Jid. nn. 27,427)* [57:3]

أُولَى first *(card. num. f.)* (this word is opposite to وَ الْآخِرَةُ, Hereafter)

فَلِلَّهِ الْآخِرَةُ وَالْأُولَى

Allah's is the First and Last. (i.e. life and afterlife.) [53:25]

أُولَئِكَ / أُولَاءِ / أُولِي see أ ل و

أَوْلَى woe!

أَوْلَى لَكَ فَأَوْلَى

Woe unto thee woe. [75:34]

(*Note*.... the difference between أُولَى *f.* of أَوَّلُ and أَوْلَى —owe)

أ و ه ★

أَوَّاهٌ < long-suffer- *(ints. sing.)* ing one (one who mourns or sorrows much.)

(آهَ يَؤُوهُ أَوْهاً وَ تَأَوَّهَ)(ن)

to call out oh; feel pain, lament

أ و ى ★

أَوَى *(perf. 3 p.m. sing.)* ~sought refuge

أَوَوْا *(perf. 3 p.m. plu.)* they sought refuge

أَوَيْنَا *(perf. Ist. p. plu.)* we sought refuge

آوَى *(perf. 3 p.m. sing.)* iv gave shelter, < ~betook lodge;

آوَى يُؤْوِي إِيوَاءً

to give shelter

آوَوْا *(perf. 3 p.m. plu.)* iv they gave shelter

تُؤْوِي *(imperf. 3 p.m. plu.)* iv thou give shelter

الْمَأْوَى shelter, *(n. of place)* home, abode

★ ★ ★ ★

إِيْ aye, yea! *(particle)*

tators, such as Razi, and Ibn Kathir, the two tribes, though closely allied, were distinct.

آلٌ people, followers *(n)*

Caution: According to Raghib the word is derived from أَهْلٌ i. e. • is turned to أَلِفْ as its deminutive form in أُهَيْل . The differenc between آلٌ and أَهْلٌ is that the former is possessed only to man, while the latter is possessed to man, time and idea etc. as e. g. it may be said أَهْلُ النَّارِ but not آلُ النَّارِ .

The word originally signifies people and nation. But in case of Prophet Mohammad (P. B. H.), in some accounts, it is termed for his kith and kin. According to another view it is to be generalised for the followers, 'Ummah'.

إِي وَرَبِّي إِنَّهُ لَحَقٌّ

Yea ! By my Lord this is the truth. [10:53]

أ ى د ★

أَيْدِيْ see (plu. of يَدٌ) ى د و

أَيَّدَ *(perf. 3 p.m. sing.) ii* <~supported,

أَيَّدَ يُؤَيِّدُ تَأْيِيدًا

to support, strengthen

أَيَّدْتُ *(perf. 1st p, sing.) ii* I supported

أَيَّدْنَا *(perf. 1st p. plu.)* we supported

نُؤَيِّدُ *(imperf. 3 p.m. plu.) ii* we support

الْأَيْدُ might *(n.)*

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ

And the heaven, We have built with might. [51:47]

أ ى ك ★

الْأَيْكَةُ wood, thicket, another name of Midian *(n)*

Note : أَيْكَةٌ signifies the thicket or collection of tangled trees. Noeldeke identifies these people with the Midianites. According to Muslim commen-

أ ى م ★

الأَيَامَىٰ ~single women (i.e. unmarried,divorced or widow)

< أَيِّمٌ sing.

أَيْمَانٌ see يَمِينٌ

★ ★ ★ ★

أَيْنَ where *(particle)*

أَيْنَمَا whithersoever *(particle)*

أَيَّانَ *(particle)* when (question about time)

أَيًّا مَا whichsoever *(particle)*

إِيَّا alone *(adv.)* This particle is always suffixed to a pronoun e.g. إِيَّاكَ وَ إِيَّاهُ etc.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Thee alone do we worship, and of Thee alone do we seek help. [1:5]

آيَةٌ sign, verse *(n)*

آيَاتٌ signs, verses *(n.p.)*

***

كتاب الباء

ب ★ ★ ★

an inseparable preposition denoting :

with (1)

خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ

Hold that which We have given you with strength. [2:63]

during (2)

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ

And during a part of the night keep awake. [17:79]

in (3)

ادْخُلُوهَا بِسَلَامٍ آمِنِينَ

Enter therein in peace, secure. [15:46]

for (4)

الْأَنفَ بِالْأَنفِ

A nose for a nose. [5:45]

by (5)

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

He said : By Thy might, I will surely lead them all astray. [38:82]

from (6)

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ

A fountain from which the servants of Allah drink. [76:6]

It also denotes the (7) object of a transitive verb.

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And when they pass by what is false (vain) they pass by nobly. [25:72]

to support the subject, (8) that is termed زَائِدَةٌ i.e. additional (*Rgh.*)

وَمَا أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ

And thou believe not our sayings even when we speak the truth. [12:17]

the earliest form of the metal—its meteoric origin before it could be obtained from its ores.
(*Jid. nn.* 27.527-A)

Adversity (3)

بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ

Their adversity among themselves is very great. [59:14]

conflict, war (4)

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ

And the patient in distress and affliction and in the time of conflicts. [2:177]

الْبَأْسَاءُ tribulation, distress *(n.)*

(The kind of evil that relates to property such as poverty (*L.L.*), compare

ضَرَّاءُ see ض ر ر)

الْبَائِسُ *(act. pic. m. sing.)*
poor, needy

بَئِيسٌ *(act. 2 pic. m. sing.)*
dreadful

ب ت ر ★

أَبْتَرُ (*n. elative*)
tail-less, i.e. cut off from all future hope.

to curtail بَتَرَ يَبْتُرُ بَتْرًا <
cut off entirely, amputate.

بَالٌ see ب و ل

بَابٌ see ب و ب

ب ء ر ★

بِئْرٌ well (*n.*)

ب ء س ★

بِئْسَ evil, bad, very bad, (*m.sing.*) (an unorthodox word of 'blame'.)

بِئْسَ الشَّرَابُ

Evil is their drink [18:29]

لَبِئْسَ مَا كَانُوا يَعْمَلُونَ

Very bad in their work. [5:63]

لَا تَبْتَئِسْ (*perate. viii, neg. m. sing.*)
grieve not !

بَأْسٌ terror, punishment (1) (*n.*)

فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ

Our terror came to them by night or while they slept at noon. [7:4]

power, violence (2)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

And We send down iron wherein is mighty power. [57:25]

Note : sending down of iron may well allude to

ب ت ك ★

لَيُبَتِّكُنَّ (*epl. 3 p. m. plu.*) *ii*
< surely they will cut off

to بَتَكَ يَبْتُكُ بَتْكًا وَبَتَّكَ
cut off.

ب ت ل ★

تَبَتَّلْ (*perate > v. m. sing.*) *ii*
< devote

بَتَّلَ *ii* تَبَتَّلَ to devote *v*
oneself entirely to Allah.

تَبْتِيلٌ devotion (*v. n.*)

تَبَتَّلَ إِلَى اللهِ means, 'He detached himself from wordly things, and devoted himself to God, or he forsook every other thing, and applied himself to the service of God.' (*Jid > LL. nn.* 29.360)

ب ث ث ★

بَثَّ (*perf. 3 p.m. sing.*) (*assim. v.*)
< ~has dispersed

to disperse بَثَّ يَبُثُّ بَثًّا (ن)

يَبُثُّ (*imperf. 3 p.m. sing.*)
~disperses (*assim. v.*)

بَثٌّ distress (*v.n.*)

إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللهِ
I only bewail my distress and grief unto Allah. [12:86]

الْمَبْثُوثُ (*pact. pic. m. sing.*)
scattered

مَبْثُوثَةٌ (*pact. pic. f. sing.*)
spread

مُنْبَثٌّ (مُنْبَثًّا) (*pis. pic. > viii.*)
scattered

ب ج ث ★

يَبْحَثُ (*imperf. 3 p.m. sing.*)
< ~ is scratching

to dig, بَحَثَ يَبْحَثُ بَحْثًا (ن)
scratch

ب ج س ★

انْبَجَسَتْ (*perf. 3 p.f. sing.*) *vii*
< gushed forth

to open بَجَسَ يَبْجُسُ بَجْسًا (ن)

ب ح ر ★

بَحْرٌ *sea (n.)*

بَحْرَانِ *nom.* بَحْرَيْنِ (*n. dual*) *acc.*
two seas

بِحَارٌ / أَبْحُرٌ seas (*n.p.*)

بَحِيرَةٌ Bahira (*n.*)
(i.e. mother-camel whose milk was dedicated by the

pagan Arabs to their gods.)

ب خ س ★

يَبْخَسُ (*imperf. 3 p.m' sing.*)
< ~diminishes

بَخَسَ يَبْخَسُ بَخْساً(ف)
to diminish, to treat unjustly

لَا تَبْخَسُوا (*perate. neg. m. plu.*)
(you) diminish not !

يُبْخَسُونَ (*imperf. 3 p.m. plu.*)
they diminish

بَخْسٌ (*n.*)
diminution, reduced (price)

ب خ ع ★

بَاخِعٌ (*act. pic. m. sing.*)
< one who kills himself with grief

بَخَعَ يَبْخَعُ بَخْعاً To commit suicide

ب خ ل ★

بَخِلَ (*perf. 3 p.m. sing.*)
< ~stinted, was niggardly

بَخِلَ يَبْخَلُ بُخْلاً(س) to stint, be miser,

بَخِلُوا (*perf. 3 p.m. plu.*)
they stinted, were niggardly

يَبْخَلُ (*imperf. 3 p.m. plu.*)
they stint, are niggardly

تَبْخَلُوا *acc.* تَبْخَلُونَ *nom.*
(*imperf. 2 p.m. plu.*)
you stint, are niggardly

الْبُخْلُ niggardliness (*n.*)

ب د ء ★

بَدَأَ (*perf. 3 p.m. sing.*) (*h.v.*)
< started, began (1)

بَدَأَ يَبْدَأُ بَدْءاً(ف) to begin, commence, create (God)

فَبَدَأَ بِأَوْعِيَتِهِمْ

He bagan with their sacks. [12:76]

to originate (2)

فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ

And behold how He originated the creation. [29:20]

بَدَأُوا (*perf. 2 p.m. plu.*)
they began

بَدَأْنَا (*perf. Ist. p. plu.*)
we began

يَبْدَأُ (*imperf. 3 p.m. sing.*)
~begins

يُبْدِئُ (*imperf. 3 p.m. sing.*) *iv*
~originates (1)

يُبْدِئُ اللّٰهُ الْخَلْقَ

Allah originateth the creation. [29:19]

to show (2)

وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ

The falsehood shall neither show (its face) nor it shall return. [34:49]

Note: The particle مَا may here be a negative, or may be in the place of accusative in the sense of أَيَّ شَيْئٍ.

ب د ر ★

بَدْرٌ 'Badr' is a village at (*n.*) distance of 150 kms. from Al-Madina. It was a camping ground and a market, noted for plentiful supply of water and situated at the union of the road from Al-Medina and caravan route from Syria to Makka.

بِدَارًا in haste *acc.* (*v. n. iii*)

بَدَرَ بَادَرَ بِدَارًا

to make haste

ب د ع ★

بَدَعَ (*perf. 3 p.m. sing.*)
< ~originated

بَدَعَ يَبْدَعُ بَدْعًا to originate, begin, produce

بِدْعًا innovator (*n.*) *acc.*

بَدِيعٌ originator (*act. 2 pic.*)

اِبْتَدَعُوا (*perf. 2 p.m. plu.*) *viii*
<they invented

اِبْتَدَعَ *viii* اِبْتِدَاعًا
to originate, invent

ب د ل ★

بَدَّلَ (*perf. 3 p.m. sing.*) *ii*
< ~changed

بَدَلَ يَبْدُلُ بَدْلاً(ن)
to exchange, to alter

بَدَّلُوا (*perf. 3 p.m. plu.*) *ii*
they changed

بَدَّلْنَا (*perf. 1st p. plu.*) *ii*
we changed

أُبَدِّلُ (*imperf. 1st p. sing.*) *ii*
I change

تَبَدَّلَ (*perf. 3 p.m. sing.*) *v*
< ~got changed

< تَبَدَّلَ *v* تَبَدُّلاً
to exchange, get changed

ب د و ★

(*perf. 3 p.m. sing.*) (*h.v.*) بَــدَا
< ~appeared (1)

بَــدَا يَبْدُوْ بَدْواً وَ بَدَاوَةً (ن)
to appear, become clear, manifest,
(2) to occur in mind
(3) to dwell in desert

بَلْ بَدَا لَهُمْ مَّا كَانُوا يُخْفُونَ مِن قَبْلُ

Nay! that which they concealed before hath appeared for them. (became clear unto them.) [6:28]

to occur in mind (2)

ثُمَّ بَدَا لَهُم مِّن بَعْدِ مَا رَأَوُا الْآيَاتِ
لَيَسْجُنُنَّهُ حَتَّىٰ حِينٍ

Thereafter it occured to them, (even) after they had seen the signs (of his innocence) to imprison him till a time. [12:35]

(*perf. 3 p.f. sing.*) بَــدَتْ
~appeared

(*imperf. 3 p.m. sing.*) *iv* يُبْدِىْ
< ~(*h.*) to make appear

to make أَبْدَىٰ إِبْدَاءً
plain, manifest

(in order to make manifest) لِيُبْدِىَ

(*imperf. 3 p. m. sing.*) *v* يَتَبَدَّلُ
~changes

(*perate m. plu.*) *v* لَا تَتَبَدَّلُوْا
exchange not

(*imperf. 3 p.m. sing.*) *iv* يُبْــدِلُ
< ~changes

change, أَبْدَلَ يُبْدِلُ إِبْدَالاً
to alter

(*imperf. 3 p.m. plu.*) *x* يَسْتَبْدِلُ
will choose *SS* instead of *SS*

يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ

He will choose instead of you a folk other than you. [9:39]

(*imperf. Ist p. plu.*) *x* يَسْتَبْدِلُوْنَ
you exchange, take *SS* instead of *SS*

(*v.n.*>*simple*) بَدَلٌ
an exchange (بَدَلاً)

(*v.n.*>*ii*) تَبْدِيْلٌ *acc.* تَبْدِيْلاً
change, altering

replacement (*v.n.* > *x*) اِسْتِبْدَالٌ

changer (*ap-der*>*ii*) مُبَــدِّلٌ

ب د ن ★

body (*n.*) بَــدَنٌ

camels : to be slain for sacrifice (during Hajj) بُدْنٌ

سَوَآءً الْعَاكِفُ فِيهِ وَالْبَادِ

Equal (for all men) the dweller (of Makka) and the dweller of desert. [22:25]

بَادُونَ (*act. pic. m. plu.*) dwellers of the desert

يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ

They would fain to be in the desert with the wandering Arabs. *(Jid.)* [33:20]

بَادِيَ (*act. pic. m. sing.*) deficient, immature

Those of بَادِيَ الرَّأْيِ immature opinion

مُبْدِيْ discloser (*ap-der > iv*)

Caution : مُبْدِئٌ with hamza > بَدَأَ يَبْدَأُ , to start and مُبْدِي without hamza > أَبْدَى يُبْدِي (*iv*) to disclose or make manifest.

ب ذ ر ★

لَا تُبَذِّرْ (*perate > ii, neg.*) < squander not !

بَذَّرَ يُبَذِّرُ *ii* تَبْذِيرًا to disperse, sequander

تَبْذِيرٌ dissipation, (*v.n. ii*) squandering

تُبْدِي (*imperf. 3 p. f. sing.*) iv ~*(f.)* makes manifest

إِنْ كَادَتْ لَتُبْدِي بِهِ

لَوْلَا أَنْ رَبَطْنَا عَلَى قَلْبِهَا

She had well-nigh disclosed him if we had not fortified her heart. [28:10]

يُبْدُونَ (*imperf. 3 p.m. plu.*) iv they make manifest

يُبْدِينَ (*imperf. 3 p.m. plu.*) iv they *(f.)* make manifest

تُبْدُوا *acc.* تُبْدُونَ (*imperf. 2 p.m. plu.*) You make manifest

(لَمْ) يُبْدِ *n.d. gen.* (*imperf. 3 p.m. sing.*) he did not discover

فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ

But Yusuf concealed it in himself, and discovered (revealed) it not unto them. [12:77]

تُبْدَ (*2 p.m. sing.*) *pip. iv* ~made disclosed

الْبَدْوُ desert (*n.*)

وَجَاءَ بِكُمْ مِنَ الْبَدْوِ

And hath brought you from the desert. [12:100]

الْبَادْ the dweller of (*act. pic.*) desert

(ap-der.>ii m.plu.)acc. مُبَذِّرِيْنَ
squanderers

ب ر ر ★

(assim) v تَبَرُّوْنَ <acc. تَبَرُّوْا
(imperf. 2 p.m. plu.)

to act well, be pious بَرَّ يَبَرُّ بِرًّا
towards God, parents ; be virtuous, be true, behave courteously.

you act piously (1)

وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِّأَيْمَانِكُمْ أَنْ تَبَرُّوْا وَتَتَّقُوْا

And make not Allah a butt of your oaths that ye shall not act piously nor fear Allah." (*Jid.*) [2:224]

you deal benevolently (2)

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ أَنْ تَبَرُّوْهُمْ

Allah forbiddeth you not that you should deal benevolently to those who fought not against you on account of religion and drove you not out of your houses [60:8]

benign (1) (*n*) الْبَرُّ

هُوَ الْبَرُّ الرَّحِيْمُ

He is the benign, merciful. [52:28]

dutious (3)

وَبَرًّا بِوَالِدَيْهِ

And dutious (or pious) towards his parents. [19:14]

land (3)

حُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ

The game of land is forbidden unto you. [5:96]

the piety, virtue (*n*) الْبِرُّ

pious ones (*n.p.*) أَبْرَارٌ

<virtuous ones (*n.p.*) بَرَرَةٌ

sing. بَارٌّ

ب ر ء ★

(*imperf. 1st p. plu.*) (*h.v.*) نَبْرَأَ
<we create ; bring into being

to create بَرَأَ يَبْرَأُ بَرَاءَةً (ف)

(*imperf. 2 p.m. sing.*) *iv* تُبْرِئُ
<<thou heal
بَرَأَ يَبْرِئُ بَرَاءَةً (ف)
<to be safe
أَبْرَأَ يُبْرِئُ إِبْرَاءً
to heal, make free.

(*imperf. 1st. p. sing.*) *iv* أُبْرِئُ
I heal

(*imperf. 1st p. plu.*) *iv* نُبْرِئُ
we heal

بَرَّأَ (*perf. 3 p.m. sing.*) II ~declared innocent, cleared from blame

...فَبَرَّأَهُ اللّٰهُ

Allah cleared him (from that which they alleged.) [33:69]

تَبَرَّأَ (*perf. 3 p.m. sing.*) مِنْ v quitted himself of

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا

When those who were followed shall quit themselves of those who followed. [2:166]

تَبَرَّءُوا (*perf. 3 p.m. sing.*) v they quitted

تَبَرَّأْنَا (*perf. 1st. p. plu.*) we declared our innocence before you

نَتَبَرَّأُ (*imperf. 1st. p. plu.*) we quit

بَرِيءٌ (*act. 2 pic.*) safe of blame, innocent

أَنَّ اللّٰهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ

Allah is free from obligation to idolaters. [9:3]

إِنَّنِي بَرِيءٌ مِّمَّا تُشْرِكُونَ

I am innocent of that which you associate. [6:19]

بُرَآءُ innocent (*n.*)

بَرَاءَةٌ (*n.*) freedom from obligation

بَرِيَّةٌ creation (*n.*)

اَلْبَارِئُ creator (*act. pic. m. sing.*)

مُبَرَّأٌ one who is free (*pis. pic.*) from obligation or blame or any kind of defect.

ب ر ج ★

لَا تَبَرَّجْنَ (*perate>v. neg. f. plu.*) you (*f.*) do not display beauty

تَبَرُّجٌ display of beauty (*v.n.*)

مُتَبَرِّجَاتٌ (*ap-der>v, f. plu.*) women displaying their beautifulness

بُرُوجٌ towers (*n.p.*) < بُرْجٌ *sing.* tower

ب ر ح ★

لَا / لَنْ أَبْرَحَ (*imperf. 1st p. sing.*) <I will not cease to leave

بَرِحَ يَبْرَحُ بَرْحاً وَ بَرَاحاً (ف) to leave a place

لَنْ نَبْرَحَ (*imperf. Ist p. plu.*) we will not cease to leave

ب ر د ★

بَرْدٌ coolness (*v.n.*)

بَارِدٌ cold *(act. pic)*

ب ر ز ★

بَرَزَ *(perf. 3 p.m. sing.)*
< ~he went forth

< بَرَزَ يَبْرُزُ بُرُوزاً

to pass out, to appear, to show oneself after concealment

قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ
لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ

Say ! Had you remained in your houses, those for whom slaughter was ordained would have gone forth. [3:154]

بَرَزُوا *(perf. 3 p.m. plu.)*
they went out against (1)

وَلَمَّا بَرَزُوا لِجَالُوتَ

When they went forth against Jalut. [2:250]

to come forth (2)

وَبَرَزُوا لِلَّهِ جَمِيعًا

And they all will come forth to Allah. [14:21]

بُرِّزَتْ *(pp. 3 p.f. sing.) ii*
~brought up

بَارِزُونَ *(act. pic. m. plu.)*
those who appear

بَارِزَةٌ *(act. pic. f. sing.)*
appeared plain

ب ر ز خ

بَرْزَخٌ *Litt* : a thing that (*n.*) intervenes between any two things.

(In the Quranic sense it is the interval between the present life and that which is to come, from the period of death to Resurrection, upon-which he who dies enters.)

ب ر ص ★

الْأَبْرَصُ the leprous (*n.*)

ب ر ق ★

بَرِقَ *(perf. 3 p.m. sing.)*
~got confused

الْبَرْقُ the lightning (*n.*)

★ ★ ★ ★

أَبَارِيقُ *see* إِبْرِيقٌ

ب ر ك ★

بَارَكَ *(perf. 3 p.m. sing.) iii*
he blessed

بُورِكَ (pp. 3 p.m. sing.) iii
~is blessed

تَبَارَكَ (perf 3 p.m. sing.) iii
be blessed, exalted

بَرَكَاتٌ (n.p.) < بَرَكَةٌ (n. sing.)
blessings

مُبَارَكٌ (pis. pic. m. sing.)
blessed one

مُبَارَكَةٌ (pis. pic. f. sing.)
blessed one

ب ر م ★

أَبْرَمُوا (perf. 3 p.m. plu.) iv
they determined

مُبْرِمُونَ (ap-der > iv, plu.)
determining

ب ر ه ن

بُرْهَانٌ a proof (n.)

بُرْهَانَانِ two proofs (n. dual)

ب ز غ ★

بَازِغٌ (act. pic. m. sing.)
uprising (moon) acc.

بَازِغَةٌ (act. pic. f. sing.)
uprising (sun) acc.

ب س ر ★

بَسَرَ (perf. 3 p.m. sing.)
scowled down

بَاسِرَةٌ scowling (act. pic. f. sing.)

ب س س ★

بُسَّتْ (pp. 3 p.f. sing.) assim. v
was grounded to powder

بَسٌّ (v.n.) بَسًّا acc.
grinding to power

ب س ط ★

بَسَطَ (perf. 3 p.m. sing.)
extended

الرِّزْقَ ~amplified the provision

الْيَدَ ~stretched out the hand

بَسَطْتَ (perf. 2 p.m- sing.)
thou stretched out

يَبْسُطُ (imperf. 3 p.m. sing.)
stretches, amplifies

يَبْسُطُوا (imperf. 3 p.m. plu.)
they amplify, stretch

تَبْسُطُ (imperf. 2 p.m. sing.)
thou stretcheth

لَا تَبْسُطْ (parate neg. m. sing.)
do not stretch forth

الْبَسْطُ stretching (v.n.)

بِسَاطٌ expanse (n.)

بَسْطَةٌ abundant (n.)

بَاسِطٌ *(act. pic. m. sing.)*
outstretching

بَاسِطُوا <acc. بَاسِطُوْنَ

(act. pic. m. plu.)
outstretching forth

مَبْسُوْطَتَانِ *(pact. pic. f. dual.)*
(twain) stretched out

ب س ق ★

بَاسِقَاتٌ *(act. pic. f. plu.)*
<tall (trees), having noble disposition

بَسَقَ يَبْسُقُ بَسْقاً (ن)

to be high, tall (tree)

ب س ل ★

تُبْسَلَ *(pip. 3 p. f. sing.) iv*
<~has been given up to perdition

أَبْسَلَ يُبْسِلُ إِبْسَالاً

to forbid, to deprive of reward *(Rgh.)*

وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ

And admonish thou them lest a soul be given up to perdition for that it hath earned. [٦:٧٠]

أُبْسِلُوْا *(perf. 3 p.m. sing.) iv*
who are given up to perdition

ب س م ★

تَبَسَّمَ *(perf. 3 p.m. sing.) v*
<~smiled

to smile بَسَمَ وَ تَبَسَّمَ

ب ش ر ★

بَشَّرُوْا *(perf. 3 p.m. plu.) ii*
~<they gave good tidings

to give good news بَشَّرَ تَبْشِيْراً

بَشَّرْتُمْ *(perf. 2 p.m. plu.) ii*
you gave good tidings

بَشَّرْنَا *(perf. 1st p. plu.) ii*
we gave good tidings

يُبَشِّرُ *(imperf. 3 p. sing.) ii*
~gives good tidings

تُبَشِّرُ *(imperf. 2 p.m. sing.) ii*
you give good tidings

تُبَشِّرُوْنَ *(imperf. 2 p.m. plu.) ii*
you give good tidings

نُبَشِّرُ *(imperf. Ist. p. plu.)*
we give good tidings

بَشِّرْ *(perate m. sing.) ii*
give good tidings!

بُشِّرَ *(pp. 3 p.m. sing.) ii*
~is given good tidings

أَبْشِرُوْا *(perate m. plu.) iv*
<have (you) good tidings!

أَبْشَرَ يُبْشِرُ إِبْشَاراً
to have good tidings !

(perat m. plu.) iii بَاشِرُوْا
touch or contact
(in sexual intercourse)

to manage بَاشَرَ مُبَاشَرَةً <
an affair in one's own person, to go into sexual intercourse

(perate neg. m. plu.) iii لاَ تُبَاشِرُوْا
do not touch or contact
(of sex)

(imperf. 3 p.m. plu.) x يَسْتَبْشِرُوْنَ
they are having good tidings

اسْتَبْشَرَ اسْتِبْشَاراً <
to have good tidings

(perate m. plu.) x اسْتَبْشِرُوْا
have good tidings !

(ap-der. f. sing.) x مُسْتَبْشِرَةٌ
she who has good tidings

human being (n.) بَشَرٌ

acc. بُشْراً (v.n.) بُشْرٌ
bearing good news

good news (n) بُشْرٰى

(act. 2 pic. m. sing.) بَشِيْرٌ
a bearer of good tidings

(ap-der. m. sing.) ii مُبَشِّرٌ
a giver of good tidings

(ap-der. m. plu.) ii مُبَشِّرِيْنَ
givers of good tidings

(ap-der. f. plu.) ii مُبَشِّرَاتٌ
givers (f) of good tidings

ب ص ر ★

(perf. 3 p. f. sing.) بَصُرَتْ
she watched

(perf. 1st p. sing.) بَصُرْتُ
I watched

لَمْ يَبْصُرُوْا .gen> يَبْصُرُوْنَ
(imperf. 3 p.m. plu.)
they did not see

(pip. 3 p.m. plu.) ii يُبَصَّرُوْنَ
they shall be made to see

(perf. 3 p.m. sing.) iv أَبْصَرَ
~saw, watched

(perf. 1st. p. plu.) iv أَبْصَرْنَا
we saw, watched

(imperf. 3 p.m. sing.) iv يُبْصِرُ
~watches

(imperf. 2 p.m. sing.) iv تُبْصِرُ
thou watch

(imperf. 3 p.m. plu.) iv يُبْصِرُوْنَ
they watch

(imperf. 2 p.m. plu.) تُبْصِرُوْنَ
you watch

how clear is (elative-w) (بِهٖ) أَبْصِرْ
his sight !

Note: There is a pattern in Arabic for expressing wonder called أَفْعَالُ التَّعَجُّبِ (the verb of wonder) e. g.

مَا أَحْسَنَهُ 'how good he is,' or أَحْسِنْ بِهِ for the same meaning. Likewise أَبْصِرْ بِهِ means 'how clear is his sight !'

أَبْصِرْ look ! (*perate m. sing.*)

اَلْبَصَرُ the sight (*n.*)

أَبْصَارٌ sights (*n.p.*)

اَلْبَصِيْرُ (*act. 2 pic. m. sing.*)
one who sees clearly

مُبْصِرٌ clear (*ap-der.* > *iv*)

مُبْصِرَةٌ (*ap-der. (f.)* > *iv*)
openly watchable (*iv*)
(in the sense of *pact. pic.*)

مُبْصِرُوْنَ that is seen very clearly, (1) enlightened

فَإِذَا هُمْ مُّبْصِرُوْنَ

And lo! they are enlightened. [7:201]

مُسْتَبْصِرِيْنَ (*ap-der. m. plu.*) *x*
seers clearly

اَلْبَصِيْرَةُ (*act. 2 pic. f. sing.*)
enlightenment (1)

بَلِ الْإِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ

Aye! man against himself shall be an enlightenment. [75:14]

insight (2)

أَدْعُوْا إِلَى اللّٰهِ عَلٰى بَصِيْرَةٍ

I call unto Allah (resting) upon an insight. [12:108]

بَصَائِرُ enlightenment (*n.p.*)

تَبْصِرَةٌ an insight (*v.n.*)

ب ص ل ★

بَصَلٌ onion (*n.*)

ب ض ع ★

بِضْعٌ a few, (a number (*n.*) ranging between three and nine)

بِضَاعَةٌ an article of (*n.*) merchandise

ب ط ء ★

لَيُبَطِّئَنَّ (*epl. 3 p.m. sing.*) *ii*
he certainly will be late and delayed (*Rgh*)

بَطُؤَ يَبْطُؤُ بُطْأً وَ بِطَاءً (ک)

to move slowly, linger

بَطَّأَ to detain, delay *ii*

ب ط ر ★

بَطِرَتْ (*perf. 3 p. f. sing.*)
< ~exulted

بَطِرَ يَبْطَرُ بَطَراً

to exult, be intoxicated in good fortune

exultation (*v.n.*) *acc.* بَطَراً

ب ط ش ★

(*perf, 2 p.m. plu.*) بَطَشْتُمْ
<you seized (by force)

بَطَشَ يَبْطِشُ بَطْشاً

to seize by force

(*imperf. 3 p.m. sing.*) يَبْطِشُ
~seizes

(*imperf. 3 p.m. plu.*) يَبْطِشُونَ
they seize

(*imperf. 1st p. plu.*) نَبْطِشُ
we seize

seizing (*v.n.*) اَلْبَطْشُ

seizure (*n.*) اَلْبَطْشَةُ

ب ط ل ★

(*perf. 3 p.m. sing.*) بَطَلَ
<was made vain

بَطَلَ يَبْطُلُ بُطْلَاناً وَ بُطُلاً

to be vain, false, go for nothing, be of no account, be repealed, abolish

(*imperf. 3 p.m. sing.*) *iv* يُبْطِلُ
brings *SS* to naught

abolish, تُبْطِلُونَ <*acc. iv* تُبْطِلُوا
you repeal

(*act. pic. m. sing.*) بَاطِلٌ
falsehood

(*ap-der. m. plu.*) مُبْطِلُونَ
followers of falsehood

ب ط ن ★

(*perf. 3 p.m sing.*) بَطَنَ
<~is hidden

بَطَنَ يَبْطُنُ بَطْناً وَ بُطُوناً

to be hidden, secret

وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

And approach not indecencies whatsoever is open thereof and whatsoever is concealed. [6:151]

(*act. pic. m. sing.*) اَلْبَاطِنُ
hidden

(opp. اَلظَّاهِرُ manifest)

hidden (*act. pic. f. sing.*) اَلْبَاطِنَةُ

(opp. ظَاهِرَةٌ manifest)

inner (*n.p.*) بَطَائِنُ
covering (of a bed or dress)

lining, secret, بَطَانَةٌ <
intimate friend

intimate friend (*n.*) بِطَانَةٌ

heart of city, (1) (*n.*) بَطْنٌ
valley

وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ

And (withheld) your hand from them in the valley of Makka. [48:24]

(*epl. 3 p.m. sing.*) لَيَبْعَثَنَّ
he surely will raise

(*imperf. Ist. p. plu.*) نَبْعَثُ
~we raise

untill we raise *acc.* حَتّٰى نَبْعَثَ

(*perate. m. sing.*) إِبْعَثْ
(thou) raise, appoint

(*pip 3 p.m. sing.*) يُبْعَثُ
he is raised

(*pip 3 p.m. plu.*) يُبْعَثُوْنَ
they are raised

(*pip 2 p.m. sing.*) تُبْعَثُ
thou art raised

(*epl. 2 p.m. plu.*) لَتُبْعَثُنَّ
you certainly will be raised

(*perf. 3 p.m. sing.*) تُبْعَثُوْنَ
you will be raised

(*perf. 3 p.m. sing.*) *vii* اِنْبَعَثَ
~rose up

resurrection (1) (*n.*) اَلْبَعْثُ

اِنْ كُنْتُمْ فِيْ رَيْبٍ مِّنَ الْبَعْثِ

If you are in doubt respecting the resurrection. [22:5]

upraising (2)

مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ اِلَّا كَنَفْسٍ وَّاحِدَةٍ

Your creation and your upraising are only as (though of) one soul. [31:28]

womb (2)

رَبِّ اِنِّيْ نَذَرْتُ لَكَ مَا فِيْ بَطْنِيْ مُحَرَّرًا

My Lord! I have vowed unto Thee that which is in my womb to be dedicated. [3:35]

belly (3)

لَلَبِثَ فِيْ بَطْنِهٖٓ اِلٰى يَوْمِ يُبْعَثُوْنَ

He would have tarried in the belly thereof till the day they are raised. [37:144]

wombs (1) (*n.p.*) بُطُوْنٌ

وَاللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ

And Allah has brought you from the wombs of your mothers. [16:78]

bellies (2)

كَالْمُهْلِ يَغْلِيْ فِي الْبُطُوْنِ

Like the dregs of oil! it shall seethe in the bellies. [44:45]

ب ع ث ★

(*perf. 3 p.m. sing.*) بَعَثَ
< ~sent, raised

to send, بَعَثَ يَبْعَثُ بَعْثًا

raise after death, awaken

(*perf. Ist. p. plu.*) بَعَثْنَا
we sent, raised

(*imperf. 3 p.m. sing.*) يَبْعَثُ
~raises

انبعاث (v.n.> vii)
raising up, going forth

مبعوثين acc. مبعوثون nom.
(pact. pic.m. plu.)
those who are sent or raised up

ب ع ث ر

بعثر (pp. 3 p.m. sing.)(Quadrial)
<~is poured forth

to expose, بعثر بعثرة
lay upon, overturn, pour out

أفلا يعلم إذا بعثر ما في القبور

Knoweth he not that when the contents of the graves are poured forth. [100:9]

بعثرت (pp. 3 p.f. sing.)
~are overturned

وإذا القبور بعثرت

And the sepulchres are overturned. [82:4]

ب ع د ★

بعدت (perf. 3 p.f. sing.)
<~were removed afar

بعد يبعد بعدا (س)
to remove afar, to perish

ألا بعدا لمدين كما بعدت ثمود

Lo! a far removal for Madyan as Thamud were removed afar. [11:95]

بعدت (perf. 3 p.f. sing.)
<~seemed far

بعد يبعد بعدا (ک)
to be far distant

ولكن بعدت عليهم الشقة

But the distance seemed far unto them. [9:42]

بعدا far removal (v.n.)

بعيد far, wide (act. 2 pic.)

باعد (perate> iii, m. sing.)
make the distance longer

بعد after, latter, (n.)
follow up

مبعدون (pis. pic. iv, m. plu.)
who are kept far off

ب ع ر ★

بعير camel (n.)

ب ع ل ★

بعل husband (n.)

بعول husbands (n.p.)

بعلا (n.) acc.

Ba'l is a primitive title of divinities, which is found in all branches of the semitic race hence the use of the name in the Quran with an indefinite article بعلا (Jid.)

★ ★ ★ ★

a gnat (*n.*) بَعُوضَةٌ

ب غ ت ★

suddenly (*adv.*) بَغْتَةً

ب غ ض ★

hatred, (*n.*) بَغْضَاءُ
vehement hatred

ب غ ل ★

mules (*n.p.*) الْبِغَالُ

ب غ ى ★

(*perf. 3 p.m. sing.*) بَغَى

< ~was unjust, عَلَى (1)
oppressed

< بَغَى يَبْغِي بَغْياً وَ بُغْيَةً (ض)

to seek, wish for, desire,
aggress, oppress

(*perf. 3 p.f. sing.*) (عَلَى) بَغَتْ
~was unjust,
oppressed

(*perf. 3 p.m. plu.*) (عَلَى) بَغَوْا
they were unjust,
oppressed

(*imperf. 3 p.m. sing.*) يَبْغِي
oppresses

لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ

That they oppress each other. [38:24]

فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى

فَقَاتِلُوا الَّتِي تَبْغِي

Then if one of them aggresseth on the other, fight (the party) which aggresseth. [49:9]

to pass (a barrier or board) (2)

(*imperf. 3 p.m. dual*) يَبْغِيَانِ
the twain pass SS

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

In between the twain is a barrier (which) they pass not. [55:20]

تَبْغِ *<acc.* تَبْغِي

(*imperf. 2 p.m. sing.*)
thou seek, wish for

نَبْغِ *<acc.* نَبْغِي

(*imperf. 1st p. plu.*)
we wanted

to seek, wish for (3)

(*imperf. 3 p.m. plu.*) يَبْغُونَ
they seek

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ ؟

Seek they then other than the religion of Allah ? [3:83]

تَبْغُوا acc. تَبْغُوْنَ
(*imperf. 2 p.m. plu.*)
you seek

أَبْغِيْ I seek (*imperf. 1st p. sing.*)

نَبْغِ *gen.* نَبْغِيْ
(*imperf. 1st p. plu.*)
we seek

لَا تَبْغِ (*perate neg. sing.*)

لَا تَبْغُوا (*perate neg. plu.*)
seek not !

بُغِيَ ~has been (*pp.3 p.m. sing.*)

(بُغِيَ عليه) oppressed

يَنْبَغِيْ (*imperf. 3 p.m. sing.*) *vii* (ل)
~is worthy, suits to

وَمَا يَنْبَغِيْ لِلرَّحْمٰنِ أَنْ يَّتَّخِذَ وَلَدًا

And it is not worthy of the Rahman (Almighty) that He should adopt a son. [19:92]

إِبْتَغٰى (*perf. 3 p.m. sing.*) *viii*
~sought

فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ

And whosoever seeketh beyond that. [23:7]

ابْتَغَيْتَ (*perf. 2 p.m. sing.*) *viii*
thou wished, desired

وَتُؤْوِيْٓ إِلَيْكَ مَنْ تَشَآءُ وَمَنِ ابْتَغَيْتَ

And thou may take unto thee such of them as thou wilt and whosoever you desire. [33:51]

اِبْتَغَوْا (*perf. 3 p.m. plu.*) *viii*
they sought

اِبْتَغُوْا (*perate. m. plu.*) *viii*
you seek !

يَبْتَغِ (*imperf. 3 p.m. sing.*) *viii*
~seeks

يَبْتَغُوْنَ (*imperf. 3 p.m. plu.*) *viii*
they seek

تَبْتَغُوْنَ (*imperf. 2 p.m. plu.*) *viii*
you are seeking

تَبْتَغُوْا <*acc.* تَبْتَغُوْنَ
(*imperf. 2 p.m. plu.*)
that you seek

أَبْتَغِ <*gen.* أَبْتَغِيْ
(*imperf. 1st. p. sing.*)
I wish

نَبْتَغِيْ (*imperf. 1st. p. plu.*) *viii*
we want, wish

اِبْتِغَاءٌ seeking (*v.n. viii*)

اَلْبَغْيُ / بَغْيًا oppressing (*v.n.*) *acc.*

بَاغٍ (*act. pic. m. sing.*)
desirer, (one who desires)

اَلْبِغَاءُ adultery, prostitution

بَغِيٌّ (بَغِيًّا) prostitute

ب ق ر ★

بَقَرَةٌ a cow (*n.*)

بَقَرٌ kinds of cows (*n.*)

بَقَرَاتٌ cows (*n.p.*)

ب ق ى ★

بَقِيَ (*perf. 3 p.m. sing.*)
~remained

يَبْقىٰ (*imperf. 3 p.m. sing.*)
~remineth, lasteth permanently, will last permanently

وَذَرُوا مَا بَقِيَ مِنَ الرِّبَوٰا

And give up what remaineth (due to you) from usury. [2:278]

وَيَبْقَىٰ وَجْهُ رَبِّكَ

There remaineth but the countenance of thy Lord [55:27]

أَبْقىٰ more lasting one (*n. elative*)

وَاللَّهُ خَيْرٌ وَأَبْقَىٰ

Allah is better and more lasting. [20:73]

أَبْقىٰ (*perf. 3 p.m. sing.*) iv

<~ left
to leave أَبْقىٰ يُبْقِي إِبْقَاءً

تُبْقِي (*imperf. 3 p.m. sing.*) iv
~*(f)* leaves, they leave

لَا تُبْقِي وَلَا تَذَرُ

(The Fire) will not leave nor spare. [74:28]

بَاقٍ lasting (*act. pic. m. sing.*)

وَمَا عِنْدَ اللَّهِ بَاقٍ

And what is with Allah is lasting. [16:96]

(The final ى of بَاقٍ (*act. pic.*) is dropped as usual in week verbs.)

الْبَاقِينَ (*act. pic. m. plu.*) acc.
the rest ones, the remaining ones

ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ

Then We drowned the rest thereafter. [26:120]

بَاقِيَةٌ (*act. pic. f. sing.*)
remaining one

فَهَلْ تَرَىٰ لَهُمْ مِنْ بَاقِيَةٍ

Behold then any of them remaining. [69:8]

بَاقِيَاتٌ (*act. pic. f. plu,*)
the lasting ones

بَقِيَّةٌ remainder (1) (*n.*)

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ

The remainder of Allah is better for you. [11:86]

The word بَقِيَّة signifies what is left by Allah after giving legal alms, or, that which God has preserved for you, of what is lawful for you *(L.L.)*.

إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ

She should be a cow neither old nor young. [2:68]

(The word signifies 'virgin'.)

virgins *(n. p.)* أَبْكَارٌ

sing. بِكْرٌ >

morning *(n.)* بُكْرَةٌ

mornings *(n.p.)* أَبْكَارٌ

sing. بُكْرَةٌ >

ب ك ك ★

Bakka *(n)*. بَكَّةُ

A variation for Makka (misspelt by modern geographers as Mecca). There is a mention af the valley of Bacca in the Bible (Ps. 84:6). The old translators gave the word the meaning of weeping: but better sense seems to have come now. According to more recent of the Biblical scholars the word "signifies rather any valley lacking water." And the Psalmist apparently has in mind a particular valley whose natural condition led him to adopt its name (*JE.* II. 415). Now this waterless valley by its natural condition can be easily identified with the valley of Makka (*Jid.* 4, *n.* 19)

wisdom (2)

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ

Why were there not of the generations before you, owners of wisdom. [11:116]

" بَقِيَّةٌ "here signifies one possessing exellence e.g. بَقِيَّةُ الْقَوْمِ 'such a one is the best of the people.' Thus أُولُوا بَقِيَّةٍ means: persons possessed of excellence or possessing sound judgement and intelligence or persons of religion and excellence. *(LL)*

relic (3)

وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ

And the relic of that which the household of Musa and the household of Harun had left. [2:248]

★ ★ ★ ★

ground *(n.)* بُقْعَةٌ

vegetable *(n.)* بَقْلٌ

ب ك ر ★

young *(n.)* بِكْرٌ

(opp. فَارِضٌ old)

ب ك م ★

أَبْكَمُ <a dumb *(adj. def. col.)*

بَكِمَ يَبْكَمُ وَبَكُمَ يَبْكُمُ بَكَمًا وَبَكَامَةً (س،ك)

to be dumb, be purposely silent

بُكْمًا acc/ بُكْمٌ

(adj. def. plu.)

those who are dumbs (*meta.* *i.e.*, incapable of uttering truth)

فُعْلٌ = بُكْمٌ *plu.* أَفْعَلُ = أَبْكَمُ

(the form denotes colours and defects)

ب ك ى ★

بَكَتْ *(perf. 3 p.f. sing.)* <~cried, wept

بَكَى يَبْكِي بُكَاءً (ض) to weep, cry

يَبْكُونَ *(imperf. 3 p.m. plu.)* they are weeping

لِيَبْكُوا *(imperf. 3 p.m. plu.) gen.* they should weep

تَبْكُونَ you weep *(imperf. 2 p.m. plu.)*

أَبْكَى *(perf. 3 p.m. sing.) iv* made weeping

أَبْكَى يُبْكِي iv إِبْكَاءً to cause to weep, cry

weeping *(v.n.) acc.*

★ ★ ★ ★

بَلْ *(a particle of digression)* but, nay! rather, not so, on the countary,

ب ل د ★

بَلَدٌ land *(n.)*

بِلَادٌ lands *(n.p.)*

بَلْدَةٌ town, land *(n.)*

هَـٰذَا الْبَلَدُ the city of Makka

ب ل س ★

يُبْلِسُ *(imperf. 3 p.m. sing.) iv* <~will despair

أَبْلَسَ يُبْلِسُ إِبْلَاسًا

to despair, to be silent with grief

مُبْلِسِينَ *acc.* مُبْلِسُونَ *nom.*

(act. pic. m. plu.) who are silent with grief, who are despairing

ب ل ع ★

اِبْلَعِي swallow ! *(perate f. sing.)*

بَلَعَ يَبْلَعُ بَلْعًا < to swallow

ب ل غ ★

بَلَغَ *(perf. 3 p.m. sing.)* <~reached

بَلَغَ يَبْلُغُ بُلُوغًا (ن)

to reach, attain come of age, come upto, come to one's knowledge

لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ

That I may warn you and whomsoever it may reach. [6:19]

بَلَغَتْ *(perf. 3 p.f. sing.)*
~came up

بَلَغْتَ *(perf. 2 p.m. sing.)*
thou reached

بَلَغْتُ *(perf. 1st p. sing.)*
I reached

بَلَغَا *(perf. 3 p.m. dual)*
they (twain) reached

بَلَغُوْا *(perf. 3 p.m. plu.)*
they reached

بَلَغْنَ *(perf. 3 p.f. plu.)*
they reached

بَلَغْنَا *(perf. 1st p.f. plu.)*
we reached

بَلَغَنِيَ overtaken, came up to me

(to me نِيْ +came up بَلَغَ <)

وَقَدْ بَلَغَنِيَ الْكِبَرُ

While the old age has overtaken me. [3:40]

يَبْلُغُ *(imperf. 3 p.m. sing.)*
reaches

حَتّٰى يَبْلُغَ till—reached *acc.*

لِيَبْلُغَ in order to reach *acc.*

يَبْلُغَنَّ *(emp. 3 p.m. sing.)*
~attain the age of

أَبْلُغَ *acc.*
(imperf. 1st p. sing.)
I may attain

تَبْلُغَ *(imperf. 2 p.m. sing.) acc.*
thou reach

لَنْ تَبْلُغَ thou shall not reach

يَبْلُغَا <*acc.* يَبْلُغَانِ
(imperf. 3 p.m. dual)
twain reach

يَبْلُغُوْا <*acc.* يَبْلُغُوْنَ
(imperf. 3 p.m. plu.)
they reach

تَبْلُغُوْا <*acc.* تَبْلُغُوْنَ
(imperf. 2 p.m. plu.)
you reach

بَلَّغْتَ *(perf. 2 p.m. plu.) ii*
thou have preached,

to preach بَلَّغَ تَبْلِيْغًا <

thou have not preached مَا بَلَّغْتَ

يُبَلِّغُوْنَ *(imperf. 3 p.m. plu.) ii*
they preach

أُبَلِّغُ *(imperf. 1st p. sing.) ii*
I preach

بَلِّغْ preach! *(perate m. sing.) ii*

أَبْلَغُوْا *(perf. 3 p.m. plu.) iv*
<they preached

أَبْلَغَ إِبْلَاغًا
to preach, to inform. deliver, make-reach

أَبْلَغْتُ *(perf. 1st p. sing.) iv*
I delivered

لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّيْ

Assurely I have delivered unto you the message of my Lord. [7:79]

أَبْلِغْ *(perate m. sing.) iv*
make-reach

ثُمَّ أَبْلِغْهُ مَأْمَنَهُ

Then make him reach to his place of security. [9:6]

بَالِغٌ (act. pic. m. sing.)

the attainer (1)

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

Verily Allah is sure to attain His purpose. [65:3]

that is brought (2)

هَدْيًا بَالِغَ الْكَعْبَةِ

The offering brought to Ka'ba. [5:95]

that reaches (3)

كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ

As one stretching his palms to water that it may reach his mouth, while it will reach it not. [13:14]

بَالِغَةٌ (act. pic. f. sing.)

consummate (1)

حِكْمَةٌ بَالِغَةٌ

Wisdom consummate. [54:5]

reaching (2)

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ

Or have you oaths from Us reaching to the Day of Resurrection. [68:39]

sound, convincing (3)

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ

Say thou! with Allah is the sound argument. [6:149]

بَلِيغٌ effectual, clear, (act. 2 pic.) eloquent

وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

And say unto them for their souls an effectual saying. [4:63]

بَلَاغٌ preaching, warning (v.n.)

مَبْلَغٌ limit (v.n. mim)

ب ل و ★

بَلَوْنَا (perf. 1st p. plu.)
we tried

< بَلَا يَبْلُو بَلَاءً (ن)

to test, try, put to sever trial, afflict, prove

لِيَبْلُوَ (el. 2 p.m. sing.) acc.
in order to try, he may try

لِيَبْلُوَا بَعْضَكُمْ بِبَعْضٍ

In order that He may try yau one another. [47:4]

تَبْلُو (imperf. 3 p. f. sing.)
~will prove

هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَا أَسْلَفَتْ

Therein every soul shall prove that which is sent before. [10:30]

يَبْلُوَنَّ *(emp. 3 p.m. sing.)*
~certainly will try

نَبْلُوْ *(imperf. Ist p. plu.)*
we try, prove, shall prove

لَنَبْلُوَنَّ *(epl. 1st p. plu.)*
we surely will try (or prove) you

لَتُبْلَوُنَّ *(epl. pip. 2 p.m. plu.)*
you shall surely be tried

ب ل ی ★

يَبْلَى *(imperf. 3 p.m. sing.)*
< ~decays

بَلِيَ يَبْلَى بِلًى وَ بَلَاءً
to become old, to decay; to get polish removed and real face appeared

وَمُلْكٍ لَّا يَبْلَى

And kingdom not to decay.
[20:120]

تُبْلَى *(pip. 3 p.f. sing.)*
will turn to its reality

يَوْمَ تُبْلَى السَّرَآئِرُ

On a day wherein secrets shall be out (i.e. every thing will appear in its original reality.) *(Jid)*
[86:9]

يُبْلِي *(imperf. 3 p.m. sing.) iv*
< ~proves

أَبْلَى يُبْلِي إِبْلَاءً to test, try, prove

لِيُبْلِيَ *(el. 3 p.m. sing.) iv*
in order to prove

لِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَآءً حَسَنًا

In order that He might prove the believers with a goodly proving from Him.
[8:17]

ابْتَلَى *(perf. 3 p.m. sing.) viii*
< ~tried, proved

ابْتَلَى ابْتِلَاءً to prove, try, examine

يَبْتَلِيْ *(imperf. 3 p.m. sing.) viii*
~tries

نَبْتَلِيْ *(imperf. 1st p. plu.) viii*
we (might) prove

أُبْتُلِيَ *(pp. 3 p.m. sing.) viii*
~was tried, proved

ابْتَلُوْا *(perate m. plu.) viii*
examine !

مُبْتَلِيْنَ *(ap-der viii, m. plu.) acc.*
provers

وَإِنْ كُنَّا لَمُبْتَلِيْنَ

Verily We have been proyers.
[23:30]

مُبْتَلِيْ *n.d. (ap-der. > viii m.sing.)*
prover

إِنَّ اللّٰهَ مُبْتَلِيْكُمْ بِنَهَرٍ

Verily Allah will prove you with a river. [2:249]

الْبَلَاءُ trial, proving, test *(n.)*

بَلَىٰ yes

(used in affirmative response to a question initiated with a negative particle)

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

Is not He who created the heavens and the earth able to create the like of these : Yes ! He is the supreme Creator, the Knower. [36:81]

ب ن ن ★

بَنَانٌ fingertip (*n.*)

ب ن و ★

إِبْنٌ son (*n.*)

بِنٌ (*n.*) The initial Hamza is dropped for purposes of assimilation

عِيسَى ابْنَ مَرْيَمَ

Eisa son of Maryam. [2:87]

بَنُونَ sons (*n.p.*) *nom*

بَنِينَ sons (*n.p.*) *acc.*

بَنُو sons (*n.p.*) *n.d.*

بَنِي sons (*n.p.*) *n.d.*

بَنِيَّ (< بَنِينَ + ى *n.d.*) my sons

Note : The word بَنِينَ is *plural* of إِبْنٌ ; when an inseparable pronominal ى is suffixed it becomes بَنِيَّ The ن of the plural is dropped.

بُنَيَّ (< بُنَيْنَ + ى *n.d.*) my little son

(Note the difference between بَنِيَّ (baneyya) my sons and بُنَيَّ (bunayya) my little son)

إِبْنَةٌ daughter (*n.*)

بِنْتٌ daughter (*n.*)

بَنَاتٌ daughters (*n.p.*)

إِبْنَتَيَّ (أَبْنَتَيْنِ (*dual*) + ى *n.d.* my two daughters

ب ن ى ★

بَنَىٰ built (*perf. 3 p.f. sing.*)

to build بَنَىٰ يَبْنِيْ بِنَاءً > ~

Note : The final ى is changed to أَلِفٌ if followed

by a personal pronoun
as بَنَاهَا .

بَنَوْا (perf. 3 p.m. plu.)
they built

بَنَيْنَا (perf. Ist. p. plu.)
we built

تَبْنُوْنَ (imperf. 2 p.m. plu.)
you build

اِبْنِ (perate m. sing.)
(thou) build !

اِبْنُوْا (perate m. plu.)
(you) built !

بِنَاءٌ building, canopy (v.n.)

بُنْيَانٌ structure, building (n.)

مَبْنِيَّةٌ (pact. pis. f. sing.)
that is built up

ب ه ت ★

بُهِتَ (p. p. 3 p.m. sing.)
was confounded

بَهَتَ يَبْهَتُ بَهْتًا (ف) to be astonished.

بَهِتَ يَبْهَتُ بَهَتًا (س) to fall in a faint

بُهِتَ يُبْهَتُ بُهْتًا (ی) to be confounded

تَبْهَتُ (imperf. 3 p.f. sing.)
~will confound

بُهْتَانٌ calumny, slander (v.n.)
< بَهَتَ يَبْهَتُ بُهْتَانًا (ف)
To calumniate, to slander

ب ه ج ★

بَهْجَةٌ joy, beauty, rejoicing (v.n.)

< بَهِجَ يَبْهَجُ بَهْجًا to rejoice

بَهِيجٌ (act. 2 pic n.)
joyful, joyous

ب ه ل ★

نَبْتَهِلْ < اِبْتَهَلَ viii
(imperf. 1st p. plu.)
<we humbly pray

بَهَلَ يَبْهَلُ بَهْلًا to leave one to his own will, to curse

اِبْتَهَلَ viii اِبْتِهَالًا to humiliate oneself before God and call upon Him, to invoke curse on the liar.

ب ه م ★

بَهِيمَةٌ beast (act. 2 pic. f.)

ب و أ ★

بَاءَ (perf. 3 p.m. sing.)
settled, incurred, earned

~< بَاءَ يَبُوْءُ بَوْءًا (إِلَى)
to come back to, to return, to bring, بَاءَ (ب) or lead back, to bear

بَآءُوْ بِغَضَبٍ مِّنَ اللهِ

They incurred Allah's wrath. [2:61]

بَآؤُوْا *(pref. 3 p.m. plu.)*
they brought, incurred

تَبُوْءُ *acc.* (تَبُوْءَ)
(imperf. 2 p.m. sing.)
thou bear

اِنِّيْٓ اُرِيْدُ اَنْ تَبُوْٓاَ بِاِثْمِيْ

Verily I would that thou bear my sin. [5:29]

بَوَّاَ *(perf. 3 p.m. sing.) ii*
<lodged, settled

بَوَّاَ يُبَوِّئُ تَبْوِيْئًا وَ تَبْوِئَةً
to place, prepare a place, settle, lodge

بَوَّاَكُمْ فِي الْاَرْضِ

He settled you in the earth. [7:74]

بَوَّاْنَا *(perf. 1st p. plu.) ii* (ل)
we settled

تُبَوِّئُ *(imperf. 2 p.m. sing.) ii*
thou settle

تُبَوِّئُ الْمُؤْمِنِيْنَ مَقَاعِدَ لِلْقِتَالِ

Thou art settling the believers in position for the fight. [3:121]

نُبَوِّئَنَّ *(emp. 1st p. plu.) ii*
we surely will settle

تَبَوَّؤُوْا *(perf. 3 p.m. plu.) v*
<they are settled

تَبَوَّاَ to be settled *v*

يَتَبَوَّاُ *(imperf. 3 p.m. sing.) v*
gets settled, takes place, inhabits.

نَتَبَوَّاُ *(imperf. Ist. p. plu.) v*
we take place, inhabit

تَبَوَّاٰ *(perate m. dual.) v*
(you twain) inhabit!

مُبَوَّاٌ settlement *(v.n.mim)*

ب و ب ★

بَابٌ gate, door *(1)* *(n)*

لَا تَدْخُلُوْا مِنْ بَابٍ وَّاحِدٍ

Enter not by one gate. [12:67]

a portal *(2)*

حَتّٰٓى اِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيْدٍ

Untill we opened upon them a portal of severe torment. [23:77]

اَبْوَابٌ doors, gates *(n.p.)*

ب و ر ★

يَبُوْرُ *(imperf. 3 p.m. sing.)*
<~shall perish

بَارَ يَبُوْرُ بُوْرًا وَ بَوَارًا (ن) to perish

(*imperf. neg. 3 p.f. sing.*) لَنْ تَبُوْرَ
~will not perish

perdition, doom (*v.n.*) بُوْرٌ

perdition, doom (*v.n.*) بَوَارٌ

ب و ل ★

condition, state, heart (*n.*) بَالٌ
(It may be rendered as 'about' if contents require.)

مَا بَالُ النِّسْوَةِ الّٰتِيْ قَطَّعْنَ اَيْدِيَهُنَّ

What was the matter of those women who cut off their hands (or what about those women who . . . .). [12:50]

ب ی ت ★

(*imperf. 3 p.m. plu.*) يَبِيْتُوْنَ
<they pass the night

to pass the night بَاتَ يَبِيْتُ بَيَاتًا(ض)

(*perf. 3 p.m. sing.*) بَيَّتَ
planned by night

ii بَيَّتَ يُبَيِّتُ >~

to plan against *SS* by night, to attack by night

(*imperf. 3 p.m. plu.*) *ii* يُبَيِّتُوْنَ
they plan by night

(*epl. 1st p. plu.*) *ii* لَنُبَيِّتَنَّ
we surely will attack by night

while sleeping at night (*v.n.*) بَيَاتًا

house (*n.*) بَيْتٌ

houses (*n.p.*) بُيُوْتٌ

اَلْبَيْتُ ، اَلْبَيْتُ الْحَرَامُ ، اَلْبَيْتُ الْعَتِيْقُ

The sacred House, *i.e.* Ka'ba.

the frequented house, اَلْبَيْتُ الْمَعْمُوْرُ
that is, the original model of Ka'ba, over it or corresponding to it, in heaven, which thousands of angels visit every day and around which they circuit (make *tawaf*) and pray.

(*Ibn Kathir, Baghwi, Jid.*)

ب ی د ★

(*imperf. 3 p.f. sing.*) تَبِيْدُ
<~will perish

to perish, vanish بَادَ يَبِيْدُ بَيْدًا(ض)

ب ی ض ★

(*perf. 3 p.f. sing.*) *ix* اِبْيَضَّتْ
<~whitened

to become white *ix* اِبْيَضَّ يَبْيَضُّ

(*imperf. 3 p.f. sing.*) *ix* تَبْيَضُّ
~will become white

الْأَبْيَضُ white (n.m.)

بَيْضَاءُ white (n. f.)

بَيْضٌ eggs (n.p.)

ب ى ع ★

بَايَعْتُمْ (perf. 2 p.m. plu.) iii
< you made bargain

بَايَعَ يُبَايِعُ مُبَايَعَةً

to deal with selling and buying, to swear fealty

يُبَايِعُونَ (imperf. 3 p.m. plu.) iii
they swear fealty

يُبَايِعْنَ (imperf. 3 p.f. plu.) iii
they swear fealty

بَايِعْ (perate m. sing.) iii
take oath (accept fealty)

Note: بَايِعْ 'means thou swear fealty.' But in the course of contents and certain grammatical rule it means here : accept their initiative or action.

تَبَايَعْتُمْ (perf. 2 p.m. plu.) vi
you bargain one with another

to conclude تَبَايَعَ تَبَايُعًا <
a sale or make a contract with each other.

بَيْعٌ bargaining, selling (v.n.) and buying

لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ

Men whom neither trafficking nor bargaining diverteth. [24:37]

بِيَعٌ Christian churches (n.p.)
sing. بِيْعَةٌ <

لَهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوٰتٌ وَمَسٰجِدُ

The cloisters and churches and synogogues and mosques would have been demolished. [22:40]

ب ى ن ★

بَيَّنُوا (perf. 3 p.m. plu.) ii
< they expounded

to expound, render clear بَيَّنَ ii تَبْيِينًا <

بَيَّنَّا (perf. 1st p. plu.) ii
we have expounded

يُبَيِّنُ (imperf. 3 p.m. sing.) ii
~ expounds

يُبَيِّنُنَّ (emp. 3 p.m. plu.) ii
they will surely expound

لِتُبَيِّنَ (el. 2 p.m. sing.) ii
that ye may expound

لِأُبَيِّنَ (el. 1st. p. sing.) ii
that I expound

لِنُبَيِّنَ (el. 1st p. plu.) ii
that we expound

نُبَيِّنُ (imperf. 1st p. plu.) ii
we expound

مُبَيِّنَاتٌ *(ap-der. f. plu.)* illuminating ones

مُبِيْنٌ *(ap-der. >iv, m. sing.)* open to see, clear, self-expressive

بَيَانٌ exposition (*1*) *(n.)*

هٰذَا بَيَانٌ لِّلنَّاسِ

This is an exposition for men" [3:138]

distinctness of speech (*2*)

عَلَّمَهُ الْبَيَانَ

He taught him distinctness of speech. [55:4]

explanation (*3*)

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

Then it is upto its expounding. [75:19]

تِبْيَانًا exposition *(v.n.)*

اَلْمُسْتَبِيْنُ *(ap-der >x, m. sing.)* luminous

بَيْنَ between *(particle)*

بَيْنَ يَدَىْ in front of

بَيْنَ أَيْدِىْ in presence of

(*also see* ى د)

يُبِيْنُ *(imperf. 3 p. m. sing.) iv* <~maketh clear

أَبَانَ يُبِيْنُ إِبَانَةً to be clear, make clear

لَا يَكَادُ يُبِيْنُ

He well nigh cannot make (himself) clear. [43:52]

تَبَيَّنَ *(perf. 3 p.m. sing.) v* ~became manifest

تَبَيَّنَ تَبَيُّنًا to become *v* clear, to become manifest, to declare

تَبَيَّنَتْ *(perf. 3 p. f. sing.) v* ~became manifest

تَبَيَّنُوْا *(perate. m. plu.) v* (you) declare, make clear

يَتَبَيَّنُ *(imperf. 3 p.m. sing.) v* becomes clear

لِتَسْتَبِيْنَ *(el. 3 p. f. sing.) x* <in order to be shown

إِسْتَبَانَ to be manifest *x*

بَيِّنٌ clear *(act. 2 pic.)*

بَيِّنَةٌ evidence *(n.)*

بَيِّنَاتٌ clear evidences *(n.p.)*

مُبَيِّنَةٌ *(ap-der f. plu.)* illuminating, manifest

***

كتاب التاء

ت ★ ★ ★

ت a preposition (1)

(used with the name of Allah only to denote oath.)

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

And by Allah I shall surely devise a plot against your idols. [21:57]

....تْ It is used both as prefix and suffix to verbs. As prefix it is used in the *3rd p.* of the *perf.* to denote the *fem. e.g.* قَالَتْ *(perf. 3 p. f. sing.* : she said)

تَ to denote *2 p.m.* of *perf, e.g.* قُلْتَ 'thou said'

تِ to denote *2 p. f.* of *perf. e.g.* قُلْتِ 'thou *(f..)* said'

تُ to denote *1st. p. sing.* of *perf. e.g.* قُلْتُ 'I said'

ة denotes *fem.*, and turns to *ha* sound at the end of a sentence.

اَلتَّابُوْتُ the ark i.e. the ark of *(n.)* the covenant *(see Jid. 2 n.* 652)

تَارَةٌ time (*n.*)

تَارَةً اُخْرٰى

once again. [20:55]

ت ب ب ★

تَبَّ (*perf. 3 p.m. sing.*) *assim.* < ~perished

تَبَّ يَتُبُّ تَبًّا وَ تَبَابًا(ن)

to suffer loss, to perish, to remain in evil continually *(Rgh.)*

تَبَّتْ (*perf. 3 p.f. sing.*) ~*(f)* is perished

تَبَابٌ ruin *(v. n.)*

تَتْبِيْبٌ ruin *(v. n.)*

تَبَارَكَ *see* ب ر ك

تَبْدِيْلٌ *see* ب د ل

تُبْدِيْ *see* ب د و

تَبَرَّأَ *see* ب ر أ

تُبَاشِرُ *see* ب ش ر

ت ب ر ★

تَبَّرْنَا *(perf. 1st. p. plu.) ii*
< we have destroyed

تَبَّرَ يُتَبِّرُ تَبْرًا وَ تَبَّرَ يُتَبِّرُ تَتْبِيْرًا *ii*
to destroy, break.

تَتْبِيْرًا destruction *(v. n. ii)*

لِيُتَبِّرُوْا *(el. 3 p. m. plu.) ii acc.*
they might destroy

تَبَارٌ destruction *(v.n.)*

مُتَبَّرٌ destoryed *(pis. pic)*

ت ب ع ★

تَبِعَ *(perf. 3 p.m. sing.)*
< ~followed

تَبِعَ يَتْبَعُ تَبَعًا وَ تِبَاعًا (س)
to follow, initiate, join a person, serve, obey, follow a doctrine

تَبِعُوْا *(perf. 3 p.m. plu.)*
they followed

مَا تَبِعُوْا they did not follow

يَتْبَعُ *(imperf. 3 p.m. sing.)*
~follows

تَتْبَعُ *(imperf. 3 p.f. sing.)*
~*(f)* follows

أَتْبَعَ *(perf. 3 p.m. sing.) iv*
~followed

أَتْبَعْنَا *(perf. 1st p. plu.) iv*
we made *SS* follow *SS*

أَتْبَعُوْا *(perf. 3 p.m. plu,) iv*
they followed

يُتْبِعُوْنَ *(imperf. 3 p.m. plu.) iv*
they make (one) follow

أُتْبِعُوْا *(p.p. 3 p.m. plu.) iv*
they were followed, were overtaken by SS

نُتْبِعُ *(imperf. 1st p. plu.) iv*
we make follow

اِتَّبَعَ *(perf. 3 p.m. sing.) viii*
followed

viii اِتَّبَعَ إِتِّبَاعًا <
to follow (some R. F.)

اِتَّبَعْتَ *(perf. 2 p.m. sing.) viii*
thou followed

اِتَّبَعْتُ *(perf. 1st p. sing.) viii*
I followed

اِتَّبَعُوْا *(perf. 3 p.m. plu.) viii*
they followed

اِتَّبَعْتُمْ *(perf. 2 p.m. plu.) viii*
you followed

اِتَّبَعْنَا (*perf. 1st p. plu.*) *viii*
we followed

يَتَّبِعُ (*impref. 3 p.m. sing.*) *viii*
~follows

تَتَّبِعُ (*imperf. 2 p.m. sing.*) *viii*
thou follow

حَتّٰى تَتَّبِعَ مِلَّتَهُمْ

Except thou follow their faith. [2:120]

يَتَّبِعُوْنَ (*imperf. 3 p.m. plu.*) *viii*
they follow

تَتَّبِعُوْا *acc.* تَتَّبِعُوْنَ
(*imperf. 2 p.m. plu.*)
you follow

اَتَّبِعُ (*imperf. 1st p. sing*) *viii*
I follow

نَتَّبِعُ (*imperf. 1st p. plu.*) *viii*
we follow

اِتَّبِعْ (*perate > viii, m. sing.*)
(thou) follow !

اِتَّبِعُوْا (*perate > viii, m. plu.*)
(you) follow

لَا تَتَّبِعْ (*perate. neg. m. sing.*)
(thou) follow not !

لَا تَتَّبِعَانِّ (*perate emp., neg. m. dual*)
you twain follow not

لَا تَتَّبِعٰٓنِّ سَبِيْلَ الَّذِيْنَ لَا يَعْلَمُوْنَ

You twain never follow the path of those who know not. [10:89]

تَبَعٌ follower (*n.*)

تَابِعٌ (*act. pic. m. sing.*)
follower

تَابِعِيْنَ (*act. pic. m. plu.*) *acc.*
followers

تَبِيْعٌ (*act. 2 pic. m. sing.*)
avenger

ثُمَّ لَا تَجِدُوْا لَكُمْ عَلَيْنَا بِهٖ تَبِيْعًا

You will not find for yourselves against us an avenger (or prosecutor). [17:69]

تَبِيْعٌ is one who prosecutes, or sues, for a right, or due (*L.L.*). The phrase signifies : Then you shall not find for you any one to sue us for the disallowing of what hath befallen you nor for our averting it from you (*Jid*).

اِتِّبَاعٌ to follow (*v.n.*)

مُتَتَابِعٌ successive (*ap-der. > iii*) (one following another)

فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ

Fasting for two months in succession. [4:92]

مُتَّبَعُوْنَ (*pis. pic. > viii*)
~are overtaken by *SS*

ت ت ر ★

تَتْرٰى one after another (*v.n.*)

see و ت ر

ت ج ر ★

تِجَارَةٌ < merchandise (*v.n.*)

تَجَرَ يَتْجُرُ تَجْرًا وَ تِجَارَةً (ن)
to carry on commerce

ت ح ت ★

تَحْتَ beneath (*particle*)
(opp. فَوْقَ :above)

ت خ ذ ★

اِتَّخَذَ *see* أ خ ذ
for the derived forms

ت ر ب ★

تُرَابٌ dust, earth (*n*)

أَتْرَابٌ women of equal age (*n.p.*)
sing. تِرْبٌ

تَرَائِبُ < breast-bone (*n.p.*) (of women) or upper part of chest
sing. تَرِيبَةٌ

مَتْرَبَةٌ reducing to dust, (*v.n.*) poverty, misery

ت ر ف ★

أَتْرَفْنَا (*perf. 1st. p. plu.*) *iv*
<we luxuriated

أَتْرَفَ يُتْرِفُ إِتْرَافًا
to luxuriate, give comfort, make in ease

تَرِفَ يَتْرَفُ تَرَفًا
to live in abundance, in affluence

أُتْرِفُوا (*p.p. 3 p.m. plu.*) *iv*
they are luxuriated

أُتْرِفْتُمْ (*p.p. 2 p.m. plu.*) *iv*
you are luxuriated

مُتْرَفِينَ (*ap-der.*>*iv, m. plu.*) *acc.*
affluent ones

مُتْرَفِي (*ap-der.* >*iv, m. plu.*) *n.d. acc.*
affluent ones,

مُتْرَفِيهَا affluent people of that town or community

مُتْرَفِيهِمْ affluent ones among them

مُتْرَفُو (*ap-der.* >*iv, m. plu.*) *n.d. nom.*
affluent ones

مُتْرَفُوهَا affluent people of that town or community

ت ر ق ★

تَرَاقِيَ <collor bones *n. p.*
sing. تَرْقُوَةٌ

ت ر ك ★

تَرَكَ ~left, (*perf. 3 p.m. sing.*)

to leave, تَرَكَ يَتْرُكُ تَرْكًا(ن) omit, abandon, refrain, desist, give up

to leave SS by his own (1) choice or willingness

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ

And We left them on that day (i.e. We shall leave them) surging one against another. [18:99]

to leave compulsorily (2)

كَمْ تَرَكُوا مِن جَنَّٰتٍ وَعُيُونٍ

They left how many of gardens and springs. [44:25]

تَرَكْتُ I left (*perf. 1st. p. sing.*)

تَرَكُوا they left (*perf. 3 p.m. plu.*)

تَرَكْنَ (*perf. 3 p.f. plu.*) they (*f.*) left

تَرَكْتُمْ you left (*perf. 2 p.m. plu.*)

تَرَكْنَا we left (*perf. 1st. p. plu.*)

تَتْرُكُ (*imperf. 2 p.m. sing.*) thou leave

نَتْرُكُ (*imperf. 1st. p.m. plu.*) we leave

أُتْرُكْ leave ! (*parate m. sing.*)

يُتْرَكُ ~is left (*pip. 3 p.m. sing.*)

يُتْرَكُوا (*pip. 3 p.m. plu.*) acc. they are left

تُتْرَكُوا <acc. تُتْرَكُونَ (*pip. p.m. plu.*) you are left

تَارِكٌ (*act. pic. m. sing.*) one who leaves SS

تَارِكُوا *nom.* تَارِكِي *acc.* (*act. pic.* (*n.d.*) *m. sing.*) you are left

ت س ر ★

تَسُرُّ *see* س ر ر

ت س ع ★

تِسْعٌ nine (*cardinal number*)

تِسْعَةٌ nine (*cardinal number n.f.*)

تِسْعَةَ عَشَرَ (*cardinal number*) nineteen

تِسْعٌ وَّ تِسْعُونَ (*cardinal number*) ninety-nine

ت ع س ★

تَعْسًا downfall (*v.n.*) < تَعَسَ

to perish, تَعَسَ يَتْعَسُ تَعْسًا downfall

تَعَاطَى *see* ع ط و

التَّعَفُّفُ *see* ع ف ف

تَعْفُوا *see* ع ف و

تَعَالَوْا / تَعَالَيْنَ / تَعَالَى / تَعْلُوا / اسْتَعْلَى / لَتَعْلُنَّ *see* ع ل و

تَعَاوَنُوا *see* ع و ن

تَغَيُّظًا *see* غ ى ظ

تُفَادُوهُمْ *see* ف د ى

تَفَاخُرٌ *see* ف خ ر

تَفَرَّقُوا / تَتَفَرَّقُوا *see* ف ر ق

ت ف ث ★

تَفَثٌ unkemptness, impurity (*n.*)

★ ★ ★ ★

تَقْوَى piety (و ق ى *see*) (*n.*)

تَقَبَّلَ / تَسْتَقْبِلُ *see* ق ب ل

ت ق ن ★

أَتْقَنَ <he did perfectly and *iv* thoroughly, to do something skilfully

تَقَنَ (*r.f.*) وَ أَتْقَنَ *ii*

ت ل ل ★

تَلَّ (*perf. 3 p.m. sing.*) he threw down

وَتَلَّهُ لِلْجَبِينِ

And he threw him upon his forehead. [37:103]

ت ل و ★

تَلَا (*perf. 3 p.m. sing.*) ~followed (1)

وَالْقَمَرِ إِذَا تَلَاهَا

And by the moon, when she followeth him. [91:2]

Note : In Arabic قَمَرٌ moon is masculine and شَمْسٌ is feminine, contrary to English.

تَلَوْتُ (*perf. 1st p. sing.*) I recited (2)

يَتْلُوا (*n.d.*) يَتْلُونَ (*imperf. 3 p.m. plu.*) they recite

تَتْلُوا (*n.d.*) تَتْلُونَ (*imperf. 2 p.m. plu.*) you recite

نَتْلُو (*imperf. Ist. p. plu.*) we recite

أُتْلُ (perate. m. sing.)
(thou) recite !

أُتْلُوا (perate m. plu.)
(you) recite !

تُلِيَتْ (p.p. 3 p.f. sing.)
~was/were recited

يُتْلَىٰ (pip 3 p.m. sing.)
~is recited

تُتْلَىٰ (pip 3 p. f. sing.)
~is/are recited

التَّالِيَاتُ (act. pic. f. plu.)
<reciting angels

sing : تَالِيَةٌ

تِلَاوَةٌ recitation (n.)

ت م م ★

تَمَّ (perf. 3 p.m. sing.) (assim)
<~was completed

to be completed تَمَّ يَتِمُّ تَمَامًا

تَمَّتْ (perf. 3 p. f. sing.) (assim)
~was/were completed

أَتَمَّ (perf. 3 p.m. sing.) iv
~completed

أَتْمَمْتَ (perf. 2 p.m. sing.) iv
thou completed

أَتْمَمْتُ (perf. 1st p. sing.) iv
I completed

أَتْمَمْنَا (perf. 1st. p. plu.) iv
we completed

يُتِمُّ (imperf. 3 p.m. sing.) iv
~completes

لِيُتِمَّ (el. 3 p.m. sing.) iv
he may complete

لِأُتِمَّ (el. 1st. p. sing.) iv
I may complete

أَتِمَّ (perate>iv, m. sing.)
thou complete

أَتِمُّوا (perate m. plu.)
you complete !

تَمَامٌ complete (n.)

مُتِمٌّ (ap-der.>iv, m. sing.)
completer, perfector

ت ك أ << و ك أ

أَتَوَكَّأُ (imperf. 1st p. sing.) v
I lean (on SS)

مُتَّكَأٌ a place in which (pis. pic.) one reclines, a staff, a couch

مُتَّكِئُونَ / مُتَّكِئِينَ (ap-der. plu.) | acc. recliners

تُكْلَانٌ see و ك ل

★ ★ ★ ★

التَّنُّورُ oven (n.)

التَّوْفِيقُ see و ف ق

ت و ب ★

تَابَ (perf. 3 p.m. sing.)
~repented

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ

Whosoever repenteth after his wrong-doing and amendeth. [5:39]

تَابَ accepted repentance, (عَلَى) he forgave

فَإِنَّ اللّٰهَ يَتُوبُ عَلَيْهِ

Surely Allah shall relent towards him. (He will accept his repentance). [5:39]

تَابَ (إِلَى) ~repented

(as تَابَ without إِلَى)

تَابَا *(perf. 3 p.m. dual)* the twain repented

تَابُوا *(perf. 3 p.m. plu.)* they repented

تُبْتُ *(perf. 1st p. sing.)* I repented

تُبْتُمْ *(perf. 2 p.m. plu.)* you repented

يَتُوبُ *(imperf. 3 p.m. sing.)* he accepts repentance

يَتُبْ *(imperf. 3 p.m. sing.) acc.* he repents

أَتُوبُ *(imperf. 1st. p. sing.)* I repent

تَتُوبَا *(n.d.)* تَتُوبَانِ you twain repent

يَتُوبُوا *acc.* يَتُوبُونَ *(imperf. 3 p.m. plu.)* they repent

تُبْ *(perate—prayer)* may thou accept repentance

تُوبُوا you repent! *(perate m. plu.)*

التَّوْبُ ، التَّوْبَةُ ، مَتَابٌ *(v.ns.)* repentance

تَوَّابٌ repenting (Allah) (*Ints,*)

تَائِبُونَ *(act. pic. plu.)* repenters (*m.*)

تَائِبَاتٌ *(act. pic. f. plu.)* repenters *(f.)*

تَوَّابِينَ *(ints. plu.) acc.* <repenting men

sing. تَوَّابٌ

★ ★ ★ ★

تَوْرَاةٌ Torah (Bible), (*n.*) the Divine writ revealed to the Prophet Musa (Moses)

ت ى ه ★

يَتِيهُونَ *(imperf. 3 p.m. plu.)* <they shall wander about

تَاهَ يَتِيهُ تِيهًا to wander about lands without direction

تِينٌ fig *(n.)*

كتاب الثاء

ث ب ت ★

أُثْبُتُوا *(perate. m. plu.)*
<stand firm,

ثَبَتَ يَثْبُتُ ثَبَاتاً وَ ثُبُوتاً(ن)
to stand firm, permanent, be fixed, settled, established

ثَبَّتْنَا *(perf. Ist. p. plu.) ii*
<we have confirmed

ثَبَّتَ *ii* تَثْبِيتاً to establish, to confirm

يُثَبِّتُ *(imperf. 3 p.m. sing.) ii*
he establishes

نُثَبِّتُ *(imperf. 1st. p. plu.) ii*
we establish

ثَبِّتْ *(perate* (prayer) *m. sing)*
may thou keep firm, stable

ثَبِّتُوا *(perate m. sing.)*
you keep firm

يُثْبِتُ *(imperf. 3 p.m. sing.) iv*
he keeps

<أَثْبَتَ يُثْبِتُ إِثْبَاتاً *iv*
to keep (1)
to confine, (2)
to bring *SS* to a stand

يَمْحُوا اللّٰهُ مَا يَشَاءُ وَيُثْبِتُ

Allah abolisheth whatsoever He will and keepeth. [13:39]

لِيُثْبِتُوا *(el. 3 p.m. plu.) iv*
they may confine

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ

And (recall) what time that those who disbelieved were plotting against thee to confine thee or to slay thee. [8:30]

ثَابِتٌ (*act. pic. m. sing.*) .
firmly fixed

ثُبُوتٌ fixture (*n.*)

تَثْبِيْتٌ strengthening (*v.n.*>*ii*)

ثُبَاتٌ detached groups (*n.p.*)
body of man, *sing.* ثُبَةٌ <
troops, horsemen

فَانْفِرُوْا ثُبَاتٍ اَوِ انْفِرُوْا جَمِيْعًا

Then sally forth in detachment or sally forth all together. [4:71]

ث ب ر ★

ثُبُوْرٌ <death, destruction (*v.n.*)
ثَبَرَ يَثْبُرُ ثَبْرًا وَ ثُبُوْرًا (ن)
to persist, to destroy

مَثْبُوْرًا (*pact. pic. m. sing.*)
last one, destroyed one

ث ب ط ★

ثَبَّطَ (*perf. 3 p.m. sing.*) *ii*
<~withhold
ثَبَطَ وَ ثَبَّطَ (عَنْ)
to hinder, withhold.

ث ج ج ★

ثَجَّاجًا plenteous (*ints.*)

ث خ ن ★

أَثْخَنْتُمْ (*perf. 2 p.m. plu.*) *iv*
<you have slain them

ثَخُنَ يَثْخُنُ ثُخْنًا (ن)
to be thick, hard and fiirm

أَثْخَنَ to inflict *iv*
severe slaughter of an enemy.

يُثْخِنَ (*imperf. 3 p.m. plu.*) *acc. vi*
~slaughtered

ث ر ب ★

تَثْرِيْبٌ reproof, reproach (*v.n.*) *ii*

ث ر ى ★

الثَّرٰى soil (*n.*)

ث ع ب ★

ثُعْبَانٌ a serpent (*n.*)

ث ق ب ★

الثَّاقِبُ glowing (*act. pic. m. sing.*)

ث ق ف ★

ثَقِفْتُمْ (*perf. 3 p. m. plu.*)
<you got hold
ثَقِفَ يَثْقَفُ ثَقْفًا (س)
to meet, reach to conquer

تَثْقَفَنَّ (*emp. 2 p.m. sing.*)
thou overtake

يَثْقَفُوا *acc.* **يَثْقَفُونَ**
(imperf. 3 p.m. plu.)
they come upon

إِن يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً

Should they come upon you they will be enemies unto thee. [60:2]

ثُقِفُوا *(p.p. 3 p.m. plu.)*
they are found

ث ق ل ★

ثَقُلَتْ *(perf. 3 p.f. sing.)*
~become heavy, momentous

< ثَقُلَ يَثْقُلُ ثِقَلًا وَثَقَالَةً
to be heavy

أَثْقَلَتْ *(perf. 3 p.f. sing.) iv*
~become heavy

إِثَّاقَلْتُمْ *(perf. 2 p.m. plu.) iv*
you bowed down with heaviness *(Pic.)*, ye are weighed down *(Jid.)*, you sink down heavily *(Arb.)* you should incline heavily Rod.

Note : **اثَّاقَلْتُمْ** according to Al-Akbary belongs to stem sixth **تَفَاعَلَ**, an additional **هَمْزَة** (إ) is prefixed.
(*see vol.* 1, *Cairo*, 1956, *pp.* 44,)

ثَقِيلٌ *(act. 2 pic. m. sing.)*
weighty, heavy

أَثْقَالٌ < weights, *(n.p.)* burdens
sing. : **ثِقْلٌ**

الثَّقَلَانِ *(n. dual.)*
two dependents (man and jinn)

ثِقَالٌ heavy *(v.n.)*

انْفِرُوا خِفَافًا وَثِقَالًا

"March forth light (armed) and heavy (armed). [9:41]

مُثْقَلَةٌ *(pis. pic. f. sing.) iv*
one heavy laden

مُثْقَلُونَ *(pis. pic. m. plu.) iv*
those who are heavy laden

مِثْقَالٌ *(n. for instrument)*
weight of

ث ل ث ★

ثَلَاثَةٌ / ثَلَاثٌ *(card. number)*
three

ثَلَاثُونَ / ثَلَاثِينَ *(card. number)*
thirty

الثُّلُثُ one-third *(fraction)*

الثُّلُثَانِ two-third *(fraction)*

ثُلُثَا *nom. n. d.*

ثُلُثَيِ *(fraction) acc. n. d.*
two-third

ثَالِثٌ / ثَالِثَةٌ third *(card. number)*

ثُلَاثَ threes

ث ل ل ★

ثُلَّةٌ a group (n.)

ث م د ★

ثَمُودُ An ancient and power- (n.) ful people of Arabia closely related to عَادٌ Adites and heirs to their civilisation and culture with their seat in the north-west corner of Arabia, forming the southern boundry of Syria *(Nicholson, Literary History of the Arabs, N. York, 1932.)* Unlike the Adites of whom we find no trace in historical times, the Thamudite are mentioned still existing by Diodoras Siculus and Ptolemy; and they survived down to the fifth century A. D. in the corps equites Thamudeni attaced to the army of the Byzantine emperors *(Jid. 8 nn. 542)*

★ ★ ★ ★

ثَمَّ there, at the same time or place

ث م ر ★

أَثْمَرَ *(perf. 3 p.m. sing.)* iv ~bore fruit
أَثْمَرَ إِثْمَاراً to bear fruit

ثَمَرٌ fruits (*n. p.*)

ثَمَرَةٌ fruit *(n. sing.)*

ثَمَرَاتٌ <fruits (*n. p.*) *sing.* ثَمَرَةٌ

ث م ن ★

ثَمَنٌ price (*n.*)

ثُمُنٌ eighth part, *(fraction)* one-eighth

ثَمَانٍ / ثَمَانِيَةٌ eight (*card. number*)

ثَمَانِينَ eight (*card. number*)

ث ن ى ★

يَثْنُونَ (*imperf. 3 p.m. plu.*) <they fold
ثَنَى يَثْنِي ثَنْياً to fold, double a thing

يَسْتَثْنُونَ (*imperf. 3. p m. plu.*) they make exception

وَلَا يَسْتَثْنُونَ

And they made not the exception i.e. they say not: إِنْ شَاءَ اللهُ "if God will." [68:18]

the second (*card. number*) ثَانِي

(*card. number*) اثْنَانِ / اثْنَيْنِ / اثْنَتَيْنِ
two

(*m.*) *nom.* اثْنَا عَشَرَ

twelve (*m.*) *acc.* اثْنَيْ عَشَرَ

(*f.*) *nom.* اثْنَتَا عَشْرَةَ

twelve (*f.*) *acc.* اثْنَتَيْ عَشْرَةَ

twos by twos مَثْنَى

oft repeated (*Jid.*). مَثَانِي

repeating (*Arb.*) paired (*Pic.*)

اللّٰهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتٰبًا مُّتَشٰبِهًا مَّثَانِيَ

Allah hath revealed the most excellent discourse, a book consimilar(self-resembling,) oft-repeated." [39:23]

repetition (2)

وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْاٰنَ الْعَظِيْمَ

And assuredly we have given thee seven of the repetitions and the mighty Quran. [15:87]

ث و ب ★

(*pp. 3 p.m. sing.*) *ii* ثُوِّبَ
< ~is paid

to pay for *SS*, ثَوَّبَ *ii* تَثْوِيبًا
pay back (good deeds)

RF ثَابَ يَثُوبُ ثَوْبًا (إِلَى)
to return

(*perf. 3 p.m. sing.*) *iv* أَثَابَ
< recompensed (1)

(*h.v.*) *iv* أَثَابَ يُثِيبُ إِثَابَةً
to reward, to recompense

فَأَثَابَكُمْ غَمًّا بِغَمٍّ

Have given you (another) grief for (your first) grief. [3:153]

rewarded (2)

فَأَثَابَهُمُ اللّٰهُ بِمَا قَالُوْا

Allah rewarded them for that which they said. [5:85]

reward (*n.*) ثَوَابٌ

reward (*n.*) مَثُوبَةٌ

a resort, a place of (*n.*) مَثَابَةٌ
visit

< garments (*n.p.*) ثِيَابٌ
sing. ثَوْبٌ

ث و ر

(*perf. 3 p.m. plu.*) *iv* أَثَارُوْا
< they break up

to raise, ثَارَ يَثُوْرُ ثَوْرًا (ن)
be stirred, break up

أَثَارُوا الْأَرْضَ

They broke up the earth and inhabited it. [30:9]

أَثَرْنَ (*perf. 3 p. f. plu.*) iv they raised

تُثِيرُ (*imperf. 3 p. f. sing*) iv ~break up

raise (1)

فَتُثِيرُ سَحَابًا

They raised the cloud. [30:48]

plaugheth (2)

إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ

She should be a cow unyoked to plough the earth. [2:71]

ث و ی ★

ثَاوِيًا (*act. pic. m. sing.*) *acc.* <dweller

ثَوَى يَثْوِي ثَوَاءً (ض)

to halt, stop

مَثْوًى abode (*n. for place*)

ث ی ب ★

ثَيِّبَاتٌ <non-virgins (*n. p.*)

sing. ثَيِّبٌ

***

كتاب الجيم

ج ء ر ★

يَجْأَرُوْنَ (*imperf. 3 p.m. plu.*)
<they cry for succour

جَأَرَ يَجْأَرُ جَأْراً وَ جُؤُوْراً (ف)
to cry aloud in prayer or supplicate

تَجْأَرُوْنَ (*imperf. 2 p.m. plu.*)
you cry aloud for succour

لاَ تَجْأَرُوْا (*perate. neg. m. plu.*)
cry not for succour

جَارٌ ، جَارٌ *see* ج و ر

جَاسُوْا *see* ج و س

جَاءَ يَجِيْئُ جَاؤُوْا *see* ج ى أ

ج ب ب ★

اَلْجُبُّ the well (*n.*)

ج ب ت ★

اَلْجِبْتُ an idol or idols (*LL*) (*n.*)
sorcery (a worthless thing) (*Q. Rgh.*)

ج ب ر ★

جَبَّارٌ strong, powerful, (*ints. sing.*)
tyrant, rebellious, giant, compeller

جَبَّارِيْنَ giants (*s. n. p.*) *acc.*

ج ب ل ★

جَبَلٌ mountain (*n.*)

جِبَالٌ mountains (*n. p.*)

جِبِلَّةٌ <generation (*n.*)
litt.: constitution, created being, multitude

جِبِلٌّ multitude (*n.*)

ج ب ن ★

جَبِيْنٌ forehead (*n.*)

ج ب ه ★

جِبَاهٌ <foreheads (*n. p.*)
sing. جَبْهَةٌ

ج ب ى ★

يُجْبٰى *(pip. 3 p.m. sing.)*
<~is drawn, brought

جَبَا يَجْبُوْ (يَجْبِيْ)
جِبْوَةٌ وَ جِبَايَةٌ وَ جِبَاوَةٌ

to gather taxes, impost, to collect water in a reservoir, to bring together

اِجْتَبٰى *(perf. 3 p.m. sing.) viii*
<~selected, chosen

to choose, select اِجْتَبٰى اِجْتِبَاءً

اِجْتَبَيْتَ *(perf. 2 p.m. sing.) viii*
thou selected, chose

اِجْتَبَيْنَا *(perf. 1st p. plu.) viii*
we selected, chose

يَجْتَبِيْ *(imperf. 3 p.m. sing.) viii*
~chooses

ج ث ث ★

اُجْتُثَّتْ *(pp. 3 p.f. sing.)*
<~was pulled out

جَثَّ يَجُثُّ جَثًّا وَ (اِجْتَثَّ viii)
to cut off, cut down, uproot

ج ث م ★

جَاثِمِيْنَ *(act. pic. m. plu.) acc.*
motionless bodies in the state of prostration

< جَثَمَ يَجْثِمُ جَثْمًا وَ جُثُوْمًا (ض)

to remain in a place without sense, motionless

ج ث و ★

جَاثِيَةٌ *(act. pic. f. sing.)*
<kneeling down

جَثَا يَجْثُوْ جُثُوًّا (ن)

to sit with knees upon the ground, to kneel

جِثِيًّا the state of sitting on (*v.n.*) the knees

ج ح د ★

جَحَدُوْا *(perf. 3 p.m. plu.)*
<they denied

جَحَدَ يَجْحَدُ جُحُوْدًا (ب)

to dany, refuse one's right

يَجْحَدُ *(imperf. 3 p.m. sing.)*
~denies

يَجْحَدُوْنَ *(imperf. 3 p.m. plu.)*
they deny

ج د ث ★

أَجْدَاثٌ <graves (*n.p.*) *sing.* جَدَثٌ

ج د د ★

جَدٌّ <greatness, majesty (*v.n.*)

جَدَّ يَجِدُّ جَدًّا to be great

تَعٰلىٰ جَدُّ رَبِّنَا

"Exalted be the majesty of our Lord, [72:3]

جَدِيْدٌ <new (*act. 2 pic. m. sing.*)

جَدَّ يَجِدُّ جَدَّةً وَ جِدَّةً
to be new

جُدَدٌ <streets (*n.p.*)
sing. جُدَّةٌ street, way

ج د ر ★

جِدَارٌ a wall (*n.*)

جُدُرٌ walls (*n.p.*)

أَجْدَرُ <most disposed one (*elative*) most worthy, fittest, more proper

جَدَرَ يَجْدُرُ جَدَارَةً (ن) to be fit, worthy, to deserve

ج د ل ★

جَادَلُوْا (*perf. 2 p.m. plu.*) iii
<they disputed

جَادَلَ مُجَادَلَةً to quarrel; dispute

جَدَلَ يَجْدُلُ جَدْلًا (ن،ض) to twist, tight, make firm

جَادَلْتَ (*perf. 2 p.m. sing.*) *iii*
thou disputed

جَادَلْتُمْ (*perf. 2 p.m. plu.*) *iii*
you disputed

يُجَادِلُ (*imperf. 3 p.m sing.*) *iii*
~disputes

يُجَادِلُوْا (*acc. n.d.*) يُجَادِلُوْنَ
(*imperf. 3 p.m. plu.*)
they dispute

تُجَادِلُ (*imperf. 2 p.m. sing.*) *iii*
thou dispute

تُجَادِلُوْنَ (*imperf. 2 p.m. plu.*) *iii*
you dispute

جَادِلْ (*perate. m. sing.*) *iii*
contend, argue

لَا تُجَادِلُوْا (*perate. neg. m. plu.*) *iii*
dispute not!

جَدَلٌ disputing (*v.n.*) *iii*

جِدَالٌ the dispute (*v.n.*) *iii*

ج ذ ذ ★

جُذَاذٌ broken in pieces (*n.*)

جَذَّ يَجُذُّ جَذًّا (ض)
to cut off at the root

مَجْذُوْذٌ (*pact. pic. m. sing.*)
cut off

عَطَآءً غَيْرَ مَجْذُوذٍ

The gift never to be cut off. [11:109]

ج ذ ع ★

trunk (of a tree) (n.) جِذْعٌ

trunks (n.p.) جُذُوعِ النَّخْلِ

ج ذ و ★

a brand of fire (n.) جَذْوَةٌ

ج ر ح ★

(perf. 2 p.m. plu.) جَرَحْتُمْ
< you earned

to wound, جَرَحَ يَجْرَحُ جَرْحاً (ف)
injure, hurt, to earn
(*Lis.-Aq.*)

(*perf. 3 p.m. plu.*) viii اجْتَرَحُوْا
they committed

< wounds (n.p.) جُرُوحٌ

wound (*sing.*) جُرْحٌ

< beasts used for (n.p.) جَوَارِحُ
hunting

(*sing.*) جَارِحَةٌ

ج ر د ★

locusts (n.) جَرَادٌ

ج ر ر ★

(*imperf. 3 p.m. sing.*) يَجُرُّ
< ~drags

to draw, to drag. جَرَّ يَجُرُّ جَرّاً

ج ر ز ★

barren (n.) جُرُزٌ
(land incapable of producing (vegetation—*Rgh.*)

ج ر ع ★

(*imperf. 3 p.m. sing.*) v يَتَجَرَّعُ
< ~sips

جَرَعَ يَجْرَعُ جَرْعاً وَ تَجَرَّعَ v
وَ اجْتَرَعَ viii

to swallow, sip

ج ر ف ★

hollowed bank (n.) جُرُفٌ

ج ر م ★

(*perf. 3 p.m. plu.*) iv أَجْرَمُوْا
they committed sin

جَرَمَ يَجْرِمُ جَرْماً وَ اجْتَرَمَ viii
وَ أَجْرَمَ

to cut off, incite, commit a crime against one, be guilty of it

أَجْرَمْنَا (*perf. 1st p. plu.*) iv
we committed sin

تُجْرِمُوْنَ (*imperf. 2 p.m. plu.*) iv
you commit a sin

إِجْرَامٌ commitment of a sin (*v.n.*)

مُجْرِمٌ sinner(*act.pic.>iv,m. sing.*)

مُجْرِمُوْنَ *nom.* مُجْرِمِيْنَ *acc.*
sinners (*act. pic. m. plu.*)

لَا يَجْرِمَنَّ (*emp. 3 p.m. sing.*)
should not or let not incite or drag

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اِعْدِلُوْا

And let not the hatred of a people incite you not to act fairly. Act fairly! [5:8]

لَا جَرَمَ undoubtedly (*a phrase*)

ج ر ى ★

جَرَيْنَ (*perf. 3 p.f. plu.*)
< they (*f.*) ran away

جَرٰى يَجْرِىْ جَرَيَانًا وَ جَرْيًا (ض)
to flow (water), to run, be current

يَجْرِىْ (*imperf. 3 p.m. sing.*)
~runs, flows

تَجْرِىْ (*imperf. 3 p.f. sing.*)
(*f.*) runs, flowes

تَجْرِيَانِ (*imperf. 3 p.f. dual*)
the twain run, flow

مَجْرٰى < مَجْرِىْ (*v.n. min.*)
course of water flowing

بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا

In the name of Allah be its course and its anchorage. [11:41]

(The word مَجْرٰى (*majra*) is read مَجْرٖى (*majrey*) (due to *imala* إِمَالَة)

Note: إِمَالَة is a way of pronunciation of أَلِفْ as weak *ya* e.g. مَجْرٰى *majra* read as *majrey* مَجْرٖى.

جَارِيَةٌ (*act. pic. f. sing.*)
running (1)

فِيْهَا عَيْنٌ جَارِيَةٌ

Therein is a running spring. [88:12]

جَارِيَاتٌ (*act. pic. f. plu.*)
running ones

a traversing ark, ship (2)

اِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنٰكُمْ فِى الْجَارِيَةِ

Verily, We! when the water rose We bore you upon the traversing ark (i.e. a ship). [69:11]

الْجَوَارُ (*n. p.*) ships (1) < جَارِيَةٌ (*sing.*)

وَمِنْ اٰيٰتِهِ الْجَوَارِ فِى الْبَحْرِ كَالْاَعْلَامِ

And of his signs are the ships in the sea like land-marks. [42:32]

moving swiftly (like ships) (2)

فَلَآ اُقْسِمُ بِالْخُنَّسِ الْجَوَارِ الْكُنَّسِ

I swear by the receding (stars) moving swiftly (and) hiding themselves. [81:15-16]

ج ز ء ★

جُزْءٌ a part, a portion (*n.*)

جَاوَزَ *see* ج و ز

ج ز ع ★

جَزِعْنَا we raged (*perf. 1st p. plu.*)

جَزِعَ يَجْزَعُ جَزَعًا(س) to grow impatient, be sad, grieve

جَزُوْعٌ bewailing (*ints. m. sing.*)

ج ز ى ★

جَزٰى (*perf. 3 p.m. sing.*) w.v. < ~recompensed

جَزٰى (جَزَا) يَجْزِىْ جَزَاءً(ض) to recompense, reward

وَجَزٰهُمْ بِمَا صَبَرُوْا

And he recompensed them for that which they patiently bore. [76:12]

جَزَيْتُ (*perf. 1st p. sing.*) I rewarded

جَزَيْنَا (*perf. 1st p. plu.*) we rewarded

يَجْزِىْ (*imperf. 3 p.m. sing.*) ~rewards

تَجْزِىْ (*imperf. 2 p.m. sing.*) thou reward

نَجْزِىْ (*imperf. 1st p. plu.*) we reward

نَجْزِيَنَّ (*emp. 1st p. plu.*) we surely give reward, recompense

يُجْزَوْنَ (*pip. 3 p.m. plu.*) they will be rewarded or be recompensed

تُجْزَوْنَ (*pip. 2 p.m. plu.*) you shall be given reward or recompensed

تُجْزٰى (*pip. 2 p.m. sing.*) thou shall be given reward or be recompensed

نُجَازِىْ (*imperf. 1st. p. plu.*) iii we recompense

جَزَاءٌ compensation, reward (*v.n.*)

جَازٍ (*act. pic. m. sing.*) giver of a reward

جِزْيَةٌ compensation (*n.*) (A tax that is taken from the free non-Muslim subjects of a Muslim government whereby they ratify the compact that assures them protection—*LL.*)

ج	س	د	★

a body *(n.)* جَسَدٌ

ج	س	س	★

(perate neg. m. plu.) v لَا تَجَسَّسُوْا
< do not spy

to feel, touch جَسَّ يَجُسُّ جَسًّا

to investigate, spy v تَجَسَّسَ

ج	س	م	★

body *(n.)* الْجِسْمُ

sing. جِسْمٌ <bodies *(n.p.)* أَجْسَامٌ

ج	ع	ل	★

(perf. 3 p.m. sing.) جَعَلَ
<~placed (1)

to put, place, جَعَلَ يَجْعَلُ جَعْلًا
make, effect, prepare, produce, appoint, fix (a price, compensation or reward), begin

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ

Allah has not placed into any man two hearts in his inside (or chest). [33:4]

(perf. 1st p. plu.) جَعَلْنَا
~we made, (2)

اِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً

When We made the House a resort unto mankind. [2:125]

(perf. 2 p.m. plu.) جَعَلْتُمْ
you counted (3)

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ

Count you the giving of drinks unto the pilgrims. [9:19]

(imperf. 3 p.m. plu.) يَجْعَلُوْنَ
they set up (4)

الَّذِيْنَ يَجْعَلُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ

Who set up along with Allah another god. [15:96]

(act. pic. m. sing.) جَاعِلٌ
maker, adopter

(act. pic. m. plu.) جَاعِلُوْنَ / جَاعِلُوْ
those who make *SS* or adopt

ج	ف	ء

a worthless thing, *(n.)* جُفَاءً
<rubbsish
litt. froth, foam

ج	ف	ن

جَفْنَةٌ < basins, *(n.p.)* جِفَانٌ
(sing.)
a large deep dish of wood

ج ف و ★

تَتَجَافَىٰ *(imperf. 3 p. f. sing.) w.v. vii*
< ~ leave off

to treat rudely جَفَا يَجْفُو جَفَاءً (ن)

to shun, جَافَىٰ مُجَافَاةً

to be restless *iv* تَجَافَىٰ
in the bed,
leave off (*LL*)

ج ل ب ★

أَجْلِبْ *(perate m. sing.) iv*
< collect, summon

جَلَبَ يَجْلِبُ جَلْبًا (ض)
to drive, draw, bring,
assemble

< overgarments (*n.p.*) جَلَابِيبُ
(*sing.*) جِلْبَابٌ

ج ل د ★

اِجْلِدُوا *(perate m. plu.) iv*
< (you) flog !

to whip, جَلَدَ يَجْلِدُ جَلْدًا (ض)
scourage

stripe (*n.*) جَلْدَةٌ

(*sing.*) جِلْدٌ < skins (*n.p.*) جُلُودٌ

ج ل س ★

مَجْلِسٌ < seats (*n.p.*) الْمَجَالِسُ
n. for p.t. (*sing.*)

to sit جَلَسَ يَجْلِسُ جُلُوسًا (ض)

ج ل ل ★

glory (*v.n.*) الْجَلَالُ

جَلَّ يَجِلُّ جَلَالًا وَجَلَالَةً (ض)
to be great, powerful,
sublime

The Possessor « ذُو الْجَلَالِ »
of glory.

ج ل و ★

(*perf. 3 p. m. sing.*) *ii* جَلَّىٰ
< ~ glorified

جَلَّىٰ يُجَلِّي تَجْلِيَةً
to glorify, to make clear,
bring in light

وَالنَّهَارِ إِذَا جَلَّاهَا

By the day when it glorifieth him (*Jid*) i. e. when it shows forth the sun's splendour to its full.
[91:3]

(*imperf. 3 p.m. sing.*) يُجَلِّي
glorifies, manifests

لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ

None but He will manifest it at its time. [7:187]

تَجَلَّى (*perf. 3 p.m. sing.*) *v*

~unveiled (face or glory)

فَلَمَّا تَجَلَّى رَبُّهُ

When his Lord unveiled His glory. [7:143]

جَلَاءٌ <the exile (*v.n.*)

جَلَا يَجْلُو جَلَاءً (عَنْ وَ مِنْ)

to exile, to migrate, emigrate from one's country, depart

ج م ح ★

يَجْمَحُونَ (*imperf. 3 p.m. plu.*)

they ran away in all haste

جَمَحَ يَجْمَحُ جَمْحًا (ف)
وَ جِمَاحًا وَ جُمُوحًا

to be restive and run away (horse), to be headstrong, quick to throw at, hit

ج م د ★

جَامِدَةٌ (*act. pic. f. sing.*)

<firmly fixed

جَمَدَ يَجْمُدُ جَمْدًا وَ جُمُودًا (ن)

to congeal, harden, stiffen

ج م ع ★

جَمَعَ (*perf. 3 p.m. sing.*)

<~amassed (1)

جَمَعَ يَجْمَعُ جَمْعًا

to gather, collect, amass, assemble

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

Who amasses wealth and counts it. [104:2]

settled *SS* (2)

فَجَمَعَ كَيْدَهُ

Then he settled his plan. [20:60]

جَمَعُوا (*perf. 3 p.m. plu.*)

they gathered

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ

Surely people have gathered against you. [3:173]

جَمَعْنَا (*perf. 1st. p. plu.*)

we assembled

يَجْمَعُ (*imperf. 3 p.m. sing.*)

~gathers

لَيَجْمَعَنَّ (*epl. 3 p.m. sing.*)

he shall gather together

يَجْمَعُونَ (*imperf. 3 p.m. plu.*)

they gather together

نَجْمَعُ (*imperf. 3 p.m. plu.*)

we assemble

تَجْمَعُوا (*n.d.*) تَجْمَعُونَ
(*imperf. 2 p.m. plu.*)
that you have to gather

وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ

(Forbidden unto you) that you have two sisters together (i.e. as your wives). [4:23]

جُمِعَ (*pp. 3 p.m. sing.*)
~was brought together

أَجْمَعُوا (*perf. 3 p.m. plu,) iv*
they resolved, (agreed among themselves)

وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ

And they resolved to put him in the bottom of the well. [12:15]

أَجْمِعُوا (*perate m. plu.) iv*
you devise

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا

Wherefore devise your stratagem, then come in the row. [20:64]

اجْتَمَعَتْ (*perf. 3 p.f. sing.) viii*
~got together

اجْتَمَعُوا (*perf. 3 p.f. plu.) viii*
they got together

الْجَمْعُ multitude, gathering (*v.n.*)

الْجَمْعَانِ (*v.n. dual*)
two gathered groups

جَامِعٌ (*act. pic. m. sing.*)
momentous

الْجُمُعَةُ Friday (*n.*)

مَجْمَعٌ place of meeting, (*n. for p.t.*) junction.

مَجْمُوعٌ (*pact. pic. m. sing.*)
assembled one,

مَجْمُوعُونَ (*pact. pic. m. plu.*)
assembled ones

يَوْمُ الْجَمْعِ the day of assembly

ج م ل ★

الْجَمَلُ the camel (*n.*)

جِمَالَةٌ <the camels (*n.p.*)
(*sing.*) جَمَلٌ

جِمَالَاتٌ (جِمَالَةٌ) <the camels
(*Rgh.*) *sing.* جِمَالَةٌ

جُمْلَةٌ all, complete one (*n.*)

جَمَالٌ the beauty (*n.*)

جَمِيلٌ (*act. 2 pic. m. sing.*)
beautiful

ج م م ★

جَمًّا *acc.* < جَمٌّ (*n.*)
very much (in exceeding manner)

ج ن ب ★

اجْنُبْ (*perate. m. sing.*)
<keep aside, save

perf. 3 p.m. sing. اجْتَنَبُوا that has a Fatha mark on the ن and *imperative m. plu.* اجْتَنِبُوا that has Kasra mark on the ن

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ

And those who avoid the devils. [39:17]

اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ

Avoid much from suspicion. [49:12]

جَنْبٌ in respect of (1) (*n.*) (about, of)

عَلَىٰ مَا فَرَّطتُ فِي جَنبِ اللَّهِ

That I was unmindful of Allah. (*Pic.*) [39:56]

That I have been remiss in respect of Allah. (*Jid.*)

side (2)

وَالصَّاحِبِ بِالْجَنبِ

And the companion of the side. [4:36]

جُنُوبٌ (*n.p.*) sides < جَنْبٌ (*sing.*)

جُنُبٌ distant (1) (*n.*)

وَالْجَارِ الْجُنُبِ

And the distant neighbour. *i.e.* the neighbour who is not of kin (The person who is one's neighbour but belongs to another people (*LL*). (4:36]

جَنَبَ يَجْنُبُ جَنْبًا (ن)

to turn aside, turn off, lead to the side

وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الْأَصْنَامَ

And keep me and my sons away from worshipping the idols. [14:35]

يُجَنِّبُ (*imperf. 3 p.m. sing.*) ii ~keeps away, saves

يُجَنَّبُ (*pip. 3 p. m. sing.*) ii ~shall be kept away

وَسَيُجَنَّبُهَا الْأَتْقَى

And away from it shall be kept the most pious. [92:17]

يَتَجَنَّبُ (*.imperf. 3 p.m. sing.*) v ~keeps himself away, avoids

وَيَتَجَنَّبُهَا الْأَشْقَى

And the most unfortunate one will avoide it. [87:11]

اجْتَنَبُوا (*perf. 3 p.m. plu.*) viii they avoided

يَجْتَنِبُونَ (*imperf. 3 p.m. plu.*)viii they avoid

تَجْتَنِبُوا *acc.*> تَجْتَنِبُونَ (*imperf. 2 p.m. plu.*) (that if you) avoid

اجْتَنِبُوا (*perate m. plu.*) viii avoid

(Learners should note carefully the difference between

impure (2)

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

And if you are unclean purify yourselves. *(Pic.)* [5:6]

And if ye be polluted (by sexual acts) purify yourselves. *(Jid.)*

(According to *L.L.* جُنُبٌ is a technical term and means, one who is under an obligation to perform a total ablution or bathing.)

Note : The emission of semen whether in waking or in sleep makes bathing obligatory.

جَانِبٌ side (*act. pic. m. sing.*)

جَانِبِ الطُّورِ الْأَيْمَنِ

The right side of the mount Tur. [19:52]

ج ن ح ★

جَنَحُوا (*perf. 3 p.m. sing.*) <they inclined

جَنَحَ يَجْنَحُ جُنُوحًا (ف)

to incline towards, to bend

اِجْنَحْ incline (*perate m. sing.*)

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا

And if they incline to peace incline thou also to it. [8:61]

جَنَاحٌ wing (*n.*)

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ

And lower down unto them the wing of submission. [17:24]

جَنَاحَيْ <*n.d.* جَنَاحَيْنِ *acc.*
two wings, both wings

أَجْنِحَةٌ wings (*n.p.*) < جَنَاحٌ (*sing.*)

جُنَاحٌ sin (*n.*)

لَيْسَ عَلَيْكُمْ جُنَاحٌ

It is no sin for you. [2:198]

ج ن د ★

جُنْدٌ an army (*n.*)

جُنُودٌ the armies (*n.p.*) < جُنْدٌ (*sing.*)

ج ن ف ★

جَنَفٌ unjust cause, (*n.*) wrong course

مُتَجَانِفٌ (*Ap-der. m. sing.*) *vi* willingly inclining

غَيْرَ مُتَجَانِفٍ لِإِثْمٍ

Not one inclining wilfully to sin. [5:3]

ج ن ن ★

جَنَّ (*perf. 3 p.m. sing.*) ~overshadowed

جَنَّ يَجُنُّ جَنًّا وَ جُنُونًا

to cover, veil, be dark

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ

Then when the night overshadowed on him. [6:76]

الْجِنُّ Jinn (*n.*)

Jinn are a definite order of conscious being, intelligent, corporial and usually invisible, made of smokeless flame, as men are of clay, created before Adam. They eat and drink and propagate their species, and are subject to death, much in the same way as human being are, though as a rule invisible to the human eye. They manifest themselves to men at will, mostly under animal form. (*Jid. 7. n.n. 644*)

Note : The word "Jinn" is a plural noun denoting a kind of creature as إِنْسٌ or إِنْسَانٌ for human being. It has also a singular jinnee جِنِّيٌّ but has not occured in the Holy Quran.

جَانٌّ the Jinn(1) (*n.*) (opp. إِنْسٌ)

فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَنْ ذَنْۢبِهٖٓ إِنْسٌ وَّلَا جَانٌّ

Of his sin will be questioned that Day neither man nor Jinn. [55:39]

serpent (2)

تَهْتَزُّ كَأَنَّهَا جَانٌّ

It was wriggling as though it were a serpent. [27:10]

جِنَّةٌ (*sing.*) جِنٌّ <the Jinn (*n.p*)

مِنَ الْجِنَّةِ وَالنَّاسِ

Whether of Jinn or mankind. [114:6]

madness (2)

أَمْ يَقُولُونَ بِهٖ جِنَّةٌ

Or say they: in him is madness. [23:70]

Note : whereas جِنَّةٌ is with a definite article أَلْ (i.e. الْجِنَّةُ) means Jinn.

مَجْنُونٌ (*pact. pic. m. sing.*) <mad one

to be mad جُنَّ يُجَنُّ جُنُونًا

جَنَّةٌ enclosed garden, (*n.*) paradise

جَنَّتَانِ *nom.* جَنَّتَيْنِ (*n. dual*) *acc.* two gardens

جَنَّاتٌ (*sing.*) جَنَّةٌ <gardens (*n.p*)

shield, shelter (*n.*) جُنَّةٌ

أَجِنَّةٌ (*n.p.*) embryos> جَنِينٌ .*sing*

وَإِذْ أَنتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

And you are embryos in the wombs of your mothers. [53:32]

ج ن ى ★

جَنَى (*n.p*) furits> جَنِيٌّ :*sing*

وَجَنَا الْجَنَّتَيْنِ دَانٍ

And the fruits of the two gardens are within reach. [55:54]

fresh (*n.*) *acc.* جَنِيًّا

تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا

It will drop on the fresh ripe dates. [19:25]

ج ه د ★

(*perf. 3 p.m. sing.*) *iii* جَاهَدَ
< ~strived

to struggle جَاهَدَ مُجَاهَدَةً وَ جِهَاداً

to exert جَهَدَ يَجْهَدُ جَهْداً (فِي)
oneself, endeavour

(*perf. 3 p.m. dual.*) *iii* جَاهَدَا
the twain strived

(*perf. 3 p.m. plu.*) *iii* جَاهَدُوا
they struggled, strived

(*imperf. 3 p.m. sing.*) *iii* يُجَاهِدُ
~strives

وَمَن جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ

And whosoever strives, strives only for himself. [29:6]

(*perate. m. sing.*) جَاهِدْ
thou strive !

(*perate. m. plu.*) جَاهِدُوا
you strive

struggle, strive (*v.n.*) جِهَادٌ

acc. مُجَاهِدِينَ *nom.* مُجَاهِدُونَ
(*Ap-der* < *iii, m. plu.*)
strivers

hard earning, endeavour (*n.*) جُهْدٌ

لَا يَجِدُونَ إِلَّا جُهْدَهُمْ

They find naught (to give) but their earning. [9:79]

binding, forcible (*n.*) جَهْدٌ

أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ

Who (they) swear by Allah their most binding oaths. [5:53]

ج ه ر ★

(*pref. 3 p.m. sing.*) جَهَرَ
~said openly, published

جَهَرَ يَجْهَرُ جَهْراً وَ
جَهْرَةً وَ جِهَاراً (ف)

to be or become public, known,

جَهَرَ (ب) to disclose, say publicly

جَهْرٌ open (*n.*)

جَهْرًا loudly, openly (*adj.*)

جَهْرَةً manifestly open (*v.n.*)

اِجْهَرُوْا (*prate m. plu.*)
(you) say loudly !

لَا تَجْهَرْ (*perate neg. m. sing.*)
do not shout (thou) ! say not loudly !

جِهَارٌ openly, very clearly (*v.n.*)

ج ه ز ★

جَهَّزَ (*perf. 3 p.m. sing.*) ii
furnished, provided

جَهَازٌ provision (*n.*)

ج ه ل ★

يُجَهِّلُوْنَ (*imperf. 3 p.m. plu.*) ii
<they are ignorants

جَهِلَ يَجْهَلُ جَهْلًا وَ جَهَالَةً (ف)
to be ignorant, to lack knowledge

تَجْهَلُوْنَ (*imperf. 2 p.m. plu.*)
you are ignorants i.e. they/ you speak ignorantly

جَاهِلٌ (*act. pic. m. sing.*)
an ignorant one

جَهُوْلٌ very ignorant (*ints.*)

جَاهِلُوْنَ *nom.* جَاهِلِيْنَ *acc.*
(*act. pic. m. plu.*)
(*sing.*) جَاهِلٌ <ignorants

جَاهِلِيَّةٌ the state of ignorance (*n.*) (or) unawareness

ج ه ن م

جَهَنَّمُ the hell (*n.*)

ج و ب ★

جَابُوْا (*perf. 3 p.m. plu.*)
<~hewed out

جَابَ يَجُوْبُ جَوْبًا to pass through a country, to cut, to penetrate

وَثَمُوْدَ الَّذِيْنَ جَابُوا الصَّخْرَ بِالْوَادِ
And Thamud who hewed out the rocks in the valley.
[89:9]

أَجَبْتُمْ (*perf. 2 p.m. plu.*) iv
<you replied

أَجَابَ يُجِيْبُ إِجَابَةً
to reply, answer, accept

يُجِيْبُ (*imperf. 3 p.m. sing.*) iv
replies, answers

يُجِبْ (*imperf. 3 p.m. sing.*) iv acc.
~accepts

أُجِيْبُ (*imperf. 1st. p. sing.*) iv
I accept

نُجِبْ (*imperf. 1st. p. plu.*) iv
we accept

أَجِيبُوا (*perate m. plu.*) iv
respond, accept, reply

أُجِيبَتْ (*pp. 3 p.f. sing.*) iv
~accepted

قَالَ قَدْ أُجِيبَتْ دَّعْوَتُكُمَا

He said your petition is accepted. [10:89]

أُجِبْتُمْ (*pp. 2 p.m. plu.*) iv
you were replied

أُجِيبُ (*imperf. Ist. p. sing.*) iv
I accept, I respond

اسْتَجَابَ (*perf. 3 p.m. sing.*) x
<he accepted

to accept اسْتَجَابَ اسْتِجَابَةً

اسْتَجَابُوا (*perf. 3 p.m. plu.*) x
they accepted

اسْتَجَبْتُمْ (*perf. 2 p.m. plu.*) x
you accepted

اسْتَجَبْنَا (*perf. Ist. p. plu.*) x
we accepted

اسْتُجِيبَ (*pp. 3 p.m. sing.*) x
~was accepted

يَسْتَجِيبُ (*imperf. 3 p.m. sing.*) x
he accepts

يَسْتَجِيبُوا <*acc.* يَسْتَجِيبُونَ
(*imperf. 3 p. m. plu.*) x
they accept, respond

تَسْتَجِيبُونَ (*imperf. 2 p.m. plu.*) x
you ask acceptance

اسْتَجِبْ (*perate.>x, m. sing.*)
thou may accept !

اسْتَجِيبُوا (*perate>x. m. plu.*)
(you) respond !

مُجِيبٌ (*ap-der.>iv, m. sing.*)
one who accepts prayer or supplication

الْمُجِيبُونَ (*act pic. plu. iv, plu.*)
The Almighty who accepts prayer or supplication

(Note that *plural* is used for *singular*.)

جَوَابٌ reply, answer (*v.n.*)

وَمَا كَانَ جَوَابَ قَوْمِهِ

And the answer of his people was...... [7:82]

الْجَوَابُ watering troughs, (*n.*)

جَابِيَةٌ wells>(*sing.*)
very large pot of water, well

وَجِفَانٍ كَالْجَوَابِ

And bowls (large) as wells or watering troughs. [34:13]

(الْجَوَابُ cisterns—*Jid.*)

ج و د ★

جُودِيّ Judi (*n.*)

"It is the name of a mountain, its greek name is said to be *Gordyæi* being one of the mountains which divide Armenia on the south from Mesopotamia." (*M.A.*)

أَجِرْ *(parate m. sing.) iv*
give protection !

يُجَاوِرُوْنَ *(imperf. 3 p.m. plu.) iii*
they take the place in one's neighbourhood

لَا يُجَاوِرُوْنَكَ

They shall not be thy neighbour. [33:60]

جَائِرٌ *(act. pic. m. sing.)*
deviating (way)

مُتَجَاوِرَاتٌ *(ap-der.>vi, f. plu.)*
side by side

وَفِي الْأَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ

And in the earth are tracts side by side. [13:4]

ج و ز ★

جَاوَزَ *(perf. 3 p.m. sing.) iii*
<~passed for

جَاوَزَ يُجَاوِزُ جَوَازاً وَ مُجَاوَزَةً
to pass a certain boundry, to cross

جَاوَزَا *(perf. 3 p.m. dual) iii*
they (twain) passed forth, crossed

جَاوَزْنَا *(perf. Ist.p. plu.) iii*
we crossed

جَاوَزْنَا (ب) *(perf. Ist. p. plu.) iii*
we caused to cross

نَتَجَاوَزُ *(imperf. Ist p. plu.)*
we pass by

نَتَجَاوَزُ (عَنْ) *(perf. Ist. p. plu.)*
we forgave

Still regarded by the Kurds as the scene of the descent from the ark."*(Jid.)*

"As traditionally affirmed the ark resting on the mountains must have been very ancient. (*Sale*)

الْجِيَادُ *(n.p.)* horses< جَوَادٌ (*sing.*)

ج و ر ★

جَارٌ *(act. pic. m. sing.)*
neighbour

يُجِيْرُ *(imperf. 3 p.m. sing.) iv*
<~protcets, shelters

to save, أَجَارَ يُجِيْرُ إِجَارَةً
protect, to cause one to turn aside from,

جَارَ يَجُوْرُ جَوْراً (ن)
to be unjust,
to turn aside عَنْ —

يُجِرْ *(imperf. 3 p.m. sing.) iv*
~protects, shelters (the ى is dropped in a conditional phrase)

يُجَارُ *(pip. 3 p.m. sing.) iv*
~is protected

وَهُوَ يُجِيْرُ وَلَا يُجَارُ عَلَيْهِ

And He protests and none is ptotected against Him. [23:88]

اسْتَجَارَ *(perf. 3 p.m. sing.) x*
~sought protection

ج و س ★

جَاسُوا (*perf. 3 p.m. plu.*)
< they ravaged, made havoc, entered

جَاسَ يَجُوسُ جَوْساً (ن)

to seek for (or) to see after, to go back and forth (between)

ج و ع ★

تَجُوعَ (*imperf. 2 p. m. sing.*) *acc.*
< thou art hungry

جَاعَ يَجُوعُ جَوْعاً (ن)

to be hungry

أَلَّا تَجُوعَ فِيهَا

That thou art not hungry. [20:118]

جُوعٌ hungry (*n.*)

ج و ف ★

جَوْفٌ <chest, thorax (*n.*)
litt: a hollow, inside

ج و و ★

جَوٌّ firmament (*n.*)
(middle of the sky)

ج ى ء ★

جَاءَ (*perf. 3 p.m. sing.*)
<~came

جَاءَ يَجِيءُ جَيْئاً (ب)

to come, to bring

جَاءَتْ (*perf. 3 p. f. sing.*)
~(*f.*) came

جَاءُوا (*perf. 3 p.m. plu.*)
they came

جِئْتَ (*perf. 2 p.m. sing.*)
you came

جِئْتِ (*perf. 2 p. f. sing.*)
thou came
(with......thou brought)

جِئْتُمْ (*perf. 2 p.m. plu.*)
you came, brought

جِئْنَا (*perf. Ist. p. plu.*)
we came (or brought)

جِايْءَ < جِيْءَ (*pp. 3 p.m. sing.*)
~was brought

أَجَاءَ (*perf. 3 p.m. sing.*) *iv*
~drawn

فَأَجَاءَهَا الْمَخَاضُ

Then the birth-pangs drove her. [19:23]

ج ى ب ★

جَيْبٌ opening at the neck (*n.*) and bosom of a shirt

جُيُوبٌ <bosoms (*n. p.*)
(*sing.*) جَيْبٌ

ج ى د ★

جِيدٌ <neck, ironical (*n.*)
litt. a beautiful neck (*L.L.*)

كتاب الحاء

★ ★ ★ ★

حَاجَةٌ see ح و ج

حَامٌ see ح م ى

حَامِيَةٌ see ح م ى

حَمِيَّةٌ see ح م ى

حَادٌّ see ح د د

حَاشَ see ح و ش

حَاقَ see ح ى ق

ح ب ب ★

حَبَّبَ (*perf. 3 p.m. sing.*) *ii*
~endeared

حَبَّ يَحُبُّ حَبًّا وَ حُبًّا (ن)
to love, be loved

أَحَبَّ يُحِبُّ as r.f. (above) *vi*

أَحْبَبْتَ (*perf. 2 p.m. sing.*) *iv*
thou loved

أَحْبَبْتُ (*perf. 1st p. sing.*) *iv*
I loved

يُحِبُّ (*imperf. 3 p.m. plu.*) *iv*
loves

يُحْبِبْ ~with love (in reply) (*iv.*)
(The assimilation of double ب denotes its being in accord with a conditional phrase).

يُحِبُّونَ (*imperf. 3 p.m. plu*) *iv*
they love

تُحِبُّونَ (*imperf. 2 p.m. plu.*) *iv*
you love

أُحِبُّ (*imperf. 1st p. sing.*) *iv*
I love

أَحَبُّ more wanted than (*eletive*) *SS*, more dearer than *SS*

اُستَحَبُّوا (*perf. 3 p.m. plu.*) x
they preferred, love much

يَستَحِبُّونَ (*imperf. 3 p.m. plu.*) x
they prefer, love much (more than)

حُبٌّ the love (*n.*)

أَحِبَّاءُ <beloved ones (*n.p.*)
(*sing.*) حَبِيبٌ

مَحَبَّةٌ the love (*n.mim*)

★ ★ ★ ★

حَبَّةٌ probable, grain (*n.*)

حَبٌّ grain (*n.*)

ح ب ر ★

يُحبَرُونَ (*pip. 3 p.m. plu.*)
<they shall be made happy

حَبِرَ يَحبَرُ حُبُوراً (س)
To be glad

تُحبَرُونَ (*pip. 2 p.m. plu.*)
you shall be made happy.

أَحبَارٌ great learned men; (*n.p*) doctors of religious laws.

ح ب س ★

يَحبِسُ (*imperf. 3 p.m. sing.*)
~prevents, detain

حَبَسَ يَحبِسُ حَبساً (ض)
to imprison, confine; detain

تَحبِسُونَ (*imperf. 2 p.m. plu.*)
you detain

تَحبِسُونَهُمَا
You detain them (two). [5:106]

ح ب ط

حَبِطَ (*perf. 3 p. m. sing.*)
<~came to naught, gone in vain

حَبِطَ يَحبَطُ حَبَطاً
to come to naught, to perish

حَبِطَت (*perf. 3 p. f. sing.*)
came to naught, gone in vain

تَحبَطَ (*imperf. 3 p.f. sing.*) *acc.*
it may go in vain

لَيَحبَطَنَّ (*epl. 3 p.m. sing.*)
surely be made ineffective

أَحبَطَ (*perf. 3 p. m. sing.*) *iv.*
~mades *SS* ineffective

أَحبَطَ يُحبِطُ إِحبَاطاً *iv*
to make *SS* ineffective

يُحبِطُ (*imperf. 3 p.m. sing.*) *iv*
~make ineffective

ح ب ك ★

حُبُكٌ paths (*n. p.*)
(signifies either the traces of angels or the orbs of stars *Jid.*)

ح ب ل ★

حَبْلٌ a rope, a cord, (*n.*)
a course union

حِبَالٌ ropes, cords (*n. p.*)

ح ت م ★

حَتْمًا unavoidable (*n.*)

★ ★ ★ ★

حَتّٰى until, yet, till, *(preposition)*
even, nay ! even

ح ث ث ★

حَثِيثًا quickly, incessantly (*v. n.*)

ح ج ب ★

حِجَابٌ barrier, a veil, curtain *(n.)*

~< حَجَبَ يَحْجُبُ حِجَابًا (ن)

to hide, to cover, to put behind veil

مَحْجُوبُوْنَ *(pact. pic. m. plu.)*
~<the debarred ones, who are kept behind a veil, those who are shut out

(sing.) مَحْجُوبٌ

ح ج ج ★

حَجَّ (*pref. 3 p.f. sing.*) (*assim*)
~< performed the religious rites and the ceremonies of the pilgrimage, repaired to Makka or to Ka'ba

حَجَّ يَحُجُّ حَجًّا (ن)

to intend to a certain target, to aim at

حِجٌّ the pligrimage (*n.*)

حِجُّ الْبَيْتِ the pilgrimage of the House (Ka'ba)

الْحَجَّ the pligrimage (*n.*)

الْحَاجَّ *(act. pic. m. sing.)*
the pilgrim
(used also for the group of pilgrims as a noun of kind إِسْمُ الْجِنْسِ

حِجَجٌ years (*n. p.*) حِجَّةٌ *(sing.)*

حُجَّةٌ an argument (*n.*)

حَاجَّ *(perf. 3 p.m. sing.) iii*
< ~contended

حَاجَّ يُحَاجُّ مُحَاجَّةً وَ حِجَاجًا

to despute, contend

حَاجُّوْا (*perf. 3 p.m. plu.*) *iii*
they contented

حَاجَجْتُمْ *(perf. 2 p.m. plu.) iii*
you contented

Note : In the time of paganism, a man meeting another whom he feared, in a sacred month, used to say حِجْراً مَحْجُوراً meaning, it is rigorously forbidden to thee to commit an act of hostility against me, in this month, and the latter thereupon would abstain from any aggression against him and so, on the day of Ressurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them. (*Jid.*—LL)

وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا

And he has placed between these two (seas) a barrier and great partition. [25:53]

sense, understanding (3)

هَلْ فِى ذَٰلِكَ قَسَمٌ لِّذِى حِجْرٍ

Indeed in that is an oath for a man of sense (is there in that an oath for a man of sense ?) [89:5]

Note : The interrogative particle, هَلْ 'what' or 'is there' is also used to stress the sense of the sentence. Therefore, some translators of the Quran tend to interpret it by 'surely, indeed, and alike.'

يُحَاجُّوا acc. (*n.d.*) (*imperf. 3 p. m. plu.*) *iii* they are contending

يُحَاجُّونَ (*imperf. 3 p.m. plu.*) *iii* they are contending

تُحَاجُّونَ (*imperf. 2 p.m. plu.*) *iii* you are contending

وَحَآجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّوٓنِّى فِى ٱللَّهِ ؟

And his people contended with him, he said : Are you contending me about Allah? [6:80]

يَتَحَاجُّونَ they wrangle together *vi*

< تَحَاجَّ يَتَحَاجُّ تَحَاجًّا to wrangle together

ح ج ر ★

حِجْرٌ prohibited one (1) (*n.*)

وَقَالُوا هَٰذِهِۦٓ أَنْعَٰمٌ وَحَرْثٌ حِجْرٌ

And they said : Those (such and such) cattle and crops are prohibited. [6:138]

a barrier (2)

وَيَقُولُونَ حِجْرًا مَّحْجُورًا

And they will say : Let their be a strong barrier (and they will say : away ! away !—*Jid.*) [25:22]

مَحْجُوراً (*pact. pic. m. sing.*) who is put behind a barrier

Name of a mountain (4) about 150 miles north of Syria. The rocky tract of land known by this name lies in the north of Arabia on the highway to Syria. It was inhabited by the tribe of ثَمُود (Thamud).

حِجْرٌ Hijr, in Ptolemy and Pliny, is an oasis staple town of the gold and the frankincense carvan road from Arabia the Happy. (*Jid.* 14 *nn.* 95) *Doughty, Travels in Arabia Deserta*, I, 135)

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ

And surely the dwellers of Hijr rejected the message. [15:80]

الْحَجَرُ the stone (*n.*)

حِجَارَةٌ the stone (*n.*)

حُجُرَاتٌ <apartments (*n.p.*)

حُجْرَةٌ (*sing.*)

حُجُورٌ ward, guardianship (*n.p.*)

وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ

And your step-daughters who are your ward (or in your guardianship). [4:23]

ح ج ز ★

حَاجِزٌ a barrier (*act. pic. m. sing.*)

وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

And has set a barrier between two seas. [27:61]

حَاجِزِينَ (*act. pic. m. plu.*) withholders

فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ

And not one of you would have withheld us (from punishing him). [69:47]

ح د ب ★

حَدَبٌ < mound, elevated (*n.*) place

حَدِبَ يَحْدَبُ حَدَبًا - عَلَى -
to be affectionate,

حَدَبٌ ج أَحْدَابٌ وَ حُدُبٌ (*n.*)
elevated ground

ح د ث ★

تُحَدِّثُ (*imperf. 3 p.f. sing.*) *ii*
<~will tell, will inform

حَدَّثَ تَحْدِيثًا to tell *ii*
to state

تُحَدِّثُونَ (*imperf. 2 p.m. plu.*) *ii*
you will say, inform

حَدِّثْ tell (*perate m. sing.*) *ii*

يُحْدِثُ (*imperf. 3 p.m. sing.*) *iv*
<~creates, generates (1)

أَحْدَثَ إِحْدَاثًا to create, *iv*
initiate, generate

discourse (2)

وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ

And will teach thee of the interpretation of the discourse. [12:6]

ح د د ★

حَادَّ *(perf. 3 p.m. sing.) iii*
<~opposed

to oppose, حَادَّ يُحَادُّ مُحَادَّةً act with hostility towards *SS*

يُحَادِدُ *(imperf. 3 p.m. sing.) iii*
opposes

يُحَادُّونَ *(imperf. 3 p.m. plu.) iii*
they oppose

حُدُودٌ limits. bounds *(n. p.)*

(sing.) حَدٌّ <

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا

These are bounds of Allah wherefore approach them not ! [2:187]

حَدِيدٌ iron (1) *(n.)*

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

We sent down iron wherein is great voilence. [57:25]

sharp (2)

فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

So thy sight is sharp today. [50:22]

أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

Or it may generate in them some admonition. [20:113]

أُحْدِثُ *(imperf. Ist. p. sing.) iv*
I initiate, begin

حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا

Untill I begin thereof (some) mention. [18:70]

مُحْدَثٌ *(pis. pic. m. sing.) iv*
fresh, new

حَدِيثٌ *(act. pic. m. sing.)*

a story (1)

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

And has come to thee the story of Musa. [20:9]

a discourse (2)

حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

Untill they plunge in a discourse other than it. [4:140]

speech (3)

لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

That well-nigh they understand not any speech. [4:78]

أَحَادِيثُ stories, bywords *(1) (n.p.)*

وَجَعَلْنَاهُمْ أَحَادِيثَ

And we made them bywords. [23:44]

(*act. pic. m. plu.*) حَاذِرُوْنَ
those who are in state of preparation or cautious

(*pact. pic. m. sing.*) مَحْذُوْرٌ
a thing to be feared of, gaurded against

إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا

Verily the torment of thy Lord is ever to be gaurd-ed against. [17:57]

precaution (*n.*) حِذْرٌ

خُذُوْا حِذْرَكُمْ

Take your precaution. [4:71]

fear (*v.n.*) حَذَرٌ

حَذَرَ الْمَوْتِ

Fear of death. [2:19]

ح ر ب ★

(*perf. 3 p.m. sing.*) *iii* حَارَبَ
< ~ made war against

حَرَبَ يَحْرُبُ حَرْبًا (ن)

to plunder

iii حَارَبَ مُحَارَبَةً <<
to wage war against, to fight

(*imperf. 3 p.m. plu.*) *iii* يُحَارِبُوْنَ
they fight, make war against

war, fighting (*n.*) اَلْحَرْبُ

sanctuary,(*n.t.p.*) اَلْمِحْرَابُ
an apartment inside the sanctuary

< sharps (*n. p.*) (*adj.*) حِدَادٌ
(*sing.*) حَدِيْدٌ

سَلَقُوْكُمْ بِأَلْسِنَةٍ حِدَادٍ

They smile at you with sharp tongues. [33:19]

ح د ق ★

<gardens (*n. p.*) حَدَائِقُ
(*sing.*) حَدِيْقَةٌ

ح ذ ر ★

(*imperf. 3 p.m. sing.*) يَحْذَرُ
<~fears

حَذِرَ يَحْذَرُ حَذَرًا وَ حِذْرًا (ف)

to be cautious, to fear

(*imperf. 3 p.m. plu.*) يَحْذَرُوْنَ
they are cautious

(*imperf. 2 p.m. plu.*) تَحْذَرُوْنَ
you are cautious

(*perate. m. sing.*) اِحْذَرْ
(thou) be cautious

(*perate m. plu.*) اِحْذَرُوْا
(you) fear !

(*imperf. 3 p.m sing.*) *ii* يُحَذِّرُ
~<cautions

to caution *ii* حَذَّرَ تَحْذِيْرًا

وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهُ

And Allah cautioneth you of Himself. [3:28]

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ

Whenever Dhakariyya entered the apartment in sanctuary to (see) her. [3:37]

the wall (of the sanctuary) (2)

إِذْ تَسَوَّرُوا الْمِحْرَابَ

When they climbed the wall of the sanctuary. [38:21]

lofty halls (*LL*) (*n. p.*) مَحَارِيبُ

(*sing.*) مِحْرَابٌ <synagogues (*Jid., M.A.*)

ح ر ث ★

tilth (*n.*) حَرْثٌ

< حَرَثَ يَحْرُثُ حَرْثاً (ن)

to till and sow the ground

(*imperf. 2 p m. plu.*) تَحْرُثُونَ

you sow

ح ر ج ★

straitness (1) (*n.*) حَرَجٌ

< حَرَجَ يَحْرُجُ حَرَجاً (ف)

to be close, be oppressed, be straightened

فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ

So let there be no straitness in thy breast. [7:2]

restriction (2)

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ

No restriction is there upon the blind. [24:61]

blame (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ

No blame is there upon the Prophet. [33:38]

ح ر د ★

< prevention (*n.*) حَرْدٌ

حَرَدَ يَحْرِدُ حَرْداً (ض)

to prevent, be angry

وَغَدَوْا عَلَىٰ حَرْدٍ قَادِرِينَ

And they went out betimes having been powerful on the prevention [68:25]

ح ر ر ★

(*perf. 3 p.m. plu.*) *v* تَحَرَّوْا

they endeavoured

(*opp.* cold) the heat (*n.*) الْحَرُّ

(*opp*: slave) the free (*n.*) الْحُرُّ

the sun's heat (*n.*) الْحَرُورُ

silk (*n.*) حَرِيرٌ

to set *SS* free (*v.n.*) تَحْرِيرٌ

ح ر س ★

حَرَسٌ < guard (*n.*)

حَرَسَ يَحْرُسُ حَرْساً وَ

حِرَاسَةً (ن) to guard, to watch

ح ر ص ★

حَرَصْتَ (*perf. 2 p.m. sing.*)

<thou desired eagerly

حَرَصَ يَحْرِصُ حَرْصاً (ض)

to desire eagerly

حَرَصْتُمْ (*perf. 2 p.m. plu.*)

you desired eagerly

تَحْرِصْ (*imperf. 2 p.m. sing.*) (*gen.*)

thou desire eagerly

حَرِيصٌ (*act. 2 pic. m. sing.*)

eager

أَحْرَصَ most eager (*eletive*)

ح ر ض ★

حَرِّضْ (*perate. m. sing.*) *ii*

< pursuade!

حَرَّضَ *ii* تَحْرِيضاً

to encourage, incite, to pursuade

>> حَرَضَ يَحْرُضُ حَرَضاً (ض، ن)

to be decayed, to be corrupt, sickly, approach death point

حَرَضٌ (*v.n.*) sick to the point of death

ح ر ف ★

يُحَرِّفُ (*imperf. 3 p.m. sing:*) *ii*

<~ perverts, dislocates,

حَرَفَ يَحْرِفُ حَرْفاً (ض) - عَنْ -

to turn from the proper way or manner, corrupts the words, alters the sense of word.

<<حَرَّفَ تَحْرِيفاً *ii* to transpose or change (letters or words).

يُحَرِّفُوْنَ (*imperf. 3 p.m. plu.*) *ii*

they pervert, dislocate, currupt.

حَرْفٌ (*n.*) the edge (a point of turning)

مُتَحَرِّفٌ (*ap-der.< v, m. sing.*)

one who turns away in order to return to fight, swerving

إِلَّا مُتَحَرِّفًا لِّقِتَالٍ

Unless it be swerving to a fight. [8:16]

ح ر ق ★

لَنُحَرِّقَنَّ (*epl. Ist. p. plu.*)

<we surely shall burn

حَرَقَ يَحْرِقُ حَرْقاً (ض) to burn

by pulling in the fire,

<< حَرَّقَ *ii* تَحْرِيقاً

to burn, to cause burning pain

(imperf. 3 p.m. plu.) ii يُحَرِّمُوْنَ
they forbid

(imperf. 2 p.m. plu.) ii تُحَرِّمُوْنَ
you forbid

the sanctuary (n.) حَرَمٌ
i.e. the territory of Makkah and its inviolable suburbs

أَنَّا جَعَلْنَا حَرَمًا اٰمِنًا

We have appointed an inviolable sanctuary.[29:67]

unlawful (1) (n.) حَرَامٌ

هٰذَا حَلٰلٌ وَّهٰذَا حَرَامٌ

This is lawful and this unlawful. [16:116]

ban (2)

وَحَرٰمٌ عَلٰى قَرْيَةٍ اَهْلَكْنٰهَآ

And ban is (laid) on (every) town which we have destroyed. [21:95]

sacred (3)

اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

A sacred month is for a sacred month. [2:194]

وَلَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ

And fight them not near the sacred Mosque (i.e. the Mosque of Kaba) [2:191]

< sacred ones (1) (n.p.) حُرُمٌ
(sing.) حَرَامٌ

(perate. m. plu.) ii حَرِّقُوْا
(you) burn!

(perf. 3 p.f. sing.) viii اِحْتَرَقَتْ
consumed (by fire)

fire, burning (act. 2 pic.) اَلْحَرِيْقُ

ح ر ك ★

(perate. neg. m. sing.) لَا تُحَرِّكْ
< move not

to move, to ii حَرَّكَ. تَحْرِيْكًا
pull in motion, to excite

Note : RF حَرَكَ يَحْرُكُ حَرْكًا
is not in use, meaning is same as ii

ح ر م

(perf. 3 p.m. sing.) ii حَرَّمَ
< ~forbade

to forbid, حَرَّمَ يُحَرِّمُ تَحْرِيْمًا
to prohibit use or doing SS

(pp. 3 p.m. sing.) ii حُرِّمَ
is forbidden

(pp. 3 p. f. sing.) ii حُرِّمَتْ
is forbidden

(perf. 3 p.m. plu.) ii حَرَّمُوْا
they forbade

(perf. Ist. p. plu.) ii حَرَّمْنَا
we fordade

(imperf. 2 p.m. sing.) ii تُحَرِّمُ
thou forbid

sacred ordinances (2)

وَمَنْ يُعَظِّمْ حُرُمٰتِ اللّٰهِ

And whoever respects the sacred ordinances of Allah. [22:30]

(pact. pic. m. sing.) اَلْمَحْرُوْمُ
a deprived one

وَفِيْٓ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ

And in their wealth there was a due share for the beggar and the non-beggar (deprived one). [51:19]

(pact. pic. m. plu.) مَحْرُوْمُوْنَ
deprived ones

بَلْ نَحْنُ مَحْرُوْمُوْنَ

Aye! we are deprived ones. [56:67]

(1) (pis. pic. m. sing.) ii مُحَرَّمٌ
< forbidden thing

to forbid تَحْرِيْمًا ii حَرَّمَ

وَهُوَ مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ

Whereas forbidden unto you was their driving away. [2:85]

sacred (2)

عِنْدَ بَيْتِكَ الْمُحَرَّمِ

Near thy sacred House. [14:37]

(pis. pic ...) ii مُحَرَّمَةٌ
forbidden

فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ

When the sacred months have passed. [9:5]

Note: The ancient Arabs held four months in the year as sacred, during which they held it unlawful to wage war. These months were the first, seventh, eleventh and twelfth, namely, Muhurram, Rajab, Dhulqa'da and Dhulhijja.

to be in the state of (2)

(إِحْرَام) ihram

لَا تَقْتُلُوا الصَّيْدَ وَاَنْتُمْ حُرُمٌ

Slay not chase while you are in state of sanctity. [5:95]

Note: أَحْرَمَ إِحْرَامًا to enter upon the performance of those acts of اَلْحَجّ (al-hajj, pilgrimage) or of اَلْعُمْرَةُ (al'umrah) whereby certain things become forbidden that were lawful before this state.

things regarded (1) (n.p.) حُرُمَاتٌ
sacred

وَالْحُرُمٰتُ قِصَاصٌ

And retaliation (is allowed) in sacred things. [2:194]

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ

Said He! verily it is forbidden unto them. [5:26]

ح ز ب ★

حِزْبٌ confederate, sect, (1) (*n.*) group, band

أُولَٰئِكَ حِزْبُ اللَّهِ

It is the Allah's band.[58:22]

الْحِزْبَيْنِ two parties (2) (*n. dual.*)

أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا

Which of the two groups was best at reckoning the time that they had tarried. [18:12]

أَحْزَابٌ sects (3) (*n.p.*)

فَاخْتَلَفَ الْأَحْزَابُ مِن بَيْنِهِمْ

Then the sects have differed among themselves. [19:37]

confederate (4)

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ

And when the believers saw the confederates. [33:22]

ح ز ن ★

يَحْزُنُ (*imperf. 3 p. m. sing.*) < ~grieves

to grieve! حَزَنَ يَحْزُنُ حُزْنًا (ن)

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ

We know indeed that which they say grieveth thee. [6:33]

يَحْزَنَّ (*imperf. 3 p.m. plu.*) *acc.* <they (*f*) are grieved

حَزِنَ يَحْزَنُ حَزَنًا وَ حُزْنًا (س)
to be grieved

ذَٰلِكَ أَدْنَىٰ أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ

This is liklier to cool their (*f*) eyes and not let them grieve. [33:51]

يَحْزَنُونَ (*imperf. 3 p. m. plu.*) they grieve

تَحْزَنُونَ (*imperf. 2 p. m. plu.*) you grieve

لَا تَحْزَنْ (*perate. neg. m. sing.*) (thou) grieve not!

لَا تَحْزَنُوا (*perate. neg. m. plu.*) (you) grieve not!

لَا تَحْزَنِي (*perate. neg. f. sing.*) (thou *f.*) grieve not!

حَزَنًا grief (*v.n.*) *acc.*

تَوَلَّوا وَّأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا

(They) turned back while their eyes overflowed with tears for grief. [9:92]

a cause of grief (2)

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

And the people of Firown took him up, that he should become unto them an enemy and a cause of grief. [28:8]

حُزْنٌ grief (*n.*)

وَابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ

And his eyes whitened with grief. [12:84]

ح س ب ★

حَسِبَ (*perf. 3 p.m sing.*)
< ~thought

حَسِبَ يَحْسَبُ حِسْبَانًا (س)

to think, consider

حَسِبَتْ (*perf. 3 p.m. sing.*)
thought

حَسِبْتَ (*perf. 2 p.m. sing.*)
thou thought

حَسِبْتُ (*perf. 1st. p. sing.*)
I thought

حَسِبُوْا (*perf. 3 p.m. plu.*)
they thought

حَسِبْتُمْ (*perf. 2 p.m. plu.*)
you thought

يَحْسَبُ (*imperf. 3 p.m. sing.*)
~thinks

تَحْسَبُ (*imperf. 2 p.m. sing.*)
thou think

يَحْسَبُوْنَ (*imperf. 3 p.m. plu.*)
they think

تَحْسَبُوْنَ (*imperf. 2 p.m. plu.*)
you think

تَحْسَبُوْا (*imperf. 2 p.m. plu.*) (*n.d.*)
that you think

لَا يَحْسَبَنَّ (*e.n. neg. 3 p.m. sing.*)
~should not think

لَا تَحْسَبَنَّ (*e.n. neg. 2 p.m. sing.*)
thou should not think

حَاسَبْنَا (*perf. Ist. p. plu.*) *iii*
<we reckoned

حَاسَبَ يُحَاسِبُ مُحَاسَبَةً وَ حِسَابًا

to settle an account with, ask on account from,

حَسَبَ يَحْسُبُ حَسْبًا و حِسَابًا

to count, to number, to calculate

يُحَاسِبُ (*imperf. 3 p.m. sing.*) *iii*
will reckon

يُحَاسَبُ (*pip. 3 p.m. sing.*) *iii*
will be reckoned

يَحْتَسِبُ (*imperf. 3 p.m. sing.*) *viii*
imagines

يَحْتَسِبُوْا < *viii acc.* يَحْتَسِبُوْنَ
(*imperf. 3 p.m. plu.*)
they imagine, think of

حِسَابٌ reckoning (1) (*v.n.*)

إِنَّهُمْ كَانُوْا لَا يَرْجُوْنَ حِسَابًا

Surely they feared not the reckoning. [78:27]

sufficient (2)

جَزَآءً مِّنْ رَّبِّكَ عَطَآءً حِسَابًا

A reward from thy Lord sufficient. [78:36]

حِسَابِيَهْ my account, my reckoning
(n. suffixed with a pronominal ى of Ist. p. attached with ہ of rhyming period.

حَسْبُ sufficient (*n.*)

Note: This word is always suffixed with a pronominal as حَسْبِيَ اللّٰهُ *i.e.* Allah is sufficient for me.

حَاسِبِيْنَ (*act. pic. m. plu.*)
(*sing.*) حَاسِبٌ reckoners

حَسِيْبٌ (*act. 2 pic. m. pul.*)
reckoner

حُسْبَانٌ reckoning (1) (*v.n.*)

اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

The sun and the moon are in a reckoning (i.e. they follow a calculated path in their motion.) [55:5]

a bolt (2)

وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَآءِ

And he sends thereon a bolt from the heaven. [18:40]

ح س د ★

حَسَدَ (*perf. 3 p.m. sing.*)
< ~envied

حَسَدَ يَحْسُدُ حَسَدًا (ن) . to envy

يَحْسُدُوْنَ (*imperf. 3 p.m. sing.*)
they envy

تَحْسُدُوْنَ (*imperf. 2 p.m. sing.*)
you envy

حَاسِدٌ (*act. pic. m. sing.*)
the envier

حَسَدٌ the envy (*v.n.*)

ح س ر ★

حَسْرَةٌ <anguish (*n.*)

حَسِرَ يَحْسَرُ حَسْرَةً - عَلٰى - (س)

to grieve for something that happened or was done in the past

The Day of يَوْمَ الْحَسْرَةِ Judgement is also called "the Day of anguish" because man will then regret that he wasted the opportunity given to him to work for his own good (Ibn Kathir).

Ah, the anguish ! يَا حَسْرَةً

Alas, my grief ! يَا حَسْرَتٰى

Alas, our grief ! يَا حَسْرَتَنَا

حَسَرَاتٌ <anguishes (*n.p.*)
(*sing.*) حَسْرَةٌ

حَسِيْرٌ (*act. 2 pic. m. sing.*)
<that is made dim, that becomes wearied out

حَسَرَ يَحْسُرُ حُسُوْرًا (ن)

to get tired, fatigued, to fall short

يَسْتَحْسِرُوْنَ (*imperf. 3 p.m. plu.*) x
they weary

مَحْسُوْرًا (*pact. pic. m. sing.*)
impoverished, stripped off

< حَسَرَ يَحْسِرُ حَسْرًا (ض ، ن)
to remove

ح س س ★

أَحَسَّ *(perf. 3 p.m. sing.) iv*
<~perceived

أَحَسَّ يُحِسُّ إِحْسَاساً

to perceive

< حَسَّ يَحُسُّ حِسّاً وَ حَسّاً (ن)

To extirpate (to make one's perceiving powers dead i.e. to kill—(*Rgh.*)

أَحَسُّوا *(perf. 3 p.m. plu.) iv*
they perceived

تُحِسُّ *(imperf. 2 p.m. sing.) iv*
thou perceive

تَحُسُّونَ *(imperf. 2 p.m. plu.)*
you extirpate, rout

إِذْ تَحُسُّونَهُم بِإِذْنِهِ

When you routed them by His leave (or when you were extirpating them by His leave—(*Jid.*) [3:152]

تَحَسَّسُوا *(perate. m. plu.) v*
(you) inquire! find out! look for

حَسِيسٌ a faint sound (*n.*)

ح س م ★

حُسُوماً < in succession, (*v.n.*)*acc.* continously

حَسَمَ يَحْسِمُ حَسْماً (ض) to cut off

(الْحُسُوْمُ : شُؤْمٌ عَلَى الْوَصْفِ وَالْإِضَافَةِ أَيْ حَاسِمَةُ الْخَيْرِ عَنْ أَهْلِهَا (لِسَانٌ)

i.e. حُسُوْمٌ means: of bad augury or omen, that cuts off the good from the affected men)

ح س ن ★

حَسُنَ *(perf. 3 p.m. sing.)*
~become excellent

حَسُنَ يَحْسُنُ حَسَناً
وَ حَسَنَةً وَ حُسْناً (ك)

to be handsome, to make good, to seem good or beautiful

حَسُنَ أُولَٰئِكَ رَفِيقاً

Excellent are those as a company. [4:69]

حَسُنَتْ *(pepf. 3 p.m. sing.)*
become excellent

أَحْسَنَ *(perf. 3 p.m. sing.) iv*
<~made good

أَحْسَنَ *iv* إِحْسَاناً to do excellently

أَحْسَنَ مَثْوَايَ

He made good my abode. [12:23]

- ب ~was kind for SS

وَقَدْ أَحْسَنَ بِيْ

He was very kind to me. [12:100]

- إِلَى to be kind to SS

وَأَحْسِنْ كَمَا أَحْسَنَ اللّٰهُ إِلَيْكَ

And do good (to others) as Allah did to you. [28:77]

أَحْسَنُوْا *(perf. 3 p.m. plu.) iv* they did good

أَحْسَنْتُمْ *(perf. 2 p.m. plu.) iv* thou did good

يُحْسِنُوْنَ *(imperf. 3 p.m. plu.) iv* they do good

تُحْسِنُوْا *(imperf. 2 p.m. plu.) iv, n.d.* you do good

أَحْسِنْ *(perate, m. sing.) iv* thou do good

أَحْسِنُوْا *(perate. m. plu.) iv* you do good

إِحْسَانٌ kindness *(v.n.) ii*

مُحْسِنٌ *(ap-der. m. sing.)* a well-doer

مُحْسِنُوْنَ nom. مُحْسِنِيْنَ acc. *(ap-der. m. plu.)* the well-doers

مُحْسِنَاتٌ *(ap-der. f. plu.)* the *(f.)* well-doers

حَسَنًا well *(v.n.)*

حَسَنَةٌ good *(n.)*

حَسَنَاتٌ < things, deeds *(n.p.)*

حَسَنَةٌ *(sing.)*

الْحُسْنٰى reward, good

(fem. of أَحْسَنُ *n.f. elative)*

حُسْنٌ the beauty *(v.n.)*

حُسْنَيَيْنِ two good things *(n. dual)*

حِسَانٌ beautiful ones, beautious *(n. p.)*

ح ش ر ★

حَشَرَ *(perf. 3 p.m. sing.)* ~gathered

حَشَرْتَ *(perf. 2 p.m. sing.)* thou gathered

حَشَرْنَا *(perf. 1st p. plu.)* we gathered

يَحْشُرُ *(imperf. 3 p.m. sing.)* ~gathers (together)

نَحْشُرُ *(imperf. 1st. p. plu.)* we gather together

نَحْشُرَنَّ *(e.m.p. 1st p. plu.)* we must gather together

حُشِرَ *(p.p. 3 p.m. sing.)* ~was gathered together

حُشِرَتْ *(p.p. 3 p.f. sing.)* ~was/were gathered together

يُحْشَرُ (*pip, 3 p.m. sing.*)
~will be brought together

يُحْشَرُوْنَ (*pip. 3 p.m. plu.*)
they will be brought together

يُحْشَرُوْا (*pip. 3 p.m. plu.*) *acc.*
they will be brought together

تُحْشَرُوْنَ (*pip. 2 p.m. plu.*)
you will be brought together

اَلْحَشْرُ assembling of a crowd, (*n.*)
gathering

ح ص ب ★

حَصَبٌ firewood (*n.*)

حَاصِبًا (*act. pic, m. sing.*) *acc.*
< violent wind, violent storm

حَصِبَ يَحْصَبُ حَصَبًا (س)
to throw fuel in fire

ح ص ح ص

حَصْحَصَ (*perf. 3 p.m. sing.*)
(*a quadriliteral verb.*)
become clear

ح ص د ★•

حَصَدْتُّمْ (*perf. 2 p.m. plu.*)
<you reaped

حَصَدَ يَحْصُدُ حَصْداً وَ حَصَاداً (ن)
to mow, to reap

حَصَادٌ harvesting, harvest (*v.n.*)
time

وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ

And give the due thereof on the day of its harvesting.
[6:141]

حَصِيْدٌ (*act. 2 pic. m. sing.*)
mown (1)

مِنْهَا قَآئِمٌ وَّحَصِيْدٌ

Of them are (some) standing and (some) mown (down).
[11:100]

cut off (2)

جَعَلْنٰهُمْ حَصِيْدًا خٰمِدِيْنَ

We made them cut off, exinct. [21:15]

reaped (3)

حَبَّ الْحَصِيْدِ

The grain that is reaped.
[50:9]

ح ص ر ★

حَصِرَتْ (*perf. 3 p.f. sing.*)
<~straitened

حَصِرَ يَحْصَرُ حَصَراً (س)
to be strait

اَوْ جَآءُوْكُمْ حَصِرَتْ صُدُوْرُهُمْ اَنْ يُّقَاتِلُوْكُمْ

Or who come to you with their breasts straitened that they should fight you.
[4:90]

أُحْصِرُوْا (*pp. 3 p.m. plu.*) *iv*
<they are restricted

to restrict, *iv* أَحْصَرَ إِحْصَاراً
besiege, beset

الَّذِينَ أُحْصِرُوا

Who are restricted. [2:273]

أُحْصِرْتُمْ (*pp. 2 p.m. plu.*) *iv*
you have been besieged

اُحْصُرُوا beset (*perate m. plu.*)

خُذُوهُمْ وَاحْصُرُوهُمْ

Capture them and beset them. [9:5]

حَصِيرٌ a bound prison (*act. 2 pic.*)

وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

And We have appointed Hell for disbelievers, a prison. [17:8]

حَصُوراً a chaste (*ints.*)

وَسَيِّدًا وَحَصُورًا

And a leader and a chaste. [3:39]

ح ص ل ★

حُصِّلَ (*pp. 3 p.m. sing.*) *ii*
~ is brought to light, made persent

< حَصَّلَ *iv* تَحْصِيلاً
to obtain, to make present

>> حَصَلَ يَحْصُلُ حُصُولاً (ن)
to come forth, to appear,

ح ص ن ★

أَحْصَنَتْ (*perf. 3 p.f. sing.*) *iv*
< ~ guarded

حَصُنَ يَحْصُنُ حِصْناً to be chaste, virtuous (woman), to guard (oneself against evil)

>> أَحْصَنَ إِحْصَاناً *iv*
to preserve

أُحْصِنَّ (*pp. 3 p.f. plu.*) *iv*
they (*f.*) guarded (their chastity *i.e.* they are wedded)

تُحْصِنُونَ (*imperf. 2 p.m. plu.*) *iv*
you preserve

إِلَّا قَلِيلًا مِمَّا تُحْصِنُونَ

Except a little which you preserve. [12:48]

تُحْصِنَ (*imperf. 3 p.f. sing.*) *iv acc.*
may protect

لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ

That may protect you from your violence. [21:80]

تَحَصُّنٌ keeping chaste (*v.n.*) *v*

إِنْ أَرَدْنَ تَحَصُّنًا

If they desire to keep chaste. [24:33]

مُحْصِنِينَ (*ap-der iv, m. plu.*)
those who are in protection from sinful sexual intercourse *i.e.* wedded men.

مُحْصَنَاتٌ *(ap-der. f. plu.) iv*
those (among women) whose chastity is under protection as they are wedded ladies

حُصُوْنٌ < fortresses *(n.p.)*

حِصْنٌ *(sing.)*

مُحَصَّنَةٌ *(pis. pic. f. sing.) ii*
fenced

إِلَّا فِي قُرًى مُحَصَّنَةٍ

Except in the fenced townships. [59:14]

ح ص ى ★

أَحْصٰى *(perf. 3 p.m. sing.) iv*
<~counted

أَحْصٰى يُحْصِيْ إِحْصَاءً *iv*
to count

أَحْصَيْنَا *(perf. Ist. p. plu.) iv*
we counted

لَنْ تُحْصُوْهُ *(imperf. 2 p.m. plu.)*
you can never count it

لَا تُحْصُوْهَا *(imperf. 2 p.m. plu.)*
you cannot count it

أَحْصُوْا *(perate m. plu.)*
(you) count

ح ض ر ★

حَضَرَ *(perf. 3 p.m. sing.)*
~arrived, was presented

<حَضَرَ يَحْضُرُ حُضُوْرًا (ن)
to be present (*opp.* to be absent)

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُ

Were ye witnesses when death presented itself to Yaqoob. [2:133]

يَحْضُرُوْنَ <*acc.* يَحْضُرُوْا
(imperf. 3 p.m. plu.)
they come to presence

وَأَعُوْذُ بِكَ رَبِّ أَنْ يَحْضُرُوْنِ

And I seek refuge with Thee, my Lord! lest they may be present with me. [23:98]

Caution: The word يَحْضُرُوْنِ consists of يَحْضُرُوْا + نِيْ 'they may come to me.' It is not on the measure of يَفْعَلُوْنَ of nominative case.

نِيْ *(1st p. personal) iv* sometimes shortened to نِ by dropping final ى .

أَحْضَرَتْ *(perf. 3 p.f. sing.) iv*
<~has presented

أَحْضَرَ *iv* إِحْضَارًا
to present, bring

لَنُحْضِرَنَّ *(pp. 1st p. plu.) iv*
we shall make present

أُحْضِرَتْ *(pp. 3 p. f. sing.) iv*
is/are taken to presence

مُّحۡتَضَرٌ (*pis. pic. m. sing.*) viii
one who approaches the brink of death or one who comes on his turn

كُلُّ شِرۡبٍ مُّحۡتَضَرٌ

Every drinking shall be by turn. [54:28]

ح ض ض ★

يَحُضُّ (*assim.*)
(*imperf. 3 p.m. sing.*)
~urges

حَضَّ يَحُضُّ حَضًّا (ن)

to incite, to stimulate

وَلَا يَحُضُّ عَلَىٰ طَعَامِ الۡمِسۡكِينِ

And he urges not the feeding of the needy (poor). [107:3]

تَحَاضُّونَ (*imperf. 2 p.m. plu.*) vi
you incite one another

وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الۡمِسۡكِينِ

And nor do you urge (incite) one another to feed the needy (poor). [89:18]

ح ط ب ★

حَطَبٌ fuel, the fire wood (*n.*)

ح ط ط ★

حِطَّةٌ forgiveness (*n.*)

وَأُحۡضِرَتِ الۡأَنفُسُ الشُّحَّ

And souls are engrained with greed. (*Jid*)

But the greed hath been made present in the minds of men. *(Pic.)*

And avarice is met within (men's) mind. (*Rod.*) [4:128]

حَاضِرٌ present (*act. pic. m. sing.*)

حَاضِرَةٌ (*act. pic. f. sing.*)
present, ready (1)

إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةً

Except when it be a ready merchandise. [2:282]

near, close to, (2) overlooking

وَسۡـَٔلۡهُمۡ عَنِ الۡقَرۡيَةِ الَّتِي كَانَتۡ حَاضِرَةَ الۡبَحۡرِ

And ask thou them concerning the town that was close on the sea (or was overlooking to sea. [7:163]

حَاضِرِي (*act. pic. m. plu. n.d.*)
these who are close to *SS*

ذَٰلِكَ لِمَن لَّمۡ يَكُنۡ أَهۡلُهُۥ حَاضِرِي الۡمَسۡجِدِ الۡحَرَامِ

That is for (him) whose family dwells not near the sacred Mosque.[2:196]

مُحۡضَرٌ (*pis. pic. sing.*) iv
who is presented

acc. مُحۡضَرِينَ *nom.* مُحۡضَرُونَ
(*pis. pic. plu.*)
who are brought forth

ح ط م ★

يَحْطِمَنَّ *(emp. 3 p.m. sing.)* <~surely will crush

حَطِمَ يَحْطِمُ حَطْماً (س) to crush, to break into pieces, to crumble

لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَجُنُوْدُهٗ

Lest Sulaiman and his hosts crush you. [27:18]

حُطَامٌ chaff (*n.*)

حُطَمَةٌ crushing fire (*n.*)

ح ظ ر ★

مَحْظُوْرٌ *(pact. pic. m. sing.)* < restrained one

حَظَرَ يَحْظُرُ حَظْراً (ن) to restrain, to prevent, to forbid

مُحْتَظِرٌ *(ap-der. viii, m. sing.)* < a fold builder

اِحْتَظَرَ to make for *viii* one-self an enclosure of wood or reeds

كَهَشِيْمِ الْمُحْتَظِرِ

Like the stable of a fold builder. [54:31]

ح ظ ظ ★

حَظٌّ < portion (1) (*n.*)

حَظَّ يَحُظُّ حَظّاً (ن) to have a portion or a fortune (used in good sense)

لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ

For the male is equal of the portion of two females. [4:11]

good fortune (2)

اِنَّهٗ لَذُوْ حَظٍّ عَظِيْمٍ

Surely he is possessed of mighty fortune. [28:79]

ح ف د ★

حَفَدَةٌ <grandsons (*n.p.*)

حَفِيْدٌ (*sing.*)

ح ف ر ★

حُفْرَةٌ < ditch, pit, abyss (*n.*)

حَفَرَ يَحْفِرُ حَفْراً (ض) to dig, excavate

اَلْحَافِرَةُ *(act. pic. f. sing.)* return, way back, nature, original form (*LL*), the first state (*Jid.*)

ح ف ظ ★

حَفِظَ *(perf. 3 p.m. sing.)* <~protected, watched, guarded

حَفِظَ يَحْفَظُ حِفْظاً (س)
to guard, protect

حَفِظْنَا *(perf. 1st p.. plu.)*
we have guarded

يَحْفَظُوا <*acc.* يَحْفَظُونَ
(imperf. 3 p.m. plu.)
they may guard

يَحْفَظْنَ *(imperf. 3 p.f. plu.)*
they protect

نَحْفَظُ *(imperf. Ist. p. plu.)*
we protect

اِحْفَظُوا *(perate m. plu.)*
watch ! be watchful !

يُحَافِظُونَ *(imperf. 3 p.m. plu.) iii*
they guard

اسْتُحْفِظُوا *(pp. 3 p. m. plu.)*
they were made protectors
they were entrusted
(Jid. Rod. LL.)

حِفْظٌ protection, guarding *(n.)*

حَافِظُوا *(perate. m. plu.)*
(you) protect, guard

حَافِظٌ *(act. pic. m. sing.)*
protector, guardian

حَافِظِينَ *acc.* حَافِظُونَ *nom.*
(act. pic. m. plu.)
< protectors, guardians

حَافِظٌ *(sing.)*

حَافِظَاتٌ *(act. pic. f. plu.)*
(women) protectors

حَفَظَةٌ <guardians *(n. p.)*

حَافِظٌ *(sing.)*

حَفِيظٌ *(act. 2 pic. m. sing.)*
the protector

مَحْفُوظٌ *(pact. pic. m. sing.)*
that is given protection, protected one

ح ف ف ★

حَفَفْنَا *(perf. 1st. p. plu.) assim.*
<we hedge

حَفَّ يَحُفُّ حَفّاً (ن) to go around, to surround from all sides

to encompass ـ ب

حَافِّينَ *(act. pic. m. plu.) assim.*
those who are thronging around

ح ف ى ★

حَفِيٌّ <familiar *(Jid.)* *(n.)*

حَفِيَ يَحْفَى حَفَاءً وَ حَفْوَةً (س)
to show great joy, be familiar

well-informed *(Rod. Pic.)*

solicitious *(Rgh.)*

كَأَنَّكَ حَفِيٌّ عَنْهَا

As thou solicitious (well-informed) about it [7:187]

ever kind (2)

إِنَّهُ كَانَ بِي حَفِيًّا

He is ever kind to me. [19:47]

يُحْفِ < *gen.* يُحْفِي

(*imperf. 3 p.m. sing.*) *iv*
< ~ insisted, pressed

to press أَحْفَى يُحْفِي إِحْفَاءً

إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا

If he should ask it of you and press you, you will be niggardly. [47:37]

ح ق ب ★

حُقُبٌ < a long period, ages (*n.p.*)

(*sing.*) حُقْبَةٌ

أَوْ أَمْضِيَ حُقُبًا

Or I shall go on for ages. (*Rgh.*) [18:60]

أَحْقَابٌ long years (*n. p.*)

إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا

Living therein for long years. [78:23]

ح ق ف ★

أَحْقَافٌ sand-hills (*n.*)

الْأَحْقَافُ applies particularly to certain oblong tracts of sand in the region of Esh-shihr : to the country of 'Ad عَادٌ (*LL*) Al-Dahna (the red sand) is the name of the land extending east-west from 'Umman to Yamen and north-south from Najd to Hadramaut and covering an area of about 300,000 sq. miles. This 'red land' is a comparatively hard plain covered at intervals with long and winding sand belts.
(*Jid. P.* 46. *n.* 68)

ح ق ق ★

حَقَّ (*perf. 3 p. m. sing.*) (*assim.*)
< ~ has hold over *SS* (*Pic.*)

to be حَقَّ يَحِقُّ حَقًّا (ض) genuine, real, a fact, be true, right, just, necessitated

~ has been justified *SS* (*Jid.*)

~ deserved *SS* (*Rod., Arb.*)

A cartain thing has become necessary as suited to the requirement of justice in his case. (*LL*)

حَقَّتْ (*perf. 3 p. f. sing.*)
~ has been justified

حُقَّتْ (*pp. 3 p.f. sing.*)
~ is made fit

يَحِقُّ (*imperf. 3 p.m. sing.*)
~ justifies

اسْتَحَقَّ (*perf. 3 p.m. sing.*) x
~deserved
(A certain thing as established for (or against) *SS*)

اسْتَحَقَّا (*perf. 3 p.m. dual.*) x
the twain deserved

الْحَقُّ one of the excellent (1) names of Allah

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

Because Allah is the Truth. [22:6 and 31:30]

حَقٌّ true (2) (*n.*)

وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ

They have borne witness that the messenger was true. [3:86]

truth (3)

وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ

And they ask: is that truth? Say aye! by my Lord it is surely the truth. [10:53]

due share (4)

وَفِي أَمْوَالِهِمْ حَقٌّ لِلسَّائِلِ وَالْمَحْرُومِ

And in their wealth there is a due share for beggar and deprived persons. [51:19]

justice (5)

وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ

They slay prophets unjustly. [3:21]

right, claim (6)

مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ

We have no right on your daughters. (11:79)

what ought to be (7)

يَتْلُونَهُ حَقَّ تِلَاوَتِهِ

They recite it as it ought to be recited. [2:121]

duty (8)

حَقًّا عَلَى الْمُتَّقِينَ

A duty on the God-fearing. [2:180]

incumbent (9)

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

And to help believers was ever incumbent on us. [30:47]

حَقِيقٌ (*act. 2 pic. m. sing.*)
incumbent

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ

Incumbent it is upon me that I speak naught respecting Allah save the truth. [7:105]

الْحَاقَّةُ (*act. pic. f. sing.*)
reality, inevitable

أَحَقُّ more entitled (1) (*elative*)

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ

And their husbands are more entitled to their restoration. [2:228]

احْكُمْ *(perate m. sing.)*
give judgement !

يُحَكِّمُوْنَ *(imperf. 3 p.m. plu.) ii*
<they appoint—to judge

حَكَّمَ *ii* تَحْكِيْمًا to ask one
to judge, to appoint one
a judge

يُحَكِّمُوْنَكَ they ask your judgement

أُحْكِمَتْ *(pp. 3 p.f. plu.) iv*
<~is guarded,
made firm (like a building,
orderly and well constructed)

أَحْكَمَ إِحْكَامًا to make a thing *iv*
well, to consolidate

كِتٰبٌ اُحْكِمَتْ اٰيٰتُهٗ

A Book this, the verses
whereof are perfected (or)
guarded [11:1]

يَتَحَاكَمُوْا < يَتَحَاكَمُوْنَ

(imperf. 3 p.m. plu.) vi
<they make *SS* judge

تَحَاكَمَ تَحَاكُمًا to summon *vi*
each other, to go together
before the judge, to make
SS judge

حُكْمٌ judgement, ruling, *(n.)*
decision

حَكَمٌ arbiter *(n.)*

حُكَّامٌ judges, rulers *(n.p.)*

حِكْمَةٌ wisdom *(n.)*

more worthy (2)

وَنَحْنُ اَحَقُّ بِالْمُلْكِ مِنْهُ

And we are more worthy of
the dominion than he.
[2:247]

ح ك م ★

حَكَمَ *(perf. 3 p.m. sing.)*
<~judged, gave decision,
ruled

حَكَمَ يَحْكُمُ حُكْمًا وَ حُكُوْمَةً (ن)

to restrain from evil-doing,
exercise authority, command, give judgement, to
be wise

حَكَمْتَ *(perf. 2 p.m. sing.)*
thou ruled, judged

حَكَمْتُمْ *(perf. 2 p.m. plu.)*
you ruled, judged

حَاكِمِيْنَ judges *(act. pic. m. plu.)*

يَحْكُمُ *(imperf. 3 p.m. sing.)*
~will judge

يَحْكُمَانِ *(imperf. 3 p.m. dual.)*
(the twain) will judge

يَحْكُمُوْنَ *(imperf. 3 p.m. plu.)*
they will judge

تَحْكُمُ *(imperf. 2 p.m. sing.)*
thou will judge

أَحْكُمُ *(imperf. 1st p. sing.)*
I judge

تَحْكُمُوْا < تَحْكُمُوْنَ

(imperf. 2 p.m. plu.)
you judge

حَكِيْمٌ wise (*n.*)

أَحْكَمُ more powerful (*elative*) judge,

أَحْكَمُ الْحَاكِمِيْنَ The Powerful, wiser judge then other judges or rulers

مُحْكَمَةٌ (*pis. pic. iv, f. sing.*) firmly constructed

مُحْكَمَاتٌ unambiguous (*n.p.*) < *i.e.* free from all abscurity and admitting of (only) one interpretation

(*sing.*) مُحْكَمَةٌ

(*opp.* مُتَشَابِهَاتٌ) (*Jid.*)

ح ل ف ★

حَلَفْتُمْ (*perf. 2 p.m. plu.*) < you have sworn

حَلَفَ يَحْلِفُ حَلْفًا (ض)

to swear, to make an oath

يَحْلِفُوْنَ (*imperf. 3 p.m. plu.*) they swear

لَيَحْلِفُنَّ (*epl. 3 p.m. plu.*) they surely swear

حَلَّافٌ one who swears (*ints.*) habitually

ح ل ق ★

لَا تَحْلِقُوْا (*perate. neg. m. plu.*) < do not shave!

حَلَقَ يَحْلِقُ حَلْقًا (ض) وَ حَلَّقَ

to shave تَحْلِيْقًا

مُحَلِّقِيْنَ (*ap-der. ii, m. plu.*) having the heads shaved

★ ★ ★ ★

حُلْقُوْمٌ the windpipe (*n.*)

ح ل ل ★

حَلَلْتُمْ (*perf. 2 p.m. plu.) (assim.*) you loosened the knot (*i.e.* you put off the إِحْرَامٌ sanctity)

يَحِلُّ ، يَحِلُّ (*assim.*)
(*imperf. 3 p.m. sing.*) ~become allowed, (1) lawful

< حَلَّ يَحِلُّ حِلًّا وَ حَلَالًا (ض)

(*i*) to be lawful, permissible,

(*ii*) to fall

لَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوْا

It is not lawful for you to take. [2:229]

falls (or) will fall (2)

وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ

And a lasting chastisement will fall on him. [11:39]

فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَن يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

Lest My wrath fall upon you, and he on whom My wrath falleth, he is lost indeed. [20:81]

تَحُلُّ (*imperf. 3 p.f. sing.*) < ~enters, falls upon

حَلَّ يَحُلُّ حَلاًّ وَ حُلُولاً (ن)

to untie a knot, to enter, to fall upon

أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ

Or it will fall upon close by their abode. [13:31]

تُحِلُّ (*imperf. 3 p.f. sing.*) ~will make lawful

يُحِلُّونَ (*imperf. 3 p.m. plu.*) they make lawful

أُحْلُلْ (*perate m. sing.*) loose (the knot)

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي

And loose a knot from my tongue. [20:27]

أَحَلَّ (*perf. 3 p.m. sing.*) *iv* ~has allowed, (1) made lawful

أَحَلَّ اللَّهُ الْبَيْعَ

Allah has allowed the trade. [2:275]

أَحَلُّوا (*perf. 3 p.m. plu.*) *iv* they have allowed, made lawful.

cause to fall (2)

وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

And they made their people fall the abode of perdition. [14:28]

يُحِلُّ (*imperf. 3 p.m. sing.*) makes lawful

يُحِلُّوا < *n.d. acc.* يُحِلُّونَ (*imperf. 3 p.m. plu.*) they make lawful

تُحِلُّوا < *n.d. acc.* تُحِلُّونَ (*imperf. 2 p.m. plu.*) you make lawful

حُلُّوا *see* ح ل ى

أُحِلَّ (*pp. 3 p.m. sing.*) *iv* ~has been made lawful

أُحِلَّتْ (*pp. 3 p.f. sing.*) *iv* ~has been made lawful

حِلٌّ lawful, allowed (*n.*)

حَلَالٌ lawful (*n.*) (*opp.* حَرَامٌ sinful)

حَلَائِلُ wives (*n.p.*) < حَلِيلَةٌ (*sing.*)

مُحِلِّي (*ap-der. iv (n.d.) n. plu.*) those who allow

غَيْرَ مُحِلِّي الصَّيْدِ

Not allowing the chase. [5:1]

مَحِلٌّ destination (*n. for p.*)

حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ

Until the offering reaches its destination. [2:196]

تَحِلَّةٌ (*n.*) a thing by which an oath is expiated

ح ل م ★

اَلْحُلُمُ the puberty (*v.n.*) <
(a period in life at which a person becomes capable of reproduction) (*Rgh.*)

حَلَمَ يَحْلُمُ حُلُمًا (ن) to dream, have a vision, to attain to puberty

أَحْلَامٌ dreams (1) (*n.p.*)

وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعٰلِمِينَ

And we are not skilled in the interpretation of the dreams. [12:44]

understanding (2)

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهٰذَا

Enjoin them their understanding to this? [52:32]

حَلِيمٌ (*act. 2 pic. m. sing.*)
< The Forbearing
(one of the excellent names of Allah)

حَلُمَ يَحْلُمُ حِلْمًا (ك) to be forbearing

ح ل ى ★

حُلُّوا (*pp. 3 p.m. plu.*) *ii*
they were adorned
i.e. will be adorned

حَلَّى يُحَلِّي تَحْلِيَةً *ii* <
to be adorned

حَلِيَ يَحْلَى حَلْيًا وَ حِلْيَةً (ح) <<
to adorn *SS* with gold or jewels

يُحَلَّوْنَ (*pp. 3 p.m. plu.*)*ii*
they are (or) will be adorned

حِلْيَةٌ ornament (*n.*)

حُلِيٌّ ornaments (*n.p.*)

حِلْيَةٌ (*sing.*)

ح م أ ★

حَمَإٍ clay (*n.*)

حَمِئَةٌ slack mud (*LL*) (*n.*)

ح م د ★

يُحْمَدُوا <*n.d. acc.* يُحْمَدُونَ
(*pip. 3 p.m. plu.*)
they are praised

حَمِدَ يَحْمَدُ حَمْدًا (س) <
to praise, to thank

وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا

And they love to be praised for that which they have not done. [3:188]

اَلْحٰمِدُونَ (*act. pic. m. plu.*)
those who praise
(*i.e.*) praise Almighty Allah

حَمْدٌ praise (*v.n.*)

all kinds of praise (*v.n.*) الحَمْدُ

(*act. 2 pic. m. sing.*) حَمِيدٌ
praiseworthy,

the praised one *(proper n.)* أَحْمَدُ

(A proper name of the Prophet Mohammad—peace and blessing of Allah be upon him.)

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

And give the glad tiding of an Apostle who cometh after me, his name will be Ahmad. [61:6]

(pact. pic. m. sing.) مَحْمُودٌ
praised

مَقَامًا مَحْمُودًا

A praised place. [17:79]

(This praised place, station or place of praise, according to different ways of rendering, is the post of intercession on behalf of others assigned to the holy Prophet—peace be upon him.—*Ibn Kathir.*

praised one *(pis. pic.> ii)* مُحَمَّدٌ

(The proper name of the holy Propet of Islam, peace and blessings of Allah be upon him).

مُحَمَّدٌ رَسُولُ اللَّهِ

Muhammad is the messenger of Allah. [48:29]

ح م د ★

an ass (*n.*) حِمَارٌ

<asses (*n.p.*) حُمُرٌ

(*sing.*) حِمَارٌ

the ass (*n.*) الحَمِيرُ

<reds *(p.b.)* حُمْرٌ

(*sing.*) أَحْمَرُ

ح م ل ★

(perf. 3 p.m. sing.) حَمَلَ
<~bore

حَمَلَ يَحْمِلُ حَمْلًا (ض)

to bear, carry, lift, incite

to be pregnant عَلَى -

(perf. 3 p.m. plu.) حَمَلُوا
they bore

(perf. 3 p.f. sing.) حَمَلَتْ
she bore

i.e. she bore a child in her womb, became pregnant

(perf. 2 p.m. sing.) حَمَلْتَ
thou bear

(perf. 1st. p. plu.) حَمَلْنَا
we carried

وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ

And of those whom We carried with Nooh. [19:58]

يَحْمِلُ (*imperf. 3 p.m. sing.*)
bears, carries

يَحْمِلَنَّ (*emp. 3 p.m. sing.*)
surely will carry

يَحْمِلُونَ (*imperf. 3 p.m. plu.*)
they bear

يَحْمِلُوا *acc. n.d.*
(*imperf. 3 p.m. plu.*)
they bear

يَحْمِلْنَ (*imperf. 3 p.f. plu.*)
they (*f.*) bear

تَحْمِلُونَ (*imperf. 2 p.m. plu.*)
you bear

تَحْمِلُ (*imperf. 3 p.f. sing.*)
she bears

أَحْمِلُ (*imperf. 1st. p. sing.*)
I bear (or): carry

نَحْمِلُ (*imperf. 1st. p. plu.*)
we bear, carry

يُحْمَلُ (*pip. 3 p.m. sing.*)
~ is borne

حُمِّلَ (*pp. 3 p.m. sing.*) *ii*
< ~ was loaded

same as RF تَحْمِيلًا *ii* حَمَّلَ

حُمِّلُوا (*pp. 3 p.m. plu.*) *ii*
they were loaded

حُمِّلْتُمْ (*pp. 2 p.m. plu.*) *ii*
you were loaded

حُمِّلْنَا (*pp. 1st. p. plu.*) *ii*
we were made to bear

لَا تَحْمِلْ (*perate neg. m. sing.*)
(thou) lay not

لَا تُحَمِّلْ (*perate. neg. m. sing.*) *ii*
(thou) lay not

احْتَمَلَ (*perf. 3 p.m. sing.*) *viii*
< ~ bore, carried

same as RF *viii* احْتَمَلَ احْتِمَالًا

احْتَمَلُوا (*perf. 3 p.m. plu.*) *viii*
they carried, bore

حَمْلٌ burden (*n.*)

حِمْلٌ load (*n.*)

حَامِلِينَ (*act. pic. m. plu.*)
the bearers

حَامِلَاتٌ (*act. pic. f. plu.*)
the bearers

حَمَّالَةٌ (*ints. f. sing.*)
the bearer (woman)
(*i.e.* who usually or professionally carries loads of wood, etc.)

حَمُولَةٌ cattle used for loading (*n.*) burden

ح م م ★

حَمِيمٌ (*act. 2 pic. m. sing.*)
warm (1)

كَأَنَّهُ وَلِيٌّ حَمِيمٌ

As he is a warm friend. [41:34]

boiling water (2)

لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ

For them (shall be) drink of boiling water. [6:70]

يَحْمُوْمٌ black smoke (*n.*)

ح م ى ★

يُحْمٰى (*pip. 3 p.m. sing.*)
~ will be heated

حَمِىَ يَحْمٰى حَمْيًا وَ حُمُوًّا (س)
to be very hot

حَامِيَةٌ (*act. pic. f. sing.*)
vehemently hot

اَلْحَمِيَّةُ a zealotry or tribal pride
(for the background of this term see *Jid. 29, nn.316*)

حَامٍ haam (*n.*)
the dedicated stallion camel after begetting ten young ones was turned loose (*Rgh.*)

ح ن ث ★

لَا تَحْنَثْ (*perate. neg. m. sing.*)
< break not (thy) oath

حَنَثَ يَحْنَثُ حِنْثًا (ف)
to break ons's oath

اَلْحِنْثُ offence, sin (*n.*)

ح ن ج ر

اَلْحَنَاجِرُ < gullets (*n.p.*) حَنْجَرَةٌ
(*sing.*)

ح ن ذ ★

حَنِيْذٌ (*act. 2 pic. m. sing.*)
< roasted

حَنَذَ يَحْنِذُ حَنْذًا (ض) to roast

ح ن ف ★

حَنِيْفٌ (*act. pic. m. sing.*)
< the upright man

حَنَفَ يَحْنِفُ حَنْفًا (ض)
to stand firmly on one side, to leave a false religion and turn to right

حُنَفَاءُ < the upright men (*n. p.*)
حَنِيْفٌ (*sing.*)

ح ن ك ★

لَاَحْتَنِكَنَّ (*epl. 1st. p. sing.*) *viii*
I shall certainly cause to perish

< اِحْتَنَكَ اِحْتِنَاكًا *viii*
to overturn, to sweep away, perish

<< حَنَكَ يَحْنُكُ حَنْكًا (ن)
to briddle (a horse), make wise

ح ن ن ★

حَنَانٌ < tenderness (*v.n.*)

حَنَّ يَحِنُّ حَنَانًا وَ حَنِيْنًا (ض)
to have a longing desire for

حُنَيْنٌ Hunain *(proper, n.)*
A deep and irregular valley with clusters of palm trees, situated on one of the roads to Taif. The scene of the famous battle fought soon after the surrender of Makka. The date of battle according to the Christian calendar is Ist. February 630 A.D.

ح و ب ★

حُوْبٌ <crime *(n.)*
حَابَ يَحُوبُ حَوْباً (ن) to sin, transgress

ح و ت ★

حُوتٌ fish *(n.)*

حِيتَانٌ <fishes *(n.p.)* حُوتٌ *(sing.)*

ح و ج ★

حَاجَةٌ desire *(n.)*

إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا

It was only a desire in the soul of Ya'qoob which he satisfied. [12:68]

need (2)

وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ

You may attain through them a need which is in your breasts. [40:80]

feeling of need (3)

وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً

And they find in their hearts no feelings of need. [59:9]

ح و ذ ★

اسْتَحْوَذَ *(perf. 3 p.m. sing.)* x ~became dominant, (or) gained mastery

< اسْتَحْوَذَ اسْتِحْوَاذاً x
to overcome, get the mastery over

<< حَاذَ يَحُوذُ حَوْذاً (ن)
to drive fast, overcome

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ

Satan hath gained mastery upon you. [58:19]

نَسْتَحْوِذْ *(imperf. 1st p. plu.)* x
we get mastery

أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ

Gained we not mastery over you ? [4:141]

ح و ر ★

يَحُورُ *(imperf. 3 p.m. sing.)*
<~goes back

حَارَ يَحُورُ حَوْراً (ن)
to return to or from,

لَنْ يَحُورَ will never go back

ح و ط ★

أَحَاطَ (perf. 3 p.m. sing.) iv
<~encompassed

أَحَاطَ يُحِيطُ إِحَاطَةً
to encompass, surround,
>> حَاطَ يَحُوطُ حَوطاً (ن)
to watch, guard

أَحَاطَتْ (pref. 3 p.m. sing.) iv
~encompassed

أَحَطْتُ (perf. 1st. p. sing.) iv
I encompassed

أَحَطْنَا (perf. 1st. p. plu.) iv
we encompassed

يُحِيطُوا acc. يُحِيطُونَ iv
(imperf. 3 p.m. plu.)
they encompass

تُحِيطُوا (imperf. 2 p.m. plu.) iv acc.
you encompass

أُحِيطُ (imperf. Ist. p. sing.) iv
I encompass

أُحِيطَ (pp. 3 p.m. sing.) iv
was encompassed

وَظَنُّوٓا أَنَّهُمْ أُحِيطَ بِهِمْ
And they deem that they are encompassed. [10:22]

يُحَاطَ (pip. 3 p.m. sing.) iv
~was/were encompassed

إِلَّآ أَن يُحَاطَ بِكُمْ
Except if you are completely surrounded. [12:66]

يُحَاوِرُ (imperf, 3 p.m. sing.) iii
~converses

حَاوَرَ مُحَاوَرَةً وَ حِوَاراً
to converse with another, debate

تَحَاوُرٌ conversation (v.n.) v

حُورٌ <fair ones (Jid.), (n.p.)
pure ones (Rod., Pic.)

حَوْرَآءُ having eyes (sing.)
intense white and black (Rgh.)

الْحَوَارِيِّينَ acc. الْحَوَارِيُّونَ (n.p.)
< the desciples

(sing.) حَوَارِيٌّ i.e. the adherents of the Prophet Eisa (Jesus). Literally حَوَارِيٌّ is one who whitens clothes or garments by washing and bathing them. Hence the plural حَوَارِيُّونَ is applied to the companions of Prophet Eisa who were doing this job (LL.)

ح ش ى ★

حَاشَ remotness from (part.) imperfection of the like, or freedom therefrom.

حَاشَ لِلّٰهِ How far is Allah from every imperfection, or how free is Allah from imperfection (Rgh.)

تُحِطْ < تُحِيطُ
(*imperf. 2 p.m. sing.*)
you encompass

فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ

I encompassed what they did not encompass *i.e.* I knew what they did not.
[27:22]

مُحِيطٌ (*Ap-der. m. sing.*)
one who encompasses

مُحِيطَةٌ (*Ap-der. f. sing.*)
encompasser

ح	و	ل	★

حَالَ (*perf. 3 p.m. sing.*)
~came in between

يَحُولُ (*imperf. 3 p.m. sing.*)
~comes in between

حِيلَ (*pp. 3 p.m. sing.*)
~was put in between
i.e. a barrier is placed between *SS* and *SS*

حَوْلَ around (1) (*v.n.*)

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

When it was illumined all around him. [2:17]

year (2)

مَتَاعًا إِلَى الْحَوْلِ

Maintenance for a year.
[2:240]

Note : The word حَوْلٌ also means strength as in
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ
There is no strength and no power but by the help of Allah.

حَوْلَيْنِ <two years (*n. dual.*)
حَوْلٌ (*sing.*)

حِوَلٌ removal (*n.*)

حِيلَةٌ means (*n.*)

تَحْوِيلٌ change (*v.n.*) *ii*

ح	و	ى	★

الْحَوَايَا <the entrails (*n.p.*)
coiled, (*sing.*) حَوِيَّةٌ وَ حَاوِيَةٌ
small intestine

أَحْوَى dried up that (*elative*) became black by reason of oldness

< حَوِيَ يَحْوَى حَوًى (س)
to be brown or black

ح	ى	ث	★

حَيْثُ where, whereat. (*part*) in the place where

مِنْ حَيْثُ as to, as far as, wherefrom

ح	ى	د	★

تَحِيدُ (*imperf. 2 p.m. sing.*)
<thou shun

حَادَ يَحِيْدُ حَيْداً وَ حَيَدَاناً (ض)

to deviate, remove, avoid, turn aside, shun

ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ

That is what thou would shun [50:19]

ح ى ر

حَيْرَانٌ (act. pic.) <bewilderment

حَارَ يَحَارُ حَيْراً وَ حَيَرَاناً (ف)

to be bewildered

ح ى ز ★

مُتَحَيِّزٌ (Ap-der. v, m. sing.)

one who turns away in a battlefield for the purpose of returning to fight, retreat which is one of the stratagems of war. (LL. Rgh. Lis.)

ح ى ص ★

مَحِيْصٌ (n. for p. and t.) <a place of escape

حَاصَ يَحِيْصُ حَيْصاً وَ حُيُوْصاً (ض)

to deviate, turn away, to shun, escape

ح ى ض ★

يَحِضْنَ (imperf. neg. 3 p.f. plu.) they (f.) menstrurate

وَالّٰئِىْ لَمْ يَحِضْنَ

And those who not (yet) menstruate. [65:4]

مَحِيْضٌ menstruation (v.n. mim.)

ح ى ف ★

يَحِيْفُ (imperf. 3 p.m. sing.) <~misjudges

حَافَ يَحِيْفُ حَيْفاً (ض)

to act unjustly

اَمْ يَخَافُوْنَ اَنْ يَّحِيْفَ اللّٰهُ عَلَيْهِمْ وَرَسُوْلُهٗ

Or fear they that Allah and His messenger shall misjudge them? [24:50]

ح ى ق ★

حَاقَ (perf. 3 p.m. sing.) < ~encompassed

حَاقَ يَحِيْقُ حَيْقاً (ض)

to surround and take hold of

يَحِيْقُ (imperf. 3 p.m. sing.) encompasses

ح ى ن ★

حِيْنٌ period, (1) (part.) a space of time

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ

Hath there come upon man (ever) any period of time. [76:1]

أَحْيَا *(perf. 3 p.m. sing.) iv*
<~gave life

to give life أَحْيَا يُحْيِيْ إِحْيَاءً

أَحْيَيْتَ *(perf. 2 p.m. sing.) iv*
thou gave life

أَحْيَيْنَا *(perf. Ist. p. plu.) iv*
we gave life

يُحْيِيْ *(imperf. 3 p.m. sing.) iv*
gives life

تُحْيِيْ *(imperf. 2 p. m. sing.) iv*
thou give life

أُحْيِيْ *(imperf. 1st. p. sing.) iv*
I give life

نُحْيِيْ *(imperf. 1st. p. plu.) iv*
we give life

نُحْيِيَنَّ *(emp. 1st. p. plu.) iv*
we surely give life

اِسْتَحْيَوْا *(perf. 3 p.m. plu.) x*
they let *SS* live

يَسْتَحْيُوْنَ *(imperf. 3 p.m. plu.) x*
they let *SS* live

يَسْتَحْيِيْ *(imperf. 3 p.m. sing.) x*
~ lets *SS* live (1)

يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِيْ نِسَاءَهُمْ

He (*i.e.* Firawn) used to slay their sons and let their women live. [28:4]

<<feels ashamed (2)
حَيِيَ يَحْيٰى حَيَاءً (س)
to be ashamed

intimated time (2)

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

And for you on earth a habitation and provision for (an intimated time). [2:36]

in the time of, when

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ

And the patient in tribulation and adversity and the time of stress. [2:177]

then, at that time *(part.)* حِيْنَئِذٍ

ح ى ى ★

حَيَّ *(perf. 3 p.m. sing.)*
<~lived
حَيِيَ يَحْيٰى حَيَاةً (س)
to live, be alive

يَحْيٰى *(imperf. 3 p.m. sing.)*
~lives or will live

تَحْيَوْنَ *(imperf. 2 p.m. plu.)*
you live

حَيَّوْا *(pref. 3 p.m. plu.) ii*
they greeted

حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللّٰهُ

They greet thee with a greeting with which Allah greeted thee not. [58:8]

حُيِّيْتُمْ *(pp. 2 p.m. plu.)*
you are greeted

حَيُّوْا *(perate m. sing.)*
greet !

إِنَّ اللّٰهَ لَا يَسْتَحْيٖٓ اَنْ يَّضْرِبَ مَثَلًا

Allah is not ashamed to set forth any parable. [2:26]

نَسْتَحْيِيْ (*imperf. Ist. p. plu.*) we let *SS* to be alive

اِسْتِحْيَاءٌ bashfulness (*v.n.*)

حَيَاءٌ bashfulness >>

فَجَآءَتْهُ اِحْدٰىهُمَا تَمْشِيْ عَلَى اسْتِحْيَآءٍ

The one of the two women came to him walking bashfully. [28:25]

حَيٌّ ، حَيًّا a living one (*n.*)

اَلْحَيُّ The Everliving (Allah) (*n.*)

تَحِيَّةٌ greeting (*v.n.*)

أَحْيَاءٌ ، الْأَحْيَاءُ <alive ones (*n.p.*)

حَيٌّ (*sing.*)

حَيَاةٌ (حَيٰوةٌ) اَلْحَيٰوةُ life (*n.*)

حَيَّةٌ a serpent (*n.*)

مَحْيَا to live, life (*v.n. mim.*)

سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ

Their life and their death is equal. [45:21]

مُحْيٍ quickener (*ap-der.* < *iv*)

مُحْيِ الْمَوْتٰى the quickener of the deads

اَلْحَيَوَانُ the life (*i.e.* the real and everlasting life)

***

كتاب الخاء

خَابَ *see* خ ى ب

خَاضَ *see* خ و ض

خَافَ *see* خ و ف

خَالٌ *see* خ و ل

خَالَةٌ *see* خ و ل

خَانَ *see* خ و ن

خَاوِيَةٌ *see* خ و ى

خ ب ء ★

الْخَبْءُ <that is hidden (*n.*)

خَبَأَ يَخْبَأُ خَبْأً to conceal, store up, guard

خ ب ت ★

أَخْبَتُوا (*perf. 3 p.m. plu.*) *iv* they submitted humbly

< أَخْبَتَ إِخْبَاتًا to become humble, lowly

تُخْبِتَ (*imperf. 3 p.f. sing.*) *iv acc.* submitted humbly

مُخْبِتِينَ (*ap-der. m. plu.*) *iv* humble ones

خَبَتْ *see* خ ب و

خ ب ث ★

خَبُثَ (*perf. 3 p. m. sing.*) <~is vile, bad, inferior

< خَبُثَ يَخْبُثُ خَبَاثَةً (ك) to be vile, corrupt

الْخَبِيثُ (*act. 2 pic. m. sing.*) foul, evil, bad

الْخَبِيثِينَ <*acc.* الْخَبِيثُونَ <evil or bad ones

خَبِيثٌ (*sing.*)

خَبِيثَةٌ (*act. 2 pic. f. sing.*) a evil or bad *(f.)*

خَبِيْثَاتٌ (act. 2 pic. f. plu.)
evil or bad (f.) ones

خَبَائِثُ (n. p.) bad things, evil practices

< خَبِيْثٌ (sing.)

خ ب ث ★

خُبْرٌ < خُبْراً acc. knowledge (n.)

< خَبَرَ يَخْبُرُ خُبْراً وَ خُبْرَةً (ن)
to test, to try, to learn by experience

خَبَرٌ information, tiding, (n.) news

أَخْبَارٌ information, (1) (n. p.) tidings

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

On that day she will tell out the tidings thereof. [99:4]

states (2)

وَنَبْلُوَا أَخْبَارَكُمْ

And We shall prove your states. [47:31]

خَبِيْرٌ ever-aware (ints.)

خ ب ز ★

خُبْزٌ bread (n.)

خ ب ط ★

يَتَخَبَّطُ (imperf. 3 p.m. sing.) v
~confounds

~> خَبَطَ يَخْبِطُ خَبْطاً (ض)
to strike, beat violently,

- اللَّيْلَ he travelled at night

تَخَبَّطَ (as RF) to be in a state of agitation.

خ ب ل ★

خَبَالٌ mischief (n.)

لَا يَأْلُوْنَكُمْ خَبَالًا

They shall not be remiss in doing you mischief.
[3:118]

(The word خَبَالٌ is a state of perdition or destruction, or things going away or being consumed or destroyed. Thus the verse means they will not fall short in corrupting your affairs).

خ ب و ★

خَبَتْ (perf. 3 p. f. sing.)
<~abated

خَبَا يَخْبُوا خَبْواً وَ خُبُوّاً (ن)
to be extinguished, subsided (fire, anger)

كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا

Whenever it abates We make them burn the more.
[17:97]

خ ت ر ★

خَتَّارٌ <perfidious one *(ints.)*

خَتَرَ يَخْتِرُ خَتْراً وَ خُتُوراً (ن)

to deceive, betray, to act perfidiously

خ ت م ★

خَتَمَ *(perf. 3 p.m. sing.)* ~sealed

يَخْتِمُ *(imperf. 3 p.m sing.)* ~seals

نَخْتِمُ *(imperf. 1st. p. plu.)* we sealed

خَاتَمٌ seal *(n.)*

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Muhammad is not the father of any man among you but is the messenger of Allah and the seal of the Prophets. [33:40]

خَاتَمُ النَّبِيِّينَ means the closer of the long line of prophets *(Jid.)* He is not only a prophet but the final Prophet *(LL) i.e.* there will be no prophet after him in any case, in any shape or in any sense.

خِتَامٌ sealing *(n.)*

مَخْتُومٌ *(pact. plc. m. sing.)* sealed one

خ د د ★

خَدٌّ check *(n.)*

أُخْدُودٌ trench, ditch *(n.)*

أَصْحَٰبُ الْأُخْدُودِ

The owners of the ditch. [85:4]

The reference is to the persecution of some Christians by ذُو نُوَاسٍ (Dhu Nawas), a king of Yemen, who was of the Jewish religion *(Ibn Kathir)*.

خ د ع ★

يَخْدَعُونَ ، يَخْدَعُوا acc. *(imperf. 3 p.m. plu.)* they deceive

< خَدَعَ يَخْدَعُ خَدْعاً (ف)

to deceive

يُخَادِعُونَ *(imperf. 3 p.m. plu.) iii* they deceive

to deceive < خَادَعَ خِدَاعاً

خَادِعٌ *(act. plc. m. sing.)* one deceitful

خ د ن ★

أَخْدَانٌ secret paramours *(n.p.)*

خ ذ ل ★

يَخْذُلُ (*imperf. 3 p.m. sing.*)
< ~abandons

خَذَلَ يَخْذُلُ خَذْلاً وَ خُذْلاَناً (ن)

to forsake, abandon, abstain from aiding

خَذُولٌ (*ints.*) betrayer

Note : It is applied to the devil, because he forsakes the unbelievers and declares himself to be clear of the latters' guilt on the accusion of his betrayal or affliction (*LL*).

مَخْذُولٌ (*pact. pic. m. sing.*)
forsaken ones

خ ر ب ★

يُخْرِبُونَ (*imperf. 3 p.m. plu.*) iv
they demolish

< أَخْرَبَ يُخْرِبُ إِخْرَاباً

to demolish

خَرَابٌ (*n.*) ruin

خ ر ج ★

خَرَجَ (*perf. 3 p.m. sing.*)
~came out

خَرَجْتَ (*perf. 2 p.m. sing.*)
thou came out

خَرَجُوا (*perf. 3 p.m. plu.*)
they came out

خَرَجْنَ (*perf. 3 p.f. plu.*)
they (*f.*) came out

خَرَجْتُمْ (*perf. 2 p.m. plu.*)
you came out

خَرَجْنَا (*perf. 1st. p. plu.*)
we came out

يَخْرُجُ (*imperf. 3 p.m. sing.*)
comes out

يَخْرُجَنَّ (*emp. 3 p.m. sing.*)
surely will come out

nom. يُخْرِجُونَ acc. يُخْرِجُوا
(*imperf. 3 p.m. plu.*)
they drive out

أُخْرُجْ (*perate. m. sing.*)
come forth

أُخْرُجُوا (*perate. m. plu.*)
you come forth

خَارِجٌ (*act. pic. m. sing.*)
comer forth

خَارِجِينَ (*act. pic. m. plu.*)
comers forth

أَخْرَجَ (*perf. 3 p.m. sing.*) iv
~brought up

أَخْرَجَتْ (*perf. 3 p. f. sing.*) iv
she brought up

يُخْرِجُ (*imperf. 3 p.m. sing.*) iv
~brings up

يُخْرِجَنَّ (*emp. 3 p.m. sing.*) iv
~surely will derive them

يُخْرِجُونَ (imperf. 3 p.m. plu.) iv
they drive out

تُخْرِجُ (imperf. 2 p.m. sing.) iv
thou drive out

مُخْرَجٌ < going out (v.n. min.)

(مُخْرَجٌ : مَصْدَرٌ مِيمِيٌّ بِمَعْنَى ، الخُرُوجُ ،)

وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ

And to go out with a firm going out [17:80]

تُخْرِجُونَ (imperf. 2 p.m. plu.) iv
you make out or bring SS forth

تُخْرِجُوا (imperf. 2 p.m. plu.) iv acc.
you make out or bring SS forth

نُخْرِجُ (imperf. 1st. p. plu.) iv
we bring forth

أَخْرِجْ (perate. m. sing.) iv
bring forth

أَخْرِجُوا (perate. m. plu.) iv
bring forth

أُخْرِجَتْ ~ (pp. 3 p.f. sing.) iv
is raised up, brought up

أُخْرِجُوا (pp. 3 p.m. plu.) iv
they were driven forth

أُخْرِجْتُمْ (pp. 2 p.m. plu.) iv
you were driven forth

أُخْرِجْنَا (pp. Ist. p. plu.) iv
we were driven forth

يُخْرَجُونَ (pip. 3 p.m. plu.) iv
they are driven forth

تُخْرَجُونَ (pip. 2 p.m. plu.) iv
you are driven forth

يَسْتَخْرِجَا < acc. يَسْتَخْرِجَانِ
(imperf. 3 p.m. dual.) x
they two may bring forth

تَسْتَخْرِجُونَ (imperf. 2 p.m. plu.) x
you bring forth

خَرْجٌ tribute, maintenance (n.)

خَرَاجٌ tribute, maintenance (n.)

خُرُوجٌ going forth (v.n.)

إِخْرَاجٌ driving out (v.n.>iv.)

مَخْرَجٌ (n. for. p.t.)
way out (place of safety)

مُخْرِجٌ (ap-der.>vi, m. sing.)
bringer forth

مُخْرَجُونَ ، مُخْرَجِينَ acc.
(pis. pic. m. plu.)
those who are brought forth

خ ر د ل

خَرْدَلٌ mustared seed (n.)

خ ر ر ★

خَرَّ (perf. 3 p.m. sing.) (assim.)
<~fell down

خَرَّ يَخِرُّ خَرّاً وَ خُرُوراً (ض)
to fall down

خَرُّوا (perf. 3 p.m. plu.) (assim.)
they fell down

تَخِرُّ (imperf. 2 p.m. sing.)(assim)
thou fall down

يَخِرُّوْنَ (assim)

(imperf. 3 p.m. plu.)
they fall down

يَخِرُّوْا acc. < يَخِرُّوْنَ
they fall down

خ ر ص ★

يَخْرُصُوْنَ (imperf. 3 p. m. plu.)
they guess, conjecture

< خَرَصَ يَخْرُصُ خَرْصاً (ن)
to conjecture

تَخْرُصُوْنَ (imperf. 2 p.m. plu.)
you conjecture

الْخَرَّاصُوْنَ conjecturers *(ints. plu.)*

قُتِلَ الْخَرّٰصُوْنَ

Perish the conjecturers. [51:10]

(Those who in denying the truth of religion only conjecture and do not exercise their reason and understanding in the proper way—*Jid.*)

خ ر ط م

الْخُرْطُوْمُ snout *(n.)*

خ ر ق ★

خَرَقَ *(perf. 3 p.m. sing.)*
~scuttled (1)

< خَرَقَ يَخْرُقُ خَرْقاً (ض)
to make a hole, tear *SS*, tell a lie

حَتّٰٓى اِذَا رَكِبَا فِي السَّفِيْنَةِ خَرَقَهَا

When they two embarked in a boat he scuttled it. [18:71]

خَرَقْتَ *(perf. 2 p.m. sing.)*
thou made a hole

خَرَقُوْا *(perf. 3 p.m. plu.)*
they impute

وَخَرَقُوْا لَهٗ بَنِيْنَ وَبَنٰتٍ بِغَيْرِ عِلْمٍ

They imputed unto Him sons and daughters without knowledge. [6:100]

تَخْرِقَ *(imperf. 2 p.m. sing.) acc.*
thou rend (3)

اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ

Thou will never rend the earth. [17:37]

خ ز ن ★

خَازِنِيْنَ *(act. pic. m. plu.) acc.*
< treasurers

خَازِنٌ *(sing.)*

خَزَنَةٌ keepers of a place *(n. p.)*

(The keepers of paradise and the keepers of the hell, both of them are referred to as خَزَنَةٌ)

treasures (n.p.) خَزَائِنُ

(sing.) خَزِينَةٌ

خ ز ى ★

(imperf. Ist. p. plu.) نَخْزٰى
we are humiliated

< خَزِىَ يَخْزٰى خِزْياً (س)
to fall into misery or disgrace

to feel ashamed - خِزَايَةً وَ خُزًى

(perf. 2 p.m. sing.) iv أَخْزَيْتَ
thou hast humiliated

(imperf. 3 p. m. sing.) iv يُخْزِىْ
~will humiliate

~will not humiliate لَا يُخْزِىْ

(imperf. 3 p.m. sing.) gen. يُخْزِ
~will humiliate

(perate. neg. m. sing.) لَا تُخْزِ
(thou) humiliate not

(perate. neg. m. plu.) لَا تُخْزُوا
(you) humiliate not

humiliate we not لَا تُخْزِنِىْ

humiliate us not لَا تُخْزِنَا

(o! men) humiliate me not لَا تُخْزُوْنَ

more humiliating (elative) أَخْزٰى

(Ap-der. m. sing.) iv مُخْزِىْ
humiliator

humiliation (v.n.) خِزْىٌ

خ س ء ★

(perate. m. plu.) اِخْسَئُوْا
slink away

< خَسَأَ يَخْسَأُ خَسْئاً (ف)
to be dazzled—distant, to drive away (a dog)

acc. خَاسِئٌ ، خَاسِئاً
(act. pic. m. sing.)
despised one

(act. pic. m. plu.) acc. خَاسِئِيْنَ
despised ones

خ س ر ★

(perf. 3 p.m. sing.) خَسِرَ
<~losed
خَسِرَ يَخْسَرُ خُسْراً وَ خَسَارَةً وَ خَسَاراً (س)
to lose, suffer damage, be cheated, lose one's way, go astray

(perf. 3 p.m. plu.) خَسِرُوْا
they lost

acc. (n.d.) iv تُخْسِرُوْا
(imperf. 2 p.m. plu.)
you make *SS* lose

(imperf. 3 p.m. plu) iv يُخْسِرُوْنَ
those who make *SS* lose

loss (n.) خُسْرٌ ، خُسْرَانٌ ، خَسَارَةٌ

nom. خَاسِرُوْنَ acc. خَاسِرِيْنَ
(act. pic. m. plu.)
losers

خَاسِرٌ (act. pic. m. sing.)
loser

خَاسِرَةٌ (act. pic. f. sing.)
loser

الْأَخْسَرِيْنَ acc. الْأَخْسَرُوْنَ nom.
(elative. m. plu.)
the greatest losers

تَخْسِيْرٌ losing (v.n.>ii)

مُخْسِرِيْنَ (Ap-der.>iv. m. plu.)
those who cause others to lose

خ س ف ★

خَسَفَ (perf. 3 p.m. sing.)
<~eclipsed (1)

خَسَفَ يَخْسِفُ خُسُوْفاً (ض)

to sink into the earth, disappear, eclipse

to cause — الْأَرْضَ بِهٖ the earth to swallow one up, sink with one

وَخَسَفَ الْقَمَرُ

And moon has eclipsed. [75:8]

sink with (2)

لَوْلَآ اَنْ مَّنَّ اللّٰهُ عَلَيْنَا لَخَسَفَ بِنَا

Had not Allah been gracious unto us, He would have sunk (the earth) with us. [28:82]

خَسَفْنَا we sank (perf. Ist. p. plu.)

يَخْسِفُ (imperf. 3 p.m. sing.)
~sinks

نَخْسِفُ (imperf. Ist. p. plu.)
we sink

خ ش ع ★

خَشَعَتْ (perf. 3 p.f. sing.)
~become humbled

خَشَعَ يَخْشَعُ خُشُوْعاً (ف)

to be submissive, humble, low

وَخَشَعَتِ الْاَصْوَاتُ لِلرَّحْمٰنِ

And the voice should be humbled for Al-Rahman (the Compassionate). [20:108]

تَخْشَعَ (imperf. 3 p.f. sing.) acc.
that should humble

خُشُوْعٌ humblity (v.n.)

خَاشِعٌ ، خَاشِعاً (act. pic. m. sing.) acc.
humbling

خَاشِعُوْنَ nom. خَاشِعِيْنَ acc.
(act. pic. m. plu.)
men of humblity

خَاشِعَةٌ (act. pic. f. sing.)
(in state of) humblity

خَاشِعَاتٌ (act. pic. f. plu.)
women of humblity, (in state of) humblity

خُشَّعٌ (acc. خُشَّعاً)
lowering (their eyes)

خٰشِعِيْنَ مِنَ الذُّلِّ

Downcast with ignominy. [42:45]

خُشَّعًا اَبْصَارُهُمْ

Their eyes downcast. [54:7]

خ ش ى ★

خَشِيَ (perf. 3 p.m. sing.)
<~was fearful

خَشِيَ يَخْشٰى خَشْياً وَ خَشْيَةً (س)
to fear

خَشِيْتُ (perf. 1st. p. sing.)
I was fearful

خَشِيْنَا (perf. 1st. p. plu.)
we were fearful

يَخْشٰى (imperf. 3 p.m. sing.)
~fears

لِيَخْشَ e.l. acc.
(imperf. 3 p.m. sing.)
~should fear

لَمْ يَخْشَ gen.
(imperf. neg. 3 p.m. sing.)
~did not fear

تَخْشٰى (imperf. 2 p.m. sing.)
thou fear

يَخْشَوْنَ / يَخْشَوْا (imperf. 3 p.m. plu.)
they fear

تَخْشَوْنَ / تَخْشَوْا (imperf. 2 p.m. plu.)
you fear

نَخْشٰى (imperf. 1st. p. plu.)
we fear

اِخْشَوْا (perate 2 p.m. plu.)
be fearful

خَشْيَةٌ (n.) fear

خ ص ص ★

يَخْتَصُّ (imperf. 3 p.m. sing.) viii
selects, chooses, singles out

>> خَصَّ يَخُصُّ خَصًّا وَ خُصُوصاً (ن)
to distinguish particularly

— ب by assigning specially to

خَصَّ يَخُصُّ خَصَاصَةً to be poor, needy

خَاصَّةً (act. pic. f. sing. adj.)
exclusively

خَصَاصَةٌ (v.n.) thirst and hunger, neediness

خ ص ف ★

يَخْصِفَانِ (imperf. 3 p.m. dual.)
<they (two) cover

خَصَفَ يَخْصِفُ خَصْفاً (ض)
to sew, patch

خ ص م ★

اِخْتَصَمُوْا (perf. 3 p.m. sing.) viii
they contended, disputed

>> خَصَمَ يَخْصِمُ خَصْماً (ض)
to contend

خ ض د ★

(pact. pic. adj.) مَخْضُودٍ
thornless or bent down with fruits

< خَضَدَ يَخْضِدُ خَضْداً (ض)
to break, bend

خ ض ر ★

<green (n.) اَلْأَخْضَرُ

خَضِرَ يَخْضَرُ خَضَراً (س)
to be green

(plu. of أَخْضَرُ) خُضْرٌ
green ones

green (stalks) خَضِراً

(pis. pic. f. sing.) مُخْضَرَّةً
<that is made green

to become green اِخْضَرَّ اِخْضِرَاراً

خ ض ع ★

(act. pic. m. plu.) خَاضِعِيْنَ
submissive ones

< خَضَعَ يَخْضَعُ خُضُوْعاً (ف)
to submit, obey, be submissive

(perate neg. 2 p.f. plu.) لَا تَخْضَعْنَ
be not soft

فَلَا تَخْضَعْنَ بِالْقَوْلِ

Be not soft in speech. [33:32]

(imperf. 3 p.m. plu.) viii يَخْتَصِمُوْنَ
they contend

(imperf. 3 p. m. plu.) viii يَخِصِّمُوْنَ
they contend

viii تَخْتَصِمُوْا / تَخْتَصِمُوْنَ
(imperf. 2 p.m. plu.)
you contend

adversaries, disputing parties (n.) اَلْخَصْمُ

disputers, litigants (n. dual.) خَصْمَانِ

contentious (people), disputing ones (n. plu.) خَصِمُوْنَ

(act. 2 pic. n.) خَصِيْمٌ
contender (1)

فَإِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ

And lo! he is an open contender. [16:4]

pleader (2)

وَلَا تَكُنْ لِّلْخَآئِنِيْنَ خَصِيْمًا

And be not one pleading the cause of the dishonest. [4:105]

dispute, contention (n.) اَلْخِصَامُ

وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِيْنٍ

He is in contention, not plain. [43:18]

وَهُوَ أَلَدُّ الْخِصَامِ

He is the most contentious of the adversaries. [2:204]

contending (v.n.) iv تَخَاصُمُ

خ ط ا ★

أَخْطَأْتُمْ *(perf. 3 p.m. sing.) iv*
you made mistake

>> خَطِئَ يَخْطَأُ خَطَأً (ف)
to err, make a mistake

أَخْطَأْنَا *(perf. 1st. p. plu.) iv*
we made a mistake

خِطْأً *(n.)* mistake, wrong

إِنَّ قَتْلَهُمْ كَانَ خِطْأً كَبِيرًا

Surely the killing of them was a great wrong.
[17:31]

خَطَأً *(n.)* by mistake

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً

And a believer would not kill a believer except by mistake. [4:92]

خَطِيْئَةً *(n.)* a fault (1)

وَمَنْ يَكْسِبْ خَطِيْئَةً

And whoever commits a fault. [4:112]

sin (2)

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَّأَحَاطَتْ بِهِ خَطِيْئَتُهُ

Yes ! whoever earns evil and his sin beset him on every side. [2:81]

خَطِيْئَاتٌ *(plu. of.* خَطِيْئَةٌ *)*
faults, sins, mistakes

خَطَايَا *(plu. of.* خَطَأٌ *)*
faults, sins, mistakes

خَاطِئِيْنَ / خَاطِئُوْنَ *(act. pic. m. plu.)*
sinners

خَاطِئَةٌ *(act. pic. sing. f. adj.)*
sinful

خ ط ب ★

خَاطَبَ *(perf. 3 p.m. sing.) iii*
~addressed

>> خَطَبَ يَخْطُبُ خُطْبَةً (ن)
to speak, sermon

لَا تُخَاطِبْ *(perate.>iii, neg.)*
do not address, speak not

لَا تُخَاطِبْنِيْ speak not to me

خَطْبٌ *(n.)* object (1)

قَالَ فَمَا خَطْبُكَ يٰسَامِرِيُّ

(Musa) said : what was thy object, O Samri? [20:95]

matter (2)

قَالَ مَا خَطْبُكُمَا

(Musa) said: what is the matter with you (O two girls)? [28:23]

خِطَابٌ *(v.n.)*
declaration or speech (1)

وَاٰتَيْنٰهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ

We gave him wisdom and a decisive speech. [38:20]

Note : In the verse 28:57, the verb نُتَخَطَّفْ has occured as apodosis جَوَابُ الشَّرْطِ therefore is taken in genitive.

an act of snatching (*n.*) away خَطْفَةٌ

خ ط و ★

خُطُوَاتٌ (*n. plu. of* خُطْوَةٌ) <footsteps

to step خَطَا يَخْطُو خَطْواً (ن)

خ ف ت ★

لَا تُخَافِتْ iii (*perate. neg. 2 p.m. sing.*) do not make (the sound), very low *opp.* shouting

< خَفَتَ يَخْفُتُ خُفُوتاً (ن) to speak in low voice

يَتَخَافَتُونَ (*imperf. 3 p.m. plu.*) (*iv*) they are muttering

خ ف ض ★

اخْفِضْ (*perate. 2 p.m. sing.*) lower !

< خَفِضَ يَخْفِضُ خَفْضاً (ح) to depress, lower

وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ

And lower thy wing unto believers. [15:88]

dispute (2)

وَعَزَّنِي فِي الْخِطَابِ

And he prevailed upon me in speech (or dispute). [38:23]

address (3)

لَا يَمْلِكُونَ مِنْهُ خِطَابًا

They will not be able to address him. [78:37]

proposal of marriage (*n.*) given to a woman خِطْبَةٌ

خ ط ط ★

تَخُطُّ (*imperf. 2 p.m. sing.*) <thou hast written

to write خَطَّ يَخُطُّ خَطًّا (ن)

خ ط ف ★

خَطِفَ (*perf. 3 p.m. sing.*) <~snatched, carried off

خَطِفَ يَخْطَفُ خَطْفاً

to snatch وَ خَطْفَةً (س)

يَخْطَفُ (*imperf. 3 p.m. sing.*) ~snatches (carries off)

تَخْطَفُ (*imperf. 3 p.f. sing.*) ~snatches (carries off)

يُتَخَطَّفُ (*pip. 3 p.m. sing.*) v ~are being snatched, ~are being carried off

نُتَخَطَّفْ (*pip. 1st. p. plu.*) v we shall be snatched away

(*imperf. with neg.* لا *and emphatic* نّ) لاَ يَسْتَخِفَّنَّ
~should lighten

وَلَا يَسْتَخِفَّنَّكَ الَّذِيْنَ لَا يُوْقِنُوْنَ

And let not those who have no conviction, make thee impatient (*Jid.*) *i.e.* let not lighten your will power or patience. [30:60]

(*imperf. 2 p.m. plu.*) x تَسْتَخِفُّوْنَ
you find light

تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ

You find that light on the day of your flitting. [16:80]

light *adj.* (*act. 2 pic. n.*) خَفِيْفٌ

light (*plu. of* خَفِيْفٌ) خِفَافٌ

(opp. ثِقَالٌ heavy)

alleviation (*ii.*<*v.n.*) تَخْفِيْفٌ

خ ف ى ★

(*imperf. 3 p.m. sing.*) يَخْفٰى
<~concealeth

خَفِيَ يَخْفٰى خَفَاءً (س)

to be hidden, unperceived, concealed

(*imperf. 3 p.f. sing.*) تَخْفٰى
conceals

(*imperf. 3 p.m. plu.*) يَخْفَوْنَ
they are hid

لَا يَخْفَوْنَ عَلَيْنَا

They are not hid from us. [41:40]

(*act. pic. f. sing.*) خَافِضَةٌ
abasing

خَافِضَةٌ رَّافِعَةٌ

Abasing, exalting. [56:3]

خ ف ف ★

(*perf. 3 p.f. sing.*) خَفَّتْ
<~became light

خَفَّ يَخِفُّ خَفًّا وَ خِفَّةً (ض)

to make light

(*perf. 3 p.m sing.*) ii خَفَّفَ
~lightened

(*imperf. 3 p.m. sing.*) ii يُخَفِّفُ
~makes light, (lightens)

(*pip. 3 p.m. sing.*) ii يُخَفَّفُ
~will be lightened

(*perf. 3 p.m. sing.*) x اِسْتَخَفَّ
~incited (*Jid. & M.A.*)
~persuaded to make light (*Pic.*)
~lightened the mind (*Rgh.*)

فَاسْتَخَفَّ قَوْمَهٗ فَاَطَاعُوْهُ

He (Firawn) incited his people and they obeyed him. [43:54]

Note : The meaning of the verse, according to Raghib and Ibn Katheer, is that Firawn had made the minds of his people so light that they were unable to understand their loss and profit, so they followed him.

أَخْفَيْتُمْ (*perf. 2 p.m. plu.*) iv
you have concealed

يُخْفُونَ (*imperf. 3 p. m. plu.*) iv
they conceal

يُخْفِينَ (*imperf. 3 p.f. plu.*) iv
they conceal

تُخْفِي (*imperf. 2 p.m. sing.*) iv
thou conceal

تُخْفُوا > تُخْفُونَ
(*imperf. 2 p.m. plu.*)
you conceal

أُخْفِي (*imperf. 1st. p. sing.*) iv
I conceal

يَسْتَخْفُونَ > يَسْتَخْفُوا
(*imperf. 3 p.m. plu.*) x
they tend to conceal

خَفِيّ steady (1) (*n.*)

يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ

They are looking with steady glance. [42:45]

secret (2)

إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا

(Recall) what time he cried unto his Lord with a secret cry. [19:3]

أَخْفَىٰ (*extensive n.*)
most hidden

خَافِيَةٌ (*act. 2 pic. f. sing. n.*)
hidden

خُفْيَةً secrecy (*n.*)

مُسْتَخْفٍ (*pis. pic.*>x)
one who hids himself

خ ل د ★

يَخْلُدُ (*imperf. 3 p.m. sing.*)
< ~will abide

خَلَدَ يَخْلُدُ خُلُودًا (ن)

to remain, be eternal

تَخْلُدُونَ (*imperf. 2 p.m. plu.*)
you may abide

أَخْلَدَ (*perf. 3 p.m. sing.*) iv

~ clung (1)

وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ

But he clung to the earth. [7:176]

made a bid (2)

يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ

He thinks that his wealth will make him abide. [104:3]

ٱلْخُلْدُ abiding (*v.n.*)

one who abides (*act. pic.*) خَالِدٌ

those who abide خَالِدُونَ ، خَالِدِينَ
(*plu.* of خَالِدٌ)

ٱلْخُلُودُ abiding (*v.n.*)

يَوْمُ ٱلْخُلُودِ

The day of abidance. [50:34]

مُخَلَّدُونَ (*pis. pic. plu.*) ii
never altering in age

إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ

Indeed we distinguished them with a distinct quality: the rememberance of abode. [38:46]

(*imperf. Ist. p. sing.*) x أَسْتَخْلِصُ
I will single out

to seek اسْتَخْلَصَ اسْتِخْلَاصاً
best of a thing

أَسْتَخْلِصْهُ لِنَفْسِى

I single him out for myself. (*Jid.*) [12:54]

I chose him for myself. (*Arb.*)

I will attach him to my person. (*Pic.*)

(*act. pic. fem.*) خَالِصَةٌ
a distinct quality (1)
(see above verse 38:46)

SS alone for *SS* (2)

خَالِصَةٌ لِّذُكُورِنَا

(Such cattle is) for our males alone. [6:139]

pure (3)

لَبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ

Milk pure and pleasant to swallow for the drinkers. [16:66]

وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ

And they shall go round unto them, youths ever young. [76:19]

(*i.e.* destined to continue for ever in boyhood. Always to the same age; never altering in age; or endowed with perpetual vigour; that never becomes decrepit—*LL*).

خ ل ص ★

(*perf. 3 p.m. plu.*) خَلَصُوا
<they conferred(exclusively)

خَلَصَ يَخْلُصُ خُلُوصاً وَ
to be pure, (ن) خَالِصَةً
unmixed, free, retire

خَلَصُوا نَجِيًّا

They conferred privately. [12:80]

(*perf. 3. p.m. plu.*) iv أَخْلَصُوا
they made *SS* exclusive(for *SS*)

< أَخْلَصَ إِخْلَاصاً iv
to be sincere, to be devoted

وَأَخْلَصُوا دِينَهُمْ لِلَّهِ

And made their obedience exclusive for Allah. [4:146]

(*perf. Ist. p. plu.*) iv أخلصنا
we purified, distinguished

exclusive (4)

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

Lo! For Allah is the religion exclusive. [39:3]

مُخْلِصٌ (ap-der. m. sing.) iv
one who does something exclusively for Allah

مُخْلِصًا لَّهُ الدِّينَ

Making exclusion for Him in religion (or obedience). [39:2]

(also see دِينٌ)

مُخْلَصٌ (pis. pic. m. sing.) iv
pure-hearted, chosen one

إِنَّهُ كَانَ مُخْلَصًا

He was pure-hearted. [19:51]

الْمُخْلِصُونَ / مُخْلِصِينَ (ap-der m. plu.)
those who make exclusive their devotion to Allah or His religion, His obedience

خ ل ط ★

خَلَطُوا (perf. 3 p.m. plu.)
< they mixed *SS* with *SS*

to mix, mingle خَلَطَ يَخْلِطُ خَلْطًا (ن)

تُخَالِطُوْ (مْ) تُخَالِطُوْنَ iii
(perf. 3 p.m. sing.)
you mix with (them)

اخْتَلَطَ *(perf. 3 p.m. sing.)* viii
~is mixed

خُلَطَاءُ (*act. pic. m. plu. of* خَلِيطٌ)
partners

خ ل ع ★

اخْلَعْ (*perate. 2 p.m. sing.*)
<take off

to pull خَلَعَ يَخْلَعُ خَلْعًا (ف) and cast off, strip, depose

خ ل ف ★

خَلَفَ (*perf. 3 p. sing.*)
succeeded (1)

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ

Then succeeded after them successors. [19:59]

acted as a successor (2)

قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي

(Musa) said: Bad is that which you have acted as my successors. [7:150]

to succeed each other (3)

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً
فِي الْأَرْضِ يَخْلُفُونَ

And had We willed, We could have appointed angels (born) of you in the earth to succeed (each other). [43:60]

أَخْلُفْ *(perate 2 p.m. sing.)*
succeed

لَا نُخْلِفُ (*neg. imperf. 1st. p. plu.*)
we do not keep back

nom. يَتَخَلَّفُونَ *acc. n.d.* يَتَخَلَّفُوا
(*imperf. 3 p.m. plu.*) *v*
they lay behind

أَنْ يَتَخَلَّفُوا عَنْ رَّسُولِ اللّٰهِ

That they should lay behind the messenger of Allah. [9:120]

اِخْتَلَفَ (*perf. 3 p.m. sing.*) *viii*
he has differed

اِخْتَلَفُوا (*perf. 3 p.m. plu.*) *viii*
they differed

اِخْتَلَفْتُمْ (*perf. 2 p.m. plu.*) *viii*
you differed

يَخْتَلِفُونَ (*imperf. 3 p.m. plu.*) *viii*
they differ

تَخْتَلِفُونَ (*imperf. 2 p.m. plu.*) *viii*
you differ

أُخْتُلِفَ (*pp. 3 p.m. sing.*) *viii*
~was differed in

اِسْتَخْلَفَ (*perf. 3 p.m. sing.*) *x*
~made successor

يَسْتَخْلِفُ (*imperf. 3 p.m. sing.*) *x*
~makes successor

epl. لَيَسْتَخْلِفَنَّ *emp.* يَسْتَخْلِفَنَّ
certainly he will make successor

خَلْفٌ <<successor (1) (*n.*)

Note : Lexicologists recognize a difference between خَلْفٌ *khalf* and خَلَفٌ *khalaf*, the former being applied to evil and the latter to

خُلِّفُوا (*pp. 3 p.m. plu.*) *ii*
(they) were left behind

يُخَالِفُونَ (*imperf. 3 p.m. plu.*) *iii*
(they) oppose

أُخَالِفُ (*imperf. 1st. p. sing.*) *iii*
I oppose

أَنْ أُخَالِفَكُمْ

That I oppose you. [11:88]

أَخْلَفُوا (*perf. 3 p.m. plu.*) *iv*
they kept back

بِمَا أَخْلَفُوا اللّٰهَ مَا وَعَدُوهُ

Because they kept back from Allah that which they had promised. [9:77]

أَخْلَفْتُمْ (*perf. 3 p.m. plu.*)
you kept back (from an appointment or promise)

أَخْلَفْنَا (*perf. 1st p. plu.*)
we kept back from promise

مَا أَخْلَفْنَا
we did not keep back(from promise)

يُخْلِفُ (*imperf. 3 p.m. sing.*) *iv*
he keeps back (from promise or appointment etc.)

لَا يُخْلِفُ
he keeps not back

لَنْ نُخْلِفَ
we will never keep back

تُخْلِفُ (*imperf. 2 p.m. sing.*) *iv*
thou keepeth back

لَا تُخْلِفُ
thou keepeth not back

succession (*n.*) خِلْفَةٌ

وَهُوَ الَّذِي جَعَلَ الَّيْلَ وَالنَّهَارَ خِلْفَةً

And it is He who hath appointed the night and the day a succession. [25:62]

(*act. pic. fem. plu.*) الْخَوَالِفُ
women sitters at home

(plu. of خَالِفَةٌ *)*

(*act. pic. n.*) خَلِيفَةٌ
vicegerent, successor

خَلَائِفُ / خُلَفَاءُ (*plu. of* خَلِيفَةٌ)
sucessors

اَلْمُخَلَّفُونَ *nom.* اَلْمُخَلَّفِينَ *acc.*
(pis. pic. ii, m. plu.)
those who lagged behind

(*ap-der. iv, sing. m.*) مُخْلِفَ
one who fails in his promise

فَلَا تَحْسَبَنَّ اللّٰهَ مُخْلِفَ وَعْدِهٖ رُسُلَهٗ

So think not that Allah will fail in His promise to His messengers. [14:47]

alternation (1) (*v.n. iii*) اِخْتِلَافٌ

وَلَهُ اخْتِلَافُ الَّيْلِ وَالنَّهَارِ

And His is the alternation of the night and the day. [23:80]

variation (2)

وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ

And the variation of your tongues and colours (in your languages and complexions). [30:23]

good, whether a son or generation. (*M.A. LL*)

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ

Then succeeded after them successors. [19:59]

behind (2)

مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ

What is before them and what is behind them. [2:255]

after (3)

لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰيَةً

That thou may be a sign for those (who will come) after thee. [10:92]

(*act. pic. plu. n.*) خَالِفِينَ
those who stay behind

فَاقْعُدُوْا مَعَ الْخٰلِفِيْنَ

Then sit (now) with those who stay behind. [9:83]

against, after (1) (*n.*) خِلَافٌ

اِلَّا يَلْبَثُوْنَ خِلٰفَكَ اِلَّا قَلِيْلًا

They will not tarry after thee (or against thee) but a little. [17:76]

opposite sides (2)

اَوْ تُقَطَّعَ اَيْدِيْهِمْ وَاَرْجُلُهُمْ مِّنْ خِلَافٍ

Or their hands and feet be cut off on the opposite (sides). [5:33]

يُخْلَقُ (*imperf. 3 p.m. sing.*) he creates

تَخْلُقُ (*imperf. 2 p.m. sing.*) thou create

أَخْلُقُ (*imperf. 1st. p. sing.*) I create

نَخْلُقُ (*imperf. 1st p. plu.*) we create

خُلِقَ (*pp. 3 p.m. sing.*) ~was created

خُلِقَتْ (*pp. f. sing.*) ~was/were created

خُلِقُوا (*pp. m. plu.*) they were created

لَمْ يُخْلَقْ (*pip. neg. 2 p.m. sing.*) has not been built (created)

لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

The like of which was not built in the cities. [89:8]

يُخْلَقُونَ (*pip. 3 p.m. plu.*) they are created

خَلْقٌ creation (1) (*n.*)
creature (2)

خُلُقٌ moral character, natural tendency, disposition

خَالِقٌ creator (*act. pic. m. sing.*)

خَالِقِينَ (*acc.*) خَالِقُونَ (*nom.*)
creators (*plu. of.* خَالِقٌ)

خَلَاقٌ portion, share of good (*n.*)

contradiction (3)

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Were it from other than Allah they would surely find therein many a contradiction. [4:82]

مُخْتَلِفٌ (*ap-der. viii, m. sing.*) varied

مُخْتَلِفِينَ *acc.* مُخْتَلِفُونَ *nom.*
those who differ (with) each other in any matter
(*plu. of* مُخْتَلِفٌ)

مُسْتَخْلَفِينَ (*pis. pic.* > *x.*) successors
(*plu. of* مُسْتَخْلَفٌ)

خ ل ق ★

خَلَقَ (*perf. 3 p.m. sing.*) < ~created

خَلَقَ يَخْلُقُ خَلْقاً وَ خِلْقَةً (ن)

to create out of nothing

خَلَقُوا (*perf. 3 p. m.plu.*) they created

خَلَقْتَ (*perf. 2 p.m. sing.*) thou created

خَلَقْتُ (*perf. 1st. p.m. sing.*) I created

خَلَقْنَا (*perf. 1st p.m. plu.*) We created

مَالَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ

He has no portion or share of good in the Hereafter. [2:102]

ٱلْخَلَّٰقُ The most powerful (*ints.*) Creator

مُخَلَّقَةٌ (*pis. pic.*>*ii*, *f. sing.*) formed

مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ

A piece of flesh formed and unformed. [22:5]

ٱخْتِلَٰقٌ an invention (*v.n.*>*viii*) or a forgery

خ ل ل ★

خَلَوْا *see* خ ل و

خِلَٰلٌ <friendship (1) (*n.*)

خَالَّ خِلَالًا to treat as a friend

يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ

The Day wherein there will be no bargain nor friendship. [14:31]

inside, through, midst (2)

فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ

They entered (ravaging) in the midst of the dwellings. [17:5]

فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ

So that thou seest the rain coming forth from their midst. [24:43]

خُلَّةٌ friendship (*n.*)

خَلِيلٌ friend (*act. 2 pic. n.*)

Note : But the English word 'friend' does scant justice to the idea of خَلِيلٌ which in Arabic denotes the dearest or the most sincere friend who has no rival in the love and reliance placed upon him. (*Jid. p. 5, n. 535*)

ٱلْأَخِلَّآءُ friends (*plu. of* خَلِيلٌ)

خ ل و ★

خَلَا (*perf. 3 p. m. sing.*) ~is alone (1)

< خَلَا يَخْلُو خُلُوًّا وَ خَلَاءً (ن)

to be alone, pass away (time), be free from, be empty

وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ

And when some of them are alone with some others. [2:76]

passed (2)

وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

And there is not a community but there has passed among them a warner. [35:25]

خَلَتْ (*pref. 3 p.f. sing.*)
~passed

خَلَوْا (*perf. 3 p.m. plu.*)
they are alone with *SS* (1)

وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ

And when they are alone with their satans. [2:14]

they passed (2)

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ

(That was) Allah's dispensation with those who have passed away before. [33:38]

يَخْلُ (*imperf. 3 p.m. sing.*)
will be alone, or will be free

اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ

Slay Yusuf or cast him forth to some land, your father's face (countenance) will be free for you. [12:9]

خَلُّوا (*perate. 2 p.m. plu.*)
leave *SS* free

فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ

Then should they repent and establish prayer and give the Zakat, leave their way free. [9:5]

تَخَلَّتْ (*perf. 3 p.f. sing.*) v
became empty

الْخَالِيَةُ past (*act. pic. f. sing.*)

خ م د ★

خَامِدُونَ *nom.* خَامِدِينَ *acc.*
(*act. pic. m. plu.*)
<~extinguished

خَمِدَ يَخْمَدُ خَمْدًا وَخُمُودًا (س)
to be extinguished

خ م ر ★

خَمْرٌ <wine (*n.*)

خَمَرَ يَخْمِرُ خَمْرًا وَخَمَرًا (س ح)
to veil, cover, conceal

خُمُرٌ <scarves (*plu. n.*) خِمَارٌ
head cover, scarf.

خ م س ★

خَمْسَةٌ five (*card. num.*)

خُمُسٌ one-fifth (*fraction*)

الْخَامِسَةُ fifth (*ord. num.*)

خَمْسِينَ fifty (*card. num.*) *acc.*

خ م ص ★

مَخْمَصَةٌ <hunger (*v.n. mim.*)

خَمَصَ يَخْمُصُ خَمْصًا (ك)
to be hungry

خ م ط ★

خَمْطٌ bitter (*n.*)

خ ن ز ر

خِنْزِيْرٌ swine (*n. sing.*)

خَنَازِيْرُ swines (*plu.*)

خ ن س ★

خُنَّسٌ <receding stars (*plu. n.*)

خَنَسَ يَخْنُسُ خَنْساً وَ خُنُوْساً (ن)
to recede

خَنَّاسٌ sneaking (*n.*)

خ ن ق ★

اَلْمُنْخَنِقَةُ (*pis, pic. f. sing.*)
<strangled

خَنَقَ يَخْنُقُ خَنْقاً (ن)
to strangle, throttle

خ و ر ★

خُوَارٌ <the low (of a calf) (*n.*)

خَارَ يَخُوْرُ خَوْراً وَ خُوَاراً (ن)
to low (calf)

خ و ض ★

خَاضُوْا (*perf. 3 p.m. plu.*)
<~indulged in idle talk, plunged (about)

خَاضَ يَخُوْضُ خَوْضاً وَ خِيَاضاً (ن)
to plunge into, enter, wade, engage in conversation

خُضْتُمْ (*perf. 2 p.m. plu.*)
you plunged (about)

يَخُوْضُوْا (*imperf. 3 p.m. plu.*) acc.
they plunged about

نَخُوْضُ (*imperf. Ist. p. plu.*)
we plunge

كُنَّا نَخُوْضُ we were plunging

خَوْضٌ wading, vain talk (*v.n.*)

مَخَاضٌ birth pangs (*v.n. mim.*)

خ و ف ★

خَافَ (*perf. 3 p.m. sing.*)
<~apprehended, suspended

خَافَ يَخَافُ خَوْفاً وَ مَخَافَةً وَخِيْفَةً (ف)
to fear, be frightened, be apprehensive, be suspicious, be anxious

خِفْتِ (*perf. 2 p.f. sing.*)
thou fear

خِفْتُ I fear (*perf. 1st. p. sing.*)

خَافُوْا (*perf. 3 p.m. plu.*)
they are afraid

يَخَافُ (*imperf. 3 p.m. sing.*)
he fears

تَخَافُ (*imperf. 2 p.m. sing.*)
thou fear

لَا تَخَفْ (*perate neg. m. sing.*)
fear not

لَا تَخَافِي *(perate. neg. f. sing.)*
fear not

تَخَافَنَّ (if) thou are really (*emp.*)
afraid

أَخَافُ I fear

يَخَافَا <*acc.* يَخَافَانِ
they two (*m.*) fear

إِلَّا أَن يَخَافَا

But if they are afraid.
[2:229]

لَا تَخَافَا *(perate neg. m. dual.)*
fear net (O you two)

يَخَافُوا <*acc.* يَخَافُونَ
(*imperf. 3 p.m. plu.*)
they fear

تَخَافُوا <*acc.* تَخَافُونَ
(*imperf. 2 p.m. plu.*)
you fear

الْخَوْفُ apprehension, (*n.*)
suspicion, fear

خَائِفٌ (*act. pic.*)
one who falls in a fear

خَائِفِينَ (*plu. of* خَائِفٌ)
feared ones

خِيفَةٌ fear (*n.*)

يُخَوِّفُ (*imperf. 3 p.m. sing.*) *ii*
makes *SS* feared

تَخْوِيفٌ fear (*v.n.*>*ii*)

تَخَوُّفٌ fright (*v.n.*>*ii*)

خ و ل ★

خَوَّلَ *(perf. 3 p.m. sing.) ii*
~granted

> خَالَ يَخُولُ خَوْلاً (ن)

to take care of, manage

خَوَّلْنَا *(perf. 1st. p. plu.) ii*
we granted

خَالٌ maternal uncle (*n.*)

خَالَاتٌ (*plu.* خَالَةٌ)
maternal aunts

أَخْوَالٌ maternal uncles (*plu. n.*)

خ و ن ★

خَانَتَا *(perf. 3 p.f. dual.)*
they (two women) defrauded

~> خَانَ يَخُونُ خَوْنًا وَ خِيَانَةً (ن)

to defraud, be treacherous,
be unfaithful, betray one's
trust, break one's word

خَانُوا *(perf. 3 p.m. plu.)*
they defrauded

تَخُونُوا *acc.* تَخُونُونَ
(*imperf. 2 p.m. plu.*)
you defraud

لَا تَخُونُوا *(perate n.m. plu.)*
defraud not !

لَمْ أَخُنْ <*neg. acc.* أَخُونُ
I did not defraud

يَخْتَانُوْنَ (*imperf. 3 p.m. plu.*) viii
they defraud

تَخْتَانُوْنَ (*imperf. 2 p.m. plu.*) viii
you defraud yourselves

خِيَانَةٌ treachery (*v.n.*)

خَائِنِيْنَ (*act. pic. plu. of* خَائِنٌ)
treacherous

خَائِنَةٌ (*act. pic. f. sing.*)
defrauding (1)

وَلَا تَزَالُ تَطَّلِعُ عَلٰى خَائِنَةٍ مِّنْهُمْ

And thou will not cease to light upon defrauding on their part. [5:13]

fraudulence (2)
(in the meaning of a verbal noun)

يَعْلَمُ خَائِنَةَ الْاَعْيُنِ

He knows the farudulence of the eyes. [40:19]

خَوَّانٌ treacherous one (*ints.*)

خ و ی ★

خَاوِيَةٌ (*act. pic. sing. adj.*)
laid overturned

< خَوٰى يَخْوِىْ خَوَاءً (ض)

to be uninhabited, deserted, be in ruins

خ ی ب ★

خَابَ (*perf. 3 p.m. sing.*)
~disappointed, brought to naught

< خَابَ يَخِيْبُ خَيْبَةً (ض)

to be disappointed, fail, be in a vain (effort)

خَائِبِيْنَ (*act. pic.*) *acc.*
disappointed ones, frustrated ones

sing. خَائِبٌ

خ ی ر ★

تَخَيَّرُوْنَ (*imperf. 2 p.m. plu.*) v
<<you may choose

خَارَ يَخِيْرُ خِيْرَةً وَ خِيَرًا (ض)

to choose, perfer

يَتَخَيَّرُوْنَ (*imperf. 3 p.m. plu.*) v
they may choose

اِخْتَارَ (*perf. 3 p.m. sing.*) viii
choosen, selected

اِخْتَرْتُ (*perf. Ist. p. sing.*)viii
I have choosen

يَخْتَارُ (*imperf. 3 p.m. sing.*) viii
he chooses

خ ی ر ★

خَيْرٌ <excellent (1) (*n. adj.*)

خَارَ يَخِيْرُ خَيْرًا (ض)

to be good, excellent

هُوَ خَيْرٌ ثَوَابًا وَّخَيْرٌ عُقْبًا

He is excellent in respect of reward and excellent in respect of the final end. [18:44]

better (2)

وَمَا عِندَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ

And that which is with Allah is better for the pious. [3:198]

good (3)

أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ

That he may send down upon you the good. [2:105]

Note : خَيْرٌ litt. means good, and according to the contents it may mean good, excellent, better, best, best of etc.

wealth (4)

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And he is verily vehement in the love of wealth. [100:8]

الْأَخْيَارُ excellent ones *(plu. n.)*

الْخِيَرَةُ choice *(n.)*

خَيْرَاتٌ agreeable *(plu. n.)* (to mind and heart)

الْخَيْرَاتُ *(plu. n.)* good (doings, things, blessing etc.)

خ ي ط ★

الْخَيْطُ <thread *(n.)* خَاطَ يَخِيطُ خَيْطًا وَ خِيَاطَةً (ض) to sew, stitch

الْخِيَاطُ needle *(n.)*

حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

Until camel passes through the eye of the needle. [7:40]

Note : The phrase is symbolic of impossibility.

خ ي ل ★

الْخَيْلُ horses *(n.)*

يُخَيَّلُ *(pip. 3 p.m. sing.) ii* ~made to appear

خَالَ يَخَالُ خَيْلًا وَ خَالًا وَ خَيْلُولَةً (ف)

to imagine, conceive, think, fancy

مُخْتَالٌ *(pis. pic. m. sing.) viii* vainglorious

خ ي م ★

الْخِيَامُ tents *(n.p.)*

***

كتاب الدال

د ء ب ★

<wont, way of doing (*n.*) something — دَأْبٌ

دَأَبَ يَدْأَبُ دَأْبًا وَ دُؤُوبًا (فَ)

to be zealous and diligent in a mater, toil, become wearied

كَدَأْبِ آلِ فِرْعَوْنَ

Like Fir'awn's folk, or, after the wont of the people of Fir'awn. [3:11]

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا

He said : You shall sow seven years as usual (*i.e.*) as you wont. [12:47]

دَائِبَيْنِ (*act. pic.*)

to hold one's course (*LL*), to constantly toil

د ب ب ★

<a moving creature (*n.*) — دَابَّةٌ

دَبَّ يَدِبُّ دَبًّا وَ دَبِيبًا (ض)

to walk slowly, creep, crawl

دَوَابُّ (*n. plu. of* دَابَّةٌ) moving creatures

د ب ر ★

يُدَبِّرُ (*imperf. 3 p.m. sing.*) *ii*

<he disposes (*i.e.* Allah is governing all things with supreme juctice and wisdom. He is not only the Creator but also the constant Ruler and the continuous Disposer of all affairs.—*Jid.*)

دَبَرَ يَدْبُرُ دَبْرًا وَ دُبُورًا (ن، ض)

to turn back, flee, follow after.

أَدْبَرَ *(perf. 3 p.m. sing.) iv*
turned back

يَتَدَبَّرُوْنَ *(imperf. 3 p.m. plu.) v*
they ponder

يَتَدَبَّرُوْا *(imperf. 3 p.m. plu.) v, acc.*
they ponder يَدَّبَّرُوْا

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ

Pondered they not over the word. [23:68]

دُبُرٌ / الدُّبُرُ behind *(n.)*

أَدْبَارٌ *(plu. of* دُبُرٌ *)*
after (1)

فَسَبِّحْهُ وَأَدْبَارَ السُّجُوْدِ

Hallow him, and also after the (prescribed) prostrations. [50:40]

backs (2)

يُوَلُّوْكُمُ الْأَدْبَارَ

They turn upon you their backs. [3:111]

إِدْبَارَ setting *(v.n.>iv.)*

فَسَبِّحْهُ وَإِدْبَارَ النُّجُوْمِ

Hallow him at the setting of the stars. [52:49]

دَابِرٌ last remnant root *(act.pic.)*

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا

So of the people who did wrong the last remnant was cut off (*Pic*).

So the root of the people who did wrong were cut off. [6:45]

اَلْمُدَبِّرَاتُ *(ap-der. f. plu.)*
(the angels) who manage the affairs

مُدْبِرٌ *(ap-der. m. sing.) iv*<
a retreating one

وَلّٰى مُدْبِرًا وَّلَمْ يُعَقِّبْ

He turned back retreating and looked not back. [27:10]

مُدْبِرِيْنَ *(ap-der. m. plu.) iv*
those retreating

د ث ر ★

مُدَّثِّرٌ *(ap-der.) v*<
one enveloped in the cloak
< دَثَرَ يَدْثُرُ دُثُوْرًا (ن)
to cover with a blanket

د ح ر ★

<out cast, drive off *(v.n.)* دُحُوْرٌ
دَحَرَ يَدْحَرُ دَحْرًا وَ دُحُوْرًا (ف)
to drive away, repel, turn off

driven away *(pact. pic.)* مَدْحُوْرٌ

د ح ض ★

يُدْحِضُوْا <acc. يُدْحِضُوْنَ
(imperf. 3 p.m. plu.)
they refute

دَحَضَ يَدْحَضُ دُحُوضًا (ف)

to annul (an agreement), refute, reject

لِيُدْحِضُوا بِهِ الْحَقَّ

In order to refute the truth. [18:56]

(act. pic. f. sing.) دَاحِضَةٌ
a thing of no-weight, null

حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ

Their plea is null (and void) with their Lord. [42:16]

(pis. pic. m. plu.) acc. مُدْحَضِينَ
rejected ones, or those cast away

د ح و ★

(perf. 3 p.m. sing.) دَحَا
stretched out

وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا

And the earth, thereafter He stretched it out. [79:30]

د خ ر ★

(act. pic. m. plu.) دَاخِرُونَ
<they are lowly

دَخَرَ يَدْخَرُ دَخْراً وَ دُخُوراً (ف)

to be small, mean

تَدَّخِرُونَ see ذ خ ر

د خ ل ★

(perf. 3 p.m. sing.) دَخَلَ
<entered

دَخَلَ يَدْخُلُ دُخُولاً

to enter وَ مَدْخَلاً (ن)

(perf. 3 p.f. sing.) دَخَلَتْ
~entered

(perf. 3 p.m. plu.) دَخَلُوا
they entered

(perf. 2 p.m. sing.) دَخَلْتَ
thou entered

(perf. 2 p.m. plu.) دَخَلْتُمْ
you entered

(imperf. 3 p.m. sing.) يَدْخُلُ
he enters

you certainly shall (epl.) لَتَدْخُلُنَّ
enter

يَدْخُلُوا acc. يَدْخُلُونَ
(imperf. 3 p.m. plu.)
they enter

enter ! (perate 2 p.m. sing.) أُدْخُلْ

(perate. 2 p.m. dual.) أُدْخُلَا
enter !

enter ! (perate. 2 p.f. sing.) أُدْخُلِي

(perf. 1st. p. plu.) iv أَدْخَلْنَا
we caused to enter

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا

And We cause him to enter in Our mercy. [21:75]

(imperf. 3 p.m. sing.) iv يُدْخِلُ أَدْخِلْ
he causes/will cause to enter

I certainly will (emp.) iv أُدْخِلَنَّ
cause to enter

(imperf. 1st. p. plu.) iv نُدْخِلُ
we will cause SS to enter

أَدْخِلْ *(perate. 2 p.m. sing.)*
cause to enter (1)

أَدْخِلْنِي مُدْخَلَ صِدْقٍ

Cause me to enter a rightful entrance. [17:80]

put in (2)

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ

And put thy hand into thy bosom. [27:12]

أُدْخِلَ *(pp. 3 p.m. sing.)*
~is made to enter

أُدْخِلُوا *(pp. 3 p.m. plu.)*
they were made to enter

يُدْخَلُ *(pp. 3 p.m. sing.)*
~shall be made to enter

دَخَلٌ a means of discord *(n.)*

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ

And make not your oaths a means of discord amongst you. [16:94]

مُدَّخَلٌ a retreating place *(n.p.)*

مُدْخَلٌ entrance *(v.n. mim)*

دَاخِلِينَ *acc.* دَاخِلُونَ
(act. pic. m. plu.)
entering men

د خ ن ★

دُخَانٌ smoke *(n.)*

د ر ء ★

يَدْرَأُ *(imperf. 3 p.m. sing.)*
<~shall revert, reverts

دَرَأَ يَدْرَأُ دَرْءًا وَ دَرْأَةً (ف)
to repel

يَدْرَؤُونَ *(imperf. 3 p.m. plu.)*
they overcome, combat

ادْرَؤُوا *(perate. 2 p.m. sing.)*
repel

فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ

Then repel death from yourself. [3:168]

ادَّارَأْتُمْ *(perf. 3 p.m. plu.) vi*
you quarrelled (among yourselves)

د ر ج ★

نَسْتَدْرِجُ *(imperf. Ist. p. plu.) x*
<we lead *SS* on step by step

دَرَجَ يَدْرُجُ دُرُوجًا وَ دَرَجَانًا (ن)
to go step by step,
walk, proceed gradually

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ
مِنْ حَيْثُ لَا يَعْلَمُونَ

And those who deny our signs, we lead them on step by step whence they know not. [7:182]

دَرَجَةٌ a degree of *(n.)*
supriority

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

And for men is a degree (of superiority) over them (*f. plu.*). [2:228]

degrees (*plu. n.*) دَرَجَاتٌ

د ر ر ★

brilliant (*adj.*) دُرِّيٌّ

<pouring (*adj.*) مِدْرَارٌ
i.e. very capious showers of rain

دَرَّ يَدِرُّ دَرًّا وَ دُرُوْرًا (ض)
to flow capiously

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

He will send the heaven upon you pouring (rain plentifully). [11:52]

د ر س ★

(*pref. 3 p.m. plu.*) دَرَسُوْا
<they have read (or studied)

دَرَسَ يَدْرُسُ دَرْسًا وَ دِرَاسَةً (ن)
to read, study

(*perf. 2 p.m. sing.*) دَرَسْتَ
thou has studied

(*imperf. 3 p.m. plu.*) يَدْرُسُوْنَ
they have been studying

(*imperf. 2 p.m. plu.*) تَدْرُسُوْنَ
you have been studying

study (*v.n.*) دِرَاسَةٌ

د ر ك ★

(*perf. 3 p.m. sing.*) *iv* أَدْرَكَ
< ~overtook

أَدْرَكَ *iv* إِدْرَاكًا
to overtake, comprehend, perceive, reach

(*imperf. 3 p.m. sing.*) *iv* يُدْرِكُ
comprehends, overtakes

(*imperf. 3 p.m. sing.*) *iv* تُدْرِكُ
~comprehends

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ

Sights comprehend Him not and He comprehendteh all sights. [6:103]

(*perf. 3 p.m. sing.*) *vi* تَدَارَكَ
~reached (*Jid.*)
~favoured

(*perf. 3 p.m. sing.*) *viii* اِدَّارَكَ
attained, reached

(*perf. 3 p.m. sing.*) *viii* اِدَّارَكُوْا
they reached one after another

overtaking دَرَكًا (*v.n.*) دَرَكٌ

لَا تَخَافُ دَرَكًا

Fear not overtaking. [20:77]

abyss دَرْكٌ

إِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ

Verily the hypocrites (shall be) in the lowest abyss of the Fire. [4:145]

مُدْرَكُوْنَ (*pis. pic.>iv, m. plu.*)
~are overtaken

د ر هـ م

دَرَاهِمَ silver coins (*plu. n.*)

د ر ى ★

أَدْرِىْ (*imperf. 1st. p. sing.*)
I know

< دَرٰى يَدْرِىْ دِرَايَةً (ض)
to know

وَإِنْ أَدْرِيٓ أَقَرِيبٌ أَمْ بَعِيدٌ مَّا تُوعَدُونَ

And I know not whether nigh or far is that which ye are promised. [21:109]

لَمْ أَدْرِ I knew not (*genitive*).

مَا أَدْرِىْ also denotes same meaning

تَدْرِىْ (*imperf. 2 p.m sing.*)
thou knowest

تَدْرُوْنَ (*imperf. 2 p.m. plu.*)
you know

نَدْرِىْ (*imperf. Ist. p. plu.*)
we know

Note :—All forms of this root are used with negative particle : لَمْ ، مَا or إِنْ . or لَا

أَدْرٰى (*perf. 3 p.m. sing.*) iv
made to know

مَا أَدْرَاكَ what made thee know

يُدْرِىْ (*imperf. 3 p.m. sing.*) iv
makes know

مَا يُدْرِيْكَ what makes thee know

د س ر ★

دُسُرٌ · <nails (*plu. n.*)

دَسَرَ يَدْسُرُ دَسْرًا (ن)
to repair a ship, nail

د س س ★

يَدُسُّ (*imperf. 3 p.m. sing.*)
he buries

أَمْ يَدُسُّهُ فِى التُّرَابِ

Or shall bury it in the dust [16:59]

دَسّٰى (*perf. 3 p.m. sing.*)
buried

وَقَدْ خَابَ مَنْ دَسّٰىهَا

And miserable is he who hath buried it. [91:10]

Note:Some grammarians have mentioned the form under the entry of د س ى but according to reliable commentators the word belongs to د س س; the final س is replaced by أَلِفْ to ease the pronunciation. (*Arb. Rgh.*)

د ع ع ★

يَدُعُّ (*imperf. 3 p.m. sing.*)
< repel (repels)

دَعَّ يَدُعُّ دَعًّا (ن)
to repel, thrust, push back violently

يُدَعُّونَ (*pip. 3 p.m. plu.*)
they are thrust

دَعًّا thurst (*v.n.*)
(disdainful thrust)

د ع و ★

دَعَا (دَعَا ، دَعَا رَبَّهُ ، دَعَانِ)
(*perf. 3 p.m. sing.*)
< called, prayed, (1) (him, his lord, me)

دَعَا يَدْعُو دُعَاءً (ن) to call up, ask for, summon

دَعَا - إِلَى ~called (2)

دَعَا - لِ ~ascribed (3)

أَنْ دَعَوْا لِلرَّحْمَٰنِ وَلَدًا

That they ascribed unto Rahman a son. [19:91]

دَعَوْا (هُمْ) (*perf. 3 p.m. plu.*)
they called (them)

دَعَوْتُ (هُمْ) (*perf. 1st. p. sing.*)
I called (them)

لِيَدْعُ (*perate. 3 p.m. sing.*)
let-call, he might call

لَمْ يَدْعُ / لَمْ يَدْعُنَا (*neg.*)
(*imperf. 3 p.m. sing.*)
he did not call us

يَدْعُونَ (*imperf. 3 p.m. plu.*)
they call

تَدْعُو (*imperf. 2 p.m. sing.*)
thou call

تَدْعُونَ / تَدْعُوا (*acc.*)
(*imperf. 1st. p. plu.*)
you call

نَدْعُو / نَدْعُ (*imperf. 1st p. plu.*)
we call

أُدْعُ call! (*perate. 2 p.m. sing.*)

أُدْعُوا (*perate. 2 p.m. plu.*)
call (you all)

دُعِيَ (*pp. 3 p.m. sing.*)
~was called

دُعُوا (*pip. 3 p.m. plu.*)
they were called

دُعِيتُمْ (*pp. 2 p.m. plu.*)
you were called

تُدْعَوْنَ (*pip. 2 p.m. plu.*)
you are called

يَدَّعُونَ (*imperf. 3 p.m. plu.*) viii
they ask for

وَلَهُمْ مَا يَدَّعُونَ

And theirs shall be whatsoever they ask for. [36:57]

تَدَّعُونَ (*imperf. 2 p.m. plu.*) viii
you ask for

هٰذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ

This is that which you have been asking (or calling) for. [67:27]

(*act. pic. m. sing.*) دَاعٍ / دَاعِيْ
a caller, summoner

supplication, prayer (1) (*n.*) دُعَاءٌ

وَمَا دُعَاءُ الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ

And the supplication of disbelievers only goeth stray. [13:14]

my prayer (دُعَاءِ + ىْ) دُعَاءِ

رَبَّنَا وَتَقَبَّلْ دُعَاءِ

My Lord! and accept The prayer [14:40]

Or followed by ***a preposition***

وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

And I have not (yet) been in my prayer to Thee, O my Lord, unblest. [19:4]

calling (2)

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

Place not the massengers calling among you (on the same footing) as your calling of each other. [24:63]

adopted son (*plu. n.*) أَدْعِيَاءُ

call (1) (*v.n.*) دَعْوَةٌ

لَهُ دَعْوَةُ الْحَقِّ

Unto Him is the true call. [13:14]

claim, message (2)

لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ

(Who) hath no claim (or message) in the world or in the Hereafter. (*Pic.*)

Which is not to be invoked in the world nor in the Hereafter. (*Jid.*) [40:43]

prayer (3)

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I answer the prayer of the supplicant when he calls on Me. [2:186]

دَعْوَاهُمْ (< دَعْوَى هُمْ) (*n.*)

their cry, in addition to it other meanings of دَعْوَى are a call, particularly, a calling or crying for aid, or succour. (*LL*)

د ف ء ★

دِفْءٌ (دِفْأً) (*n.*) warmth <

دَفَأَ يَدْفَأُ دَفَأً وَ دَفُؤَ يَدْفُؤُ دَفَاءَةً (ف ، ك)

to be or keep warm

د ف ع ★

دَفَعْتُمْ *(perf. 3 p.m. plu.)*
to repel, to defend, to pay (to hand over دَفَعَ *RF*)

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ

When ye hand over their substance to them. [4:6]

اِدْفَعْ *(perate 2 p. m. sing.)*
repel

اِدْفَعْ بِالَّتِي هِيَ أَحْسَنُ

Repel thou the evil with that which is the best. [23:96]

اِدْفَعُوا *(perate. 2 p.m. plu.)*
handover (1)

فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

Handover to them their substance. [4:6]

defend (*i.e.* in the (2) meaning of دَافَعَ *iii*)

قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوِ ادْفَعُوا

Fight in the way of Allah or defend. [3:167]

يُدَافِعُ *(imperf. 3 p.m. sing.) iii*
defends, repels

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا

Verily Allah will repel from those who believe. [22:38]

دَافِعٌ averter *(act. pic.)*

د ف ق ★

دَافِقٌ *(act. pic. m. sing.)*
< dripping
دَفَقَ يَدْفُقُ دَفْقًا وَ دُفُوقًا (ن)
to flow with force.

د ك ر ★

اِدَّكَرَ *see* ذ ك ر

مُدَّكِرٌ *see* ذ ك ر

د ك ك ★

دُكَّتْ is grounded *(pp. f. sing.)*
<~ دَكَّ يَدُكُّ دَكًّا (ن)
to crush, break, beat flat

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا

Nay! when the earth is ground (to atoms) with grinding. [89:21]

i.e. when the earth will be made to crumble to pieces.

دُكَّتَا *(pp. f. dual.)*
(the earth and mountain) are crushed

دَكَّةً a single crash (*n.*)

دَكًّا *(v.n.)*
dust, crumble

دَكَّاءَ dust, powder, crumble (*n.*)

د ل ك ★

دُلُوكٌ the declination (*v.n.*)

د ل ل ★

دَلَّ (*perf. 3 p.m. sing.*)
<indicated, showed, pointed at, guided, discovered
دَلَّ يَدُلُّ دَلَالَةً (ن)
to show, point out, indicate

مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ
Naught indicated his death to them except a moving creature. [34:14]

أَدُلُّ (*imperf. Ist. p. sing.*)
I guide, show, lead, point at

هَلْ أَدُلُّكُمْ shall I lead you ?

نَدُلُّ (*imperf. 1st. p. plu.*)
we lead, guide etc.

دَلِيلٌ indication (*v.n.*)

د ل و ★

دَلَّىٰ (*perf. 3 p.m. sing.*)
<caused to fall
دَلَا يَدْلُو دَلْواً (ن) to draw the bucket out of the well

فَدَلَّاهُمَا بِغُرُورٍ
Thus with guile he caused the twain to fall. [7:22]

أَدْلَىٰ (*perf. 3 p.m. sing.*) *iv*
~let down

دَلْوٌ bucket (*n.*)

تُدْلُوا (*imperf. 3 p.m. plu.*) *iv*
you convey

تَدَلَّىٰ (*perf. 3 p.m. sing.*) *v*
He let himself down

د م د م

دَمٌ see د م و

دَمْدَمَ (*quad. perf. 3 p.m. sing.*)
<~overwhelmed
دَمْدَمَ يُدَمْدِمُ دَمْدَمَةً
to give over to destruction (God)

د م ر ★

دَمَّرَ (*perf. 3 p.m. sing.*) *ii*
annihilated, destroyed, wiped out,
<< دَمَرَ يَدْمُرُ دُمُوراً وَ دَمَاراً (ن)
to perish utterly, be annihilated

دَمَّرْنَا (*perf. Ist. p. plu.*) *ii*
we destroyed

تُدَمِّرُ (*imperf. 3 p.m. sing.*) *ii*
~annihilates, destroys

تَدْمِيرٌ destroying (*v.n.*) *ii*

د م ع ★

الدَّمْعُ <tear (*n.*)

دَمَعَ يَدْمَعُ دَمْعًا (ف)

to shed tears (from eyes)

د م غ ★

يَدْمَغُ (*imperf. 3 p.m. sing.*)
<knocks out *SS's* brain

دَمَغَ يَدْمَغُ دَمْغًا (ف، ن)

to destroy

د م و ★

دَمٌ / الدَّمُ <blood (*n.*)

دَمِيَ يَدْمَى دَمًا (س)

to bleed, be blood-stained

دِمَاءٌ / الدِّمَاءُ bloods (*plu. n.*)

د ن ر ★

دِيْنَارٌ a gold coin of ancient times (*n.*)

د ن و ★

دَنَا (*perf. 3 p.m. sing.*)
~drew near

< دَنَا يَدْنُو دُنُوًّا (ن)

to be or come near

يُدْنِيْنَ (*imperf. 3 p.f. plu.*)
they should let down

دَانٍ (*act. pic. m. sing.*)
near at hand (within reach)

أَدْنٰى / الْأَدْنٰى *litt.* nearest (*elative*)

worse, lower (1)

قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ

He said: Would you exchange that which is better? [2:61]

best (way) (2)

ذَٰلِكُمْ أَقْسَطُ عِندَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا

This is more equitable in the sight of Allah and makes testimony surer and the best way to keep away from doubts. [2:282]

more fit, more proper (3)

ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

That is more fit that you may not do injustice. [4:3]

more likely, more probable (4)

ذَٰلِكَ أَدْنَىٰ أَن يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا

That is more likely that they produce the testimony according to the fact thereof. [5:108]

nearer, near (5)

فِي أَدْنَى الْأَرْضِ

In a nearer land. [30:3]

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

Till he was two bows length off or (yet) nearer. [53:9]

less, fewer (6)

وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ

And neither less or fewer than that, nor more. [58:7]

this world (7)

يَأْخُذُونَ عَرَضَ هَٰذَا الْأَدْنَىٰ

Taking the gear of this nearer life (*i.e.* this world). [7:169]

وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ

And certainly We will make them taste the nearer punishment (*i.e.* earthly or worldly punishment). [32:21]

الدُّنْيَا (*f. form of* أَدْنَىٰ)

litt. The nearer, within reach

(*opp.* الْآخِرَةُ Hereafter)

nearer (1)

إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا وَهُم بِالْعُدْوَةِ الْقُصْوَىٰ

When you were on the nearer side (of the valley) and they were on the farther side. [8:42]

(*opp.* الْآخِرَةُ) this world (2)

اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

They bought the life of this world for the Hereafter. [2:86]

د ه ر ★

الدَّهْرُ time (*n.*)

(Time from the beginning of the world to its end. Hence because, in the sense time brings to pass events, good and evil, الدَّهْرُ was applied by the Arabs to 'fortune' or 'fate' and they used to blame or revile it—*LL*).

وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

And naught destroyeth us save time. [45:24]

د ه ق ★

دِهَاقٌ overflowing (*v.n.*)

دَهَقَ يَدْهَقُ دَهْقًا (ف)

to fill (a glass)

وَكَأْسًا دِهَاقًا

And a overflowing cup. [78:34]

د ه م ★

مُدْهَامَّتَانِ (*pis. pic.*>*xi*, *f. dual.*)

(the colour of that two gardens) dark-green (black by reason of intense greenness from abundant irrigation—*LL*)

دَارَ يَدُوْرُ دَوْراً وَ دَوَرَانًا (ن)
to revolve, go around, circulate

تُدِيْرُوْنَ (imperf. 2 p.m. plu.) iv
you circulate

دَارٌ abode, dwelling place, (n.) house

دِيَارٌ (plu. of دَارٌ)
dwellings, country houses

دَيَّارٌ inhabitant (ints.)

دَائِرَةٌ turn (act. pic. f. sing.)
evil turn دَائِرَةُ السَّوْءِ

د و ل ★

دُوْلَةٌ (v.n.)
<exclusively confined
دَالَ يَدُوْلُ دَوْلَةً (ن)
to be in continual rotation, change

نُدَاوِلُ (imperf. 1st. p. plu.)
we change about

د و م ★

دَامَتْ (perf. 3 p.f. sing.)
<remained, existed
دَامَ يَدُوْمُ دَوْمًا وَ دَوَامًا (ن)
to continue, endure, persist, remain

دُمْتَ (perf. 2 p.m. plu.)
thou remained

اِدْهَامَّ ، اِدْهَامًا to be black, xi dark green

د ه ن ★

تُدْهِنُ (imperf. 2 p. m. sing.) iv
thou shouldst be pliant
< أَدْهَنَ iv. إِدْهَانًا
to be pliant, treat gently, deceive
<< دَهَنَ يَدْهَنُ دَهْنًا (ف)
to anoint with oil, grease

يُدْهِنُوْنَ (imperf. 3 p.m. plu.) iv
they would be pliant

وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ
They wish that thou shouldst be pliant so they (too) be pliant. [68:9]

مُدْهِنُوْنَ (Ap-der. m. plu.)
those who take SS lightly

الدُّهْنُ oil (cooking oil) (n.)

الدِّهَانُ red hide (n.)

د ه ى ★

أَدْهٰى (elative, n.)
<more grevious
دَهٰى يَدْهٰى دَهْيًا (ف)
to bring misfortune upon

د و ر ★

تَدُوْرُ (imperf. 3 p.m. sing.)
<roll about

دَامُوْا (*pref. 3 p.m. plu.*)
they remained

دُمْتُ (*perf. 1st. p. sing.*)
I remained

Note : All forms of this root are preceded by مَا Thus مَا دَامُوْا ، مَا دَامَتْ express the duration of time, *e.g.*

مَادَامَتِ السَّمٰوٰتُ وَالْاَرْضُ

So long as the heavens and the earth remain. [11:107]

لَنْ نَّدْخُلَهَآ اَبَدًا مَّادَامُوْا فِيْهَا

We shall never enter it so long as they remain. [5:24]

مَادُمْتُمْ حُرُمًا

So long as you are in the state of of sanctity. [5:96]

دَآئِمٌ (*act. pic. m. sing.*)
lasting, perpetual

دَآئِمُوْنَ (*act. pic. m. plu.*)
constant

د و ن ★

دُوْنَ a particle, it denotes
(1) *SS* less than *SS*

لَاتَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ

Take not for an intimate (anyone) besides yourselves *i.e.* those who are not at your level in sincerity to religion. (*Rgh.*) [3:118]

وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ

And He forgives what is besides that *i.e.* what is less than that. (*Rgh.*) [4:48]

other than, besides (2)

لَيْسَ لَهُمْ مِّنْ دُوْنِهٖ وَلِيٌّ وَّلَا شَفِيْعٌ

There shall be for them no partner nor intercessor besides Him. [6:51]

د ی ن ★

دَيْنٌ lending, debt (*n.*)

to owe (ض) دَانَ يَدِيْنُ دَيْنًا (*i*) money, lend, borrow

دَانَ يَدِيْنُ دِيْنًا وَ دِيَانَةً (*ii*)
to be religious, be a believer

to requite, دَانَ ، دِيْنًا (*iii*) reward, deliver judgement

تَدَايَنْتُمْ (*perf. 2 p.m. plu.*) vi
you deal one with another

اِذَا تَدَايَنْتُمْ بِدَيْنٍ

When ye deal, one with another, in lending. [2:282]

يَدِيْنُوْنَ (*imperf. 3 p.m. plu.*)
they observe (a religion)

لَا يَدِينُونَ دِينَ الْحَقِّ

They observe not a true religion. [9:29]

دِينٌ judgement (1) (*n.*)

مٰلِكِ يَوْمِ الدِّينِ

Owner of he Day of Judgement. [1:3]

religion (2)

وَيَكُونَ الدِّينُ لِلّٰهِ

And religion is for Allah. [2:193]

law (3)

مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ

He was not to take his brother by the law of the king. [12:76]

obedience (4)

فَاعْبُدِ اللّٰهَ مُخْلِصًا لَّهُ الدِّينَ

Worship thou Allah, making exclusion for him in the obedience. [39:2]

أَلَا لِلّٰهِ الدِّينُ الْخَالِصُ

Lo, for Allah is the obedience exclusively. [39:3]

(دِينٌ is primarily obedience and not religion which denotes any system of faith and worship. Hence الدِّينُ لِلّٰهِ means sincere and exclusive obedience to and service of God—*LL*)

***

كتاب الذال

ذ ء ب ★

الذِّئْبُ a wolf (*n.*)

ذ ء م ★

مَذْءُومًا <scorned *(pact. pic.)*

ذَأَمَ يَذْأَمُ ذَأْمًا (ف)

to drive off, blame

ذ ب ب ★

ذُبَابٌ a fly (*n.*)

ذ ب ذ ب

مُذَبْذَبِينَ *(pact. pic. > quad.)*
those who are wavering (between this and that)

ذ ب ح ★

ذَبَحُوا *(perf. 3 p.m. plu.)*
<they slaughtered

ذَبَحَ يَذْبَحُ ذَبْحًا (ف)

to slaughter, cut the throat, sacrifice

تَذْبَحُوا <*acc.* **تَذْبَحُونَ**
(*imperf. 2 p.m. plu.*)
(that) ye slaughter

أَذْبَحُ (*imperf. 1st. p. sing.*)
I am slaughtering (I am slaughtering thee **أَذْبَحُكَ**)

لَأَذْبَحَنَّ *(epl. Ist. p. sing.)*
I surely will slaughter

ذُبِحَ *(pp. 3 p.m. sing.)*
~is slaughtered

يُذَبِّحُ *(imperf. 3 p.m. sing.) ii*
~slays, (slaying)

an atom's weight مِثْقَالَ ذَرَّةٍ

children, progeny, (*n.*) descendants ذُرِّيَّةٌ

وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ

He hath progeny of weaklings. [2:266]

(*plu. of* ذُرِّيَّةٌ) ذُرِّيَّاتٌ

offsprings, generations

ذ ع ر ★

length (*n.*) ذَرْعٌ

cubits (1) (*n.*) ذِرَاعٌ

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Then in a chain, thereof the length is seventy cubits, bind him. [69:32]

forelegs (2)

وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ

While their dog stretched forth his two forelegs on the threshold. [18:18]

وَضَاقَ بِهِمْ ذَرْعًا

And he felt straitened on their account. [11:77]

Note : This is an idiomatic phrase which means 'he was distressed and felt himself powerless to do what he ought to have done.'

(*imperf. 3 p.m. plu.) ii* يُذَبِّحُونَ

they slay, (were slaying)

(*pact. pic.*) مَذْبُوحٌ <(*n.*) ذِبْحٌ

sltughtered one

ذ خ ر ★

(*imperf. 3 p.m. plu.) viii* تَدَّخِرُونَ

<you store

ذَخَرَ يَذْخَرُ ذُخْرًا (ف)

to save, store, make provision for

ذ ر ء ★

(*perf. 3 p.m. sing.*) ذَرَأَ

<created

ذَرَأَ يَذْرَأُ ذَرْءًا (ف)

to create, multiply

(*perf. 1st p. plu.*) ذَرَأْنَا

we have created

(*imperf. 3 p.m. sing.*) يَذْرَأُ

he creates, multiplies

يَذْرَؤُكُمْ فِيهِ

(He is) multiplying you. [42:11]

ذ ر ر ★

atom (*n.*) ذَرَّةٌ

litt : smallest kind of ant, resembling in weight and shape to atom or smallest seed of grain

ذ ر و ★

(*imperf. 3 p.m. sing.*) يَذْرُوْ
<~scatters

ذَرَا يَذْرُوْ ذَرْواً (ن)

to scatter, disperse

هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ

Dry stuble which the winds scatter. [18:45]

dispersing (*v.n.*) ذَرْوٌ

(*n. plu. of* ذَارِيَةٌ) ذَارِيَاتٌ
winds, as they are dispersing

وَالذّٰرِيٰتِ ذَرْوًا

By the dispersing (winds) that disperse. [51:1]

ذ ع ن ★

(*Ap-der. iv, m. plu.*) *acc.* مُذْعِنِيْنَ
<(they will come) in submission, willingly

ذَعَنَ يَذْعَنُ ذَعْنًا (ف)

to obey, *iv* أَذْعَنَ ، إِذْعَانًا و
submit to

ذ ق ن ★

chins (*plu. of* ذِقْنٌ) الْأَذْقَانُ

ذ ك ر ★

(*perf. 3 p.m. sing.*) ذَكَرَ
<~remembered

ذَكَرَ يَذْكُرُ ذِكْراً (ن)

to remember, call back to memory, admonish, recollect

(*perf. 3 p.m. plu.*) ذَكَرُوْا
they remembered

(*perf. 2 p.m. sing.*) ذَكَرْتَ
thou remembered

(*imperf. 3 p.m. sing.*) يَذْكُرُ
~he remembers

(*imperf. 2 p.m. sing.*) تَذْكُرُ
thou remember

nom. يَذْكُرُوْنَ *acc.* يَذْكُرُوْا
(*imperf. 3 p.m. plu.*)
they remember

(*el.*) لِيَذْكُرُوْا
for they may remember

nom. أَذْكُرُ <*acc.* أَنْ أَذْكُرَ
(*imperf. Ist. p. sing.*)
I remember, that I remember

(*imperf. 1st. p. plu.*) نَذْكُرُ
we remember

(*perate. 2 p.m. sing.*) أُذْكُرْ
remember !

(*perate. 2 p.m. plu.*) أُذْكُرُوْا
remember !

(*perate 2 p.f. plu.*) أُذْكُرْنَ
remember !

Caution : The difference between أُذْكُرْنَ (*perate f. plu.*), that means, O you women remember !) and

اِدَّكَرَ (perf. 3 p.m. sing.) viii recollected.

يَذَّكَّرُ (imperf. 3 p.m. sing.) viii receives admonition, remembers

يَذَّكَّرُونَ (imperf 3 p.m. plu.) viii they receive admonition

يَذَّكَّرُوا (imperf. 3 p.m. plu.) viii, acc. that they may receive admonition

لِيَذَّكَّرُوا (el. 3 p.m. plu.) for they may receive admonition

اَلذِّكْرٰى recollection, admo- (n.f.) nition, remembrance

ذِكْرٌ، الذِّكْرُ nom. ذِكْرًا، الذِّكْرَ acc.

mention (1) (n.)

ذِكْرُ رَحْمَتِ رَبِّكَ

Mention of the mercy of thy Lord. [19:2]

remembrance (2)

وَلَذِكْرُ اللّٰهِ اَكْبَرُ

And surely the remembrance of Allah is the greatest. [29:45]

reminder, admonition (3) (i.e. the holy Quran)

وَهٰذَا ذِكْرٌ مُّبٰرَكٌ اَنْزَلْنٰهُ

And this is aReminder blest, We have sent down (i.e. from heaven). [21:50]

ذِكْرٰى reminder, (1) (n.) admonition

اُذْكُرْنِىْ (perate. 2 p.m. sing. with a pronoun ى suffixed, meaning, remember me) should be noted.

ذُكِرَ (pp. 3 p.m. sing.) ~ is mentioned

وَّذُكِرَ فِيْهَا الْقِتَالُ

And therein fighting is mentioned. [47:20]

اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ

When Allah is mentioned their hearts are filled with awe. [8:2]

يُذْكَرُ (pip. 3 p.m. sing.) SS is mentioned

ذُكِّرَ (pp. 3 p.m. sing.) ii ~ is admonished

ذُكِّرْتُمْ (pp. 2 p.m. plu.) ii you are admonished

ذَكِّرْ (perate. 2 p.m. sing.) ii admonish !

تَذَكَّرَ (pref. 3 p.m. sing.) v ~ received admonition

يَتَذَكَّرُ (imperf. 3 p. m. sing.) v receives admonition, remembers

يَتَذَكَّرُونَ (imperf. 3 p.m. plu) v they remember, receive admonition

تَذَكَّرُونَ (تَتَذَكَّرُونَ)

(imperf. 2 p.m. plu.) v you remember, receive admonition

ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ

This is a Reminder unto the mindfuls (those who remember) [11:14]

recollection (2)

فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ

And sit not thou, after the recollection, with the wrong-doing people. [6:68]

تَذْكِرَةٌ reminder, admonish (*n.*)

تَذْكِيْرٌ admonishment (*v.n.*>*ii.*)

يٰقَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ
مَقَامِيْ وَتَذْكِيْرِيْ بِاٰيٰتِ اللّٰهِ

O my people ! if my standing forth and my admonishment with the commandments of Allah be hard upon you, then.... [10:71]

الذّٰكِرِيْنَ (*act. pic. m. plu.*) *acc.*
mindful men (those who remember)

الذّٰكِرٰتُ (*act. pic. f. plu.*)
mindful women (those who remember)

مُذَكِّرٌ admonisher (*Ap-der.*>*ii.*)

مُدَّكِرٌ (*Ap-der.*>*viii.*)
one who would be admonished (*Jid.*), one will mind (*M.A.*), one who remembereth. (*Pic.*)

مَذْكُوْرٌ (*pact. pic. m. sing.*)
mentioned one, mentionable

ذَكَرٌ man (*opp.* woman) (*n.*)

الذَّكَرَيْنِ (*n. dual.*) *acc.*
male (*opp.* female)

الذُّكْرَانُ / ذُكْرَانًا males (*plu. n.*)

ذ ك ى ★

ذَكَّيْتُمْ (*perf. 2 p.m. plu.*) *ii*
litt : you have cleaned; technically : you have slaughtered in an awful way

< ذَكّٰى (*ii*) تَذْكِيَةً

to slaughter

ذ ل ل ★

ذَلَّلْنَا (*perf. Ist. p. plu.*) *ii*
<we have subdued, subjected

ذَلَّ يَذِلُّ ذُلًّا
وَ ذِلَّةً وَ مَذَلَّةً (ض)

to be low, gentle, contemptible, submissive, humiliated, meek

ذُلِّلَتْ (*pp. 3 p.m. sing.*) *ii*
are made down (easy to reach)

تَذْلِيْلٌ (*v.n.*>*ii.*)
hanging down, making something low, humiliating

تُذِلُّ (*imperf. 2 p.m. sing.*) iv
thou abasest

نَذِلَّ (*imperf. Ist. p. plu.*)
we are disgraced

ذُلٌّ meekness (*n.*)

ذِلَّةٌ abjectness (*n.*)

ذَلُولٌ made submissive (1) (*ints.*)

إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ

Verily, she should be a cow not made submissive to plough the land. [2:71]

subservient (2)

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا

He is it who made the earth subservient to you. [67:15]

ذُلُلًا submissively (*plu. n.*) *acc.*

أَذِلَّةٌ weak, humble (1) (*plu. n.*)
(*opp.* powerful, well armed)

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ

And Allah certainly helped you at Badr when you were humble (or weak). [3:123]

low (*opp.* noble) (2)

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَ
جَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً

Surely the kings, when they enter a town, ruin it and make the noblest of its people the most low. [27:34]

الْأَذَلُّ meanest, lowest, (*elative.*)
powerless
(*opp.* powerful)

الْأَذَلِّينَ (*plu. of* الْأَذَلُّ)
lowest ones

ذ م م ★

ذِمَّةٌ agreement, convenant, (*n.*)
pact

مَذْمُومٌ <blamed one (*pact. pic.*)

to blame ذَمَّ يَذُمُّ ذَمًّا وَ ذِمَّةً (ن)

ذ ن ب ★

ذَنْبٌ <crime (1) (*n.*)

أَذْنَبَ يُذْنِبُ (*iv*) إِذْنَابًا
to commit a fault or crime, be guilty

وَلَهُمْ عَلَيَّ ذَنْبٌ

And they have a crime against me. [26:14]

sin (2)

بِأَيِّ ذَنْبٍ قُتِلَتْ

For what sin she was slain. [81:9]

ذُنُوبٌ sins (*plu. of* ذَنْبٌ)

ذَنُوبٌ portion (*Rgh.*) (*n.*)

Note : ذُنُوبٌ (*dhunub*) is plural of ذَنْبٌ sin, crime, offence etc. But ذَنُوبٌ (*dhanub*) is singular, *litt.* bucket *meta.* portion.

ذ ه ب ★

ذَهَبَ *(perf. 3 p.m. sing.)*
< ~went, is gone

ذَهَبَ يَذْهَبُ ذِهَابًا وَ مَذْهَبًا (ف)
to go

ذَهَبَ ـ بِ *(perf. 3 p.m. sing.)*
~took away

ذَهَبُوْا ـ بِ *(perf. 3 p.m. plu.)*
they took away

ذَهَبَ ـ عَنْ *(perf. 3 p.m. plu.)*
~is gone away, departed

ذَهَبْنَا we went *(perf. 1st. p. plu.)*

يَذْهَبُوْا *acc.* يَذْهَبُوْنَ
(imperf. 3 p. m. plu.)
they go

لِتَذْهَبُوْا *acc.* *(el.)* تَذْهَبُوْنَ *nom.*
(imperf. 2 p.m. plu.)
you may take away

لَنَذْهَبَنَّ ـ بِ *(epl. Ist. p. plu.)*
we surely will take away

اِذْهَبْ *(perate. 2 p.m. sing.)*
go (thou)

اِذْهَبَا *(perate 2 p.m. dual)*
go (you twain)

اِذْهَبُوْا *(perate. 2 p.m. plu.)*
go (you)

أَذْهَبَ *(perf. 3 p.m. sing.) iv*
~removed

أَذْهَبْتُمْ *(perf. 2 p.m. plu.) iv*
you removed

يُذْهِبُ *(imperf. 3 p.m. sing.)*
~removes, takes away

لِيُذْهِبَ *(el. m. sing.) acc.*
in order to take away,
or remove

يُذْهِبَنَّ *(emp. 3 p.m. sing.)*
he certainly will take away,
or certainly he will remove

يُذْهِبْنَ *(imperf. 3 p.f. plu.) iv*
they will take away

ذَهَبٌ gold *(n.)*

ذَهَابٌ ـ بِ taking away *(v.n.)*

ذَاهِبٌ goer, outgoer *(act. pic.)*

ذ ه ل ★

تَذْهَلُ *(imperf. 3 p. f. sing.)*
she will forget

< ذَهَلَ يَذْهَلُ ذُهُوْلاً (ف)
to forget, neglect

★ ★ ★ ★

ذُوْ *litt.* possessor. *(m. sing.)*
(demonstrative pronoun)
with, on, in, of

وَإِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

If (the debtor) is in the straitness, let there be postponement till (he is in) ease. [2:280]

ذَا *ditto in acc.* position

ذِی *ditto in gen.* position

وَفَوْقَ كُلِّ ذِی عِلْمٍ عَلِيمٌ

And above every knowing one is a knower. [12:76]

ذَاتَ *ditto (f. sing.)*

ذَاتَ الْيَمِيْنِ on the right

ذَاتَ الشِّمَالِ on the left

ذَوَاتَا *ditto (f. dual.)*

ذَوَاتَا أَفْنَانٍ

(The both gardens are) with spreading branches. [55:48]

ذ و د ★

تَذُوْدَانِ *(imperf. 3 p.m. dual)*
< the twain were keeping back.

ذَادَ يَذُوْدُ ذَوْداً (ن) to keep back

ذ و ق ★

ذَاقَتْ *(perf. 3 p.f. sing.)*
< she tasted

ذَاقَ يَذُوْقُ ذَوْقاً
وَ مَذَاقاً وَ مَذَاقَةً (ن)
to taste, experience

ذَاقَا *(perf. 3 p.m.dual.)*
the twain tasted

ذَاقُوْا *(perf. 3 p.m. plu.)*
they tasted

يَذُوْقُ > لِيَذُوْقَ *acc.*
(el. 3 p.m. sing.)
that he may taste

لِيَذُوْقُوْا *(el. 3 p.m. plu.) acc.*
that they may taste

لَا يَذُوْقُوْنَ > يَذُوْقُوْنَ
(imperf. neg. 3 p.m. plu.)
they will not taste

ذُقْ *(perate. 2 p.m. sing.)*
taste ! thou

ذُوْقُوْا *(perate. 2 p.m. plu.)*
taste ! you

أَذَاقَ *(perf. 3 p.m. sing.) iv*
~made to taste

أَذَقْنَا *(perf. 1st. p. plu.) iv*
we made taste

يُذِيْقُ *(imperf. 3 p. m. plu.) iv*
~makes *SS* taste

نُذِيْقُ *(imperf. Ist. p. plu.) iv*
we make *SS* taste

نُذِيْقَنَّ we certainly shall *(e.m.p.)* make *SS* taste

ذَائِقَةٌ *(act. pic. f. sing.)*
one who tastes (or) will taste

ذَائِقُوْنَ *nom.* ذَائِقُوْا *acc.*
(act. pic. m. plu.)
those who will have to taste

★ ★ ★ ★

ذَائِكَ (*demonstrative pronoun*)
these

* * *

ذ ى ع ★

أَذَاعُوْا (*perf. 3 p.m. plu.) iv*
<< they spread news

ذَاعَ يَذِيْعُ ذَيْعاً وَ ذُيُوْعاً (ض)
to become public (news)

***

كتاب الراء

ر أ س ★

رَأْسٌ ، الرَّأْسُ (*n.*) <head

رَأَسَ يَرْأَسُ رِئَاسَةً (ف)
to be a chief, the head (of a tribe)

رُؤُوسٌ (*plu. of* رَأْسٌ)
heads (or hoods) (1)

كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ

As they were the heads of satans. [37:65]

initial capital, (2) principle

وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ

And if you repent, then you shall have your capital. [2:279]

ر أ ف ★

رَأْفَةٌ (*v.n.*) <tenderness, pity

رَأَفَ يَرْأَفُ رَأْفًا وَ رَأْفَةً (ف، ك)
to be kind, merciful, show pity, be compassionate

رَؤُوفٌ (*extensive n.*)
clement, compassionate

ر أ ى ★

رَأَ ، رَأَى (*perf. 3 p.m. sing.*)
<~saw

رَأَى يَرَى رَأْيًا وَ رُؤْيَةً (ف)
to see, perceive, think, have an opinion, judge

رَأَيْتَ (*perf. 2 p.m. sing.*)
thou sees

When an interrogative (أَ) is placed before the word it will be read as أَرَأَيْتَ : hast thou seen ?

رَأَيْتُ I saw (*perf. 1st. p. sing.*)

رَأَوْا (*perf. 3 p.m. plu.*)
they saw

last letter, thus رَأَيْتُمْ will be written رَأَيْتُمُو if a pronoun is to follow; رَأَيْتُمُوهُ i.e. you have seen it (or) him.

يَرَى (*imperf. 3 p.m. sing.*) hash seen (*litt.* he sees)

يَرَ as لَمْ after

أَوَلَمْ يَرَ الْإِنسَانُ

Seest not man (that......) [36:77]

تَرَى (*imperf. 2 p.m. sing.*) thou hast seen (thou see)

تَرَ as لَمْ after

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ

Did thou not see those who went forth from their habitations? [2:243]

تَرَيِنَّ (*imperf. 2 p.f.*) *emp.* thou seest

فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ

And thou seest any human being. [19:26]

أَرَى I see (*imperf. Ist. p. sing.*)

نَرَى we see (*imperf. Ist. p. plu.*)

أَرَى attached to a pronoun (*iv*) as: أَرَاكُمْ ، أَرَيْنَاكَ ، أَرَيْنَاهُ

(*perf. 3 p.m. sing.*) ~showeth

أَرَاكُمْ he showed them unto thee

رَأَيْنَ (*perf. 3 p.f. plu.*) they women saw

رَأَيْتُمْ (*perf. 2 p.m. plu.*) you saw, you have seen, observed, beheld

أَفَرَأَيْتُمْ have you seen?

Also أَفَرَأَيْتُمْ have you then seen (or) have you then observed?

رَأَتْ (*perf. 3 p. f. sing.*) she saw

أَرَأَيْتَ (*perf. 2 p. sing.*) hast thou seen? (prefixed (أ) of interrogative particle)

أَرَأَيْتُمْ (*perf. 2 p.m. plu.*) have you seen?

Note: There is another way of expression to say *e.g.* hast thou seen or seest thou? أَرَأَيْتَكَ *i.e.* bethinkest thou.

قَالَ أَرَأَيْتَكَ هَٰذَا الَّذِي كَرَّمْتَ عَلَيَّ

(Iblis) said: bethinkest Thou: this one whom Thou hast honoured above me? [17:62]

رَأَيْتُمْ you saw

Same is written with an additional (و) after the

beholding with one's own eyes رَأْيَ الْعَيْنِ

opinion (*n.*) الرَّأْيُ

immature opinion بَادِيَ الرَّأْيِ

appearance (*n.*) رِئْيًا

هُمْ أَحْسَنُ أَثَاثًا وَرِءْيًا

Who (were) goodlier in goods and outward appearance. [19:74]

vision (*n.*) الرُّؤْيَا

making show (*n.*) رِئَاءَ

ر ب ب ★

Lord, Sustainer (*n.*) رَبٌّ

Lord is but a poor substitute for the Arabic رَبٌّ which signifies not only the Sovereign but the Sustainer, the Nourisher, the Regulator, and the Perfector. The relation in which the God of Islam stands to all His creation is that of Righteous, Benign Ruler and not that of mere father. (*Jid.*) رَبٌّ means the Universal Patron, the All-in-All Guardian. Not a tribal deity, nor the national God of any specially favoured race or people, nor any narrow "Lord of the hosts" or the anthropomorphic "our father in heaven" (*Jid.* > *LL*)

(*perf. Ist. p. plu.*) *iv* أَرَيْنَا
we showed

(*imperf. 3 p.m. sing.*) *iv* يُرِي
he shows

(*imperf. 2 p. sing.*) *iv* تُرِي
thou show

(*imperf. Ist. p. sing.*) *iv* أُرِي
I show

(*imperf. Ist. p. plu.*) *iv* نُرِيْ
we show

show (*perate. 2 p.m. sing.*) أَرِ

show us أَرِنَا show me أَرِنِيْ

~is seen (*pip.*) يُرَى

they will be shown (*pip.*) يُرَوْ

(*imperf. 3 p.m. plu.*) *ii* يُرَاؤُوْنَ
they make show

الَّذِيْنَ هُمْ يُرَآءُوْنَ

Those who make show. [107:6]

(*perf. 3 p.m. sing.*) *vi* تَرَاءَى
(they) see each other

فَلَمَّا تَرَاءَا الْجَمْعٰنِ

When the two parties saw each other. [26:61]

(*perf. 3 p.f. sing.*) *vi* تَرَاءَتْ
they faced each other

فَلَمَّا تَرَاءَتِ الْفِئَتٰنِ

When the two groups faced each other. [8:48]

beholding, seeing (*n.v.*) رَأْيٌ

رُبَمَا often (LL), *(particle)*
oft times, in the Hereafter (*Jid.*), it my be *(Pic.)*, the time may come (*Sale.*), perchance (*Arb.*)

رِبِّيُّوْنَ <godly men *(plu. n.)*
رَبَّ يَرُبُّ رَبًّا
to be master (*i*)
to feed (*ii*)
to bring up a (*iii*) child

رَبَائِبُ stepdaughters *(plu. n.)*

رَبَّانِيِّيْنَ ، رَبَّانِيُّوْنَ divines, *(plu. n.)*
worshippers of the Lord, faithful servants of the Lord

رَبَتْ *see* ر ب و

ر ب ح ★

رَبِحَتْ *(perf. 3 p.f. sing.)*
<profited
رَبِحَ يَرْبَحُ رِبْحًا وَ رَبَاحًا (س)
to gain, be successful in trade

مَا رَبِحَتْ profited not

ر ب ص ★

تَرَبَّصْتُمْ *(perf. 3 p.m. plu.) v*
<you waited
تَرَبَّصَ v تَرَبُّصًا to wait, watch for an opportunity

يَتَرَبَّصُ *(imperf. 3 p.m. sing.) v*
he waits

يَتَرَبَّصُوْنَ *(imperf. 3 p.m. plu.) v*
they wait

يَتَرَبَّصْنَ *(imperf. 3 p.f. plu.) v*
they *(f.)* wait, they should wait

تَرَبَّصُوْنَ *(imperf. 2 p.m. plu.) v*
you are waiting

نَتَرَبَّصُ *(imperf. ist. p. plu.) v*
we are waiting

تَرَبَّصُوْا *(perate 2 p. plu.) v*
you wait !

تَرَبُّصٌ waiting (*v.n.*)

مُتَرَبِّصُوْنَ *(Ap-der. m. plu.)*
waiters

ر ب ط ★

رَبَطْنَا *(perf. 1st. p. plu.)*
<we braced, fortified
رَبَطَ يَرْبِطُ رَبْطًا وَ رِبَاطَةً (ض)
to be firm, to tie, fasten

رَابِطُوْا *(perate. 2 m. plu.) iii*
be ever ready ! be steadfast !

رِبَاطٌ strings (*v.n.*) *iii*

رِبَاطِ الْخَيْلِ strings of horses

ر ب ع ★

الرُّبُعُ one-forth *(fraction)*

رُبَاعُ fours *(plu. num.)*

four (cardinal *num.*) أَرْبَعٌ / أَرْبَعَةٌ

forty (cardinal *num.*) أَرْبَعِينَ

fourth (ordinal *num.*) رَابِعٌ

ر ب و ★

(perf. 3 p. f. sing.) رَبَتْ
<~swelled

رَبَا يَرْبُوْ رِبَاءً وَ رُبُوًّا (ن)

to increase, grow (child), augment wealth

(imperf. 3 p.m. sing.) يَرْبُوْ
~ increases

in order te get increased لِيَرْبُوَ

(imperf. 3 p.m. sing.) iv يُرْبِيْ
~ makes increased

more increased (*elative*) أَرْبَىٰ
i.e. in number, more numerous

أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ

A community may be more numerous than (another) community. [16:92]

usury (*n.*) (الرِّبٰوا) الرِّبَا

(The word رِبٰو is but partially covered by the English word usury which in modern parlance means only an exorbitant or extortionate interest ; the Arabic رِبٰو on the other hand means any addition, however slight, over and above the principle sum lent, and this includes both usury and interest) (*Jid. P. 3, n. 141*)

Note : the Quranic transcription of this word is رِبٰو in the above verses ; also رِبًا with أَلِف is to be noted in *Q.* 30:39.

(perf. 3 p. dual.) assim. رَبَّيَا
they twain brought up

they (parents) brought me رَبَّيَانِيْ
up or raised me up, *i.e.* sustained and took care of me

(assim نُرَبِّيْ <) نُرَبِّ
(*imperf. Ist. p. plu.*)
we bring up

did we not bring أَلَمْ نُرَبِّكَ
thee up?

(act. pic. m. sing.) acc. رَابِيًا
swelling (or) on top

(act. pic. f. sing.) acc. رَابِيَةً
increasing

a height (*n.*) رَبْوَةٌ

ر ت ع ★

(*imperf. 3 p.m, sing.*) يَرْتَعْ
~refresh himself with fruits

< رَتَعَ يَرْتَعُ رَتْعًا وَ رِتَاعًا

to eat and drink وَ رُتُوعًا (ف)
to satisfaction

ر ت ق ★

رَتْقًا closed up (*acc. n.*)

رَتَقَ يَرْتُقُ رَتْقًا (ن) to close, be joined together

ر ت ل ★

رَتَّلْنَا (*perf. Ist. p. plu.*) *ii* we intonated (in repeating or recitation)

< رَتَّلَ *ii* تَرْتِيلًا

تَرَتَّلَ *v* تَرَتُّلًا

to read gracefully and distinctly

تَرْتِيلٌ intonation (*v.n.>ii*) (of the Quran) with measured voice

رَتِّلْ (*perate 2 p.m.*) recite with intonation

تَرْتِيلٌ signifies pronouncing the word or words with ease and correctness; this is the proper signification but the conventional meaning is being regardful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive, in reading or reciting.

ر ج ج ★

رُجَّتْ (*pp. 3 p.f. sing.*) <~is shaken

رَجَّ يَرُجُّ رَجًّا (ن) to shake, make termble, termble.

رَجًّا shaking (*acc. v.n.*)

ر ج ز ★

رِجْزٌ calamity, doom, (*n.*) evil kind of punishment. *litt.* pollution

فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ

Then We sent down upon the wrong-doer wrath from the heaven. [2:59]

الرُّجْزُ pollution (*n.*)

وَالرُّجْزَ فَاهْجُرْ

And the pollution shun, (*i.e.* pollution of idolatry)[74:5]

ر ج س ★

رِجْسٌ (synonym of رِجْزٌ) (*n.*) <uncleanliness (1)

رَجِسَ يَرْجَسُ رَجْسًا وَ رَجَاسَةً (س) to disgrace and defile one-self by a shameful deed, thunder (sky)

لِيُذْهِبَ عَنكُمُ الرِّجْسَ

To take away uncleanliness from you. [33:33]

(*perf. 2 p.m. plu.*) رَجَعْتُمْ
you returned

(*perf. 1st. p. plu.*) رَجَعْنَا
we returned

(*imperf. 3 p.m. sing.*) يَرْجِعُ
returns, answers

(*imperf. 3 p.m. plu.*) يَرْجِعُونَ
they return, bring answer

(*imperf. 2 p. plu.*) تَرْجِعُونَ
you take back

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ

تَرْجِعُونَهَا إِنْ كُنْتُمْ صٰدِقِينَ

Why then, if ye are not in bondage, do you not force it back, if ye are trustful? [56:86-87]

(*perate. 2 p.m. sing.*) اِرْجِعْ
go back (1)

ارْجِعْ إِلَىٰ رَبِّكَ

Return to thy Lord. [12:50]

bring back, (2)
repeat

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ

Then repeat thy look twice over. [67:4]

(*perate. 2 p. f. sing.*) اِرْجِعِي
return thou

(*perate. 2 p.m. plu.*) اِرْجِعُوا
return you (*m. plu.*)
(Allah is addressed by man in plural instead of singular as a sign of regards.)

wrath (2)

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ

He said surely there have befallen you wrath and indignation from your Lord. [7:71]

pollution (3)
of the idolatry

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ

So avoid the pollution of the idols. [22:30]

ر ج ع ★

(*perf. 3 p.m. sing.*) رَجَعَ
<turned back

رَجَعَ يَرْجِعُ رُجُوعًا وَ مَرْجِعًا (ض)
to return, turn back, repeat, answer, bring answer, to be brought back

returned (1)

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ

And when Musa returned to his people. [7:150]

brought back (2)

فَإِنْ رَجَعَكَ اللّٰهُ إِلَىٰ طَائِفَةٍ مِنْهُمْ

If, then Allah bringeth thee back to the party of them. [9:83]

(*perf. 3 p.m. plu.*) رَجَعُوا
they returned

قَالَ رَبِّ ارْجِعُوْنِ

He said : My Lord send me back. [23:99]

رُجِعْتُ (pp. 1st. p. sing.)
I am sent back

يُرْجَعُ (pip. 3 p.m. sing.)
~is taken back

تُرْجَعُ (pip. 3 p.f. sing.)
is taken back

يُرْجَعُوْنَ (pip. 3 p.m. plu.)
they are taken back

تُرْجَعُوْنَ (pip. 2 p.m. plu.)
you are teken back

يَتَرَاجَعَا (imperf. 3 p. dual.) vi
they twain return unto each other

رَجْعٌ bringing back (n.)

الرُّجْعٰى return (v.n.)

رَاجِعُوْنَ (act. pic. m. plu.)
those who return

مَرْجِعٌ (n. for time or place)
termination, a place where one is to go back finally without return

ر ج ف ★

تَرْجُفُ (imperf. 3 p.f. sing.)
< ~shall quake

رَجَفَ يَرْجُفُ رَجْفًا وَ رَجَفَانًا وَ رُجُوْفًا (ن)
to quake, tremble

الرَّاجِفَةُ quaking (n.)

الرَّجْفَةُ earthquake (n.)

الْمُرْجِفُوْنَ (Ap-der. m. plu.)
< أَرْجَفَ iv إِرْجَافًا
to spread alarming reports (the raisers of the commotion i.e., the spreaders of false rumours and scandals)

ر ج ل ★

رِجْلٌ <foot (n.)

رَجِلَ يَرْجَلُ رَجَلاً (س)
to go on foot

اُرْكُضْ بِرِجْلِكَ

Urge with foot. [38:42]

رَجِلٌ foot (Jid., M.A., Pic.) (n.)
(walker, derived from Rgh.)

وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ

And summon against them thine horse and thine foot. [17:64]

رِجْلَيْنِ two feet (n. dual.) acc.

وَمِنْهُمْ مَّنْ يَّمْشِىْ عَلٰى رِجْلَيْنِ

And of them is one that walketh upon its two feet. [24:45]

أَرْجُلٌ feet (plu. n.)

أَلَهُمْ أَرْجُلٌ يَّمْشُوْنَ بِهَآ

Have they feet wherewith they walk. [7:195]

رَجُلٌ man (*opp.* woman) (*n.*)

وَلَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا

And if We had him an angel, We would certainly have made him a man. [6:9]

رَجُلَانِ ، رَجُلَيْنِ two men (*n. dual*)

رِجَالٌ (*n.*) (1) *plu. of* رَجُلٌ

اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ

Men are overseers over women. [4:34]

(*see Jid. P. 5, n. 73*)

(2) *plu. of* رَجِلٌ or رَاجِلٌ

walker on foot (*Rgh.*)

وَاَذِّنْ فِي النَّاسِ بِالْحَجِّ يَاْتُوْكَ رِجَالًا

And proclaim thou among mankind, they shall come walking on foot. [22:27]

فَاِنْ خِفْتُمْ فَرِجَالًا اَوْ رُكْبَانًا

And if you fear then (pray) on foot or riding. [2:239]

ر ج م ★

اَلرَّجْمُ <to stone (1) (*v.n.*)

رَجَمَ يَرْجُمُ رَجْمًا (ن)

to stone

<to guess (2)

ـ بِالْغَيْبِ اَوْ بِالظَّنِّ

to guess, surmise

to throw off, to (3) shoot, to curse

رَجَمْنَا (*perf. Ist. p. plu.*)

we stoned

وَلَوْلَا رَهْطُكَ لَرَجَمْنٰكَ

And were it not for thy company we had surely stoned thee (to death). [11:91]

يَرْجُمُوْا > يَرْجُمُوْنَ

(*imperf. 3 p. m. plu.*)

they (pelt with) stone

(they stone thee يَرْجُمُوْكَ)

لَاَرْجُمَنَّ (*imperf. 1st. p. sing.*) *eml*

I surely shall stone

(I shall surely stone. thee لَاَرْجُمَنَّكَ)

لَنَرْجُمَنَّ (*imperf. 1st. p. plu.*) *eml*

we surely shall stone

(we surely shall stone thee(لَنَرْجُمَنَّكَ)

تَرْجُمُوْا > تَرْجُمُوْنَ

ye stone (*imperf. 2 p.m. plu.*)

(ye stone me تَرْجُمُوْنِ)

Caution: The نِ in تَرْجُمُوْنِ is a short form of (نِيْ) pronoun.

اَلْمَرْجُوْمِيْنَ (*pact. pic. m. plu.*) *acc.*

those who are stoned

رَجْمٌ to guess (*v.n.*)

رُجُوْمٌ shooting stars (*plu. n.*)

وَجَعَلْنَاهَا رُجُومًا لِّلشَّيَاطِينِ

We had made them shooting stars for the Satan. [67:5]

رَجِيمٌ (*act. pic. adj.*)
one thrown off with curse

فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

Then get thee forth therefrom; verily thou are damned (cursed). [15:34]

ر ج و ★

أَرْجَاءُ borders (*plu. n.*)
(*sing.* رَجَا border—*Rgh.*)

وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا

And the angels shall be on the borders thereof. [69:17]

يَرْجُو (*imperf. 3 p.m. sing.*)
<~hopes, expects

رَجَا يَرْجُو رَجَاءً وَ رَجْواً (ن)

to hope, expect, hope for

وَيَرْجُوا رَحْمَةَ رَبِّهِ

And he hopes the mercy of his Lord, [39:9]

يَرْجُونَ (*imperf. 3 p.m. plu.*)
they expect

تَرْجُونَ (*imperf. 2 p.m. plu.*)
you expect

تُرْجِي (*imperf. 2 p.m sing.*) iv
thou defer (or put off)

تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ

Thou can defer whom thou wilt of them and take unto thee such as thou wilt. [33:51]

مَرْجُوٌّ (*pact. pic. m. sing.*)
one hoped for

مُرْجَوْنَ (*pact. pic. plu.>iv*)
those who are kept awaited

أَرْجِ defer (or) put (*iv<perate*) off

قَالُوا أَرْجِهْ وَأَخَاهُ

And they said : put him and his brother off. [7:111]

ر ح ب ★

رَحُبَتْ (*perf. 3 p.f. sing.*)
<~become wide

رَحُبَ يَرْحُبُ رُحْبًا وَ رَحَبًا (ك)

to be wide, spacious (place)

وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ

And the earth, wide as it is, straitened unto you. [9:25]

مَرْحَبًا welcome (*v. min.*)

لَا مَرْحَبًا بِهِمْ

No welcome for them. [38:59]

ر ح ق ★

رَحِيقٌ pure wine (*act. 2 pic. n.*)

ر ح ل ★

رَحْلٌ <pack (*n.*)

رَحَلَ يَرْحَلُ رَحْلاً وَ رَحِيلاً (ف)

to depart from one place and to go to another, migrate

جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ

He placed the drinking-cup in his brother's pack. [12:70]

رِحَالٌ packs (*plu. n.*)

ر ح م ★

رَحِمَ (*perf. 3 p. m. sing.*) <~has mercy

رَحِمَ يَرْحَمُ رَحْمَةً وَ مَرْحَمَةً وَ رَحْمًا (س)

to have mercy on, have compassion upon, pity.

رَحِمَهُ he has mercy on him

رَحِمَنَا he has mercy on us

رَحِمْتَ (*perf. 2 p.m. sing.*) thou had mercy

رَحِمْتَهُ thou had mercy on him

رَحِمْنَا (*perf. 1st p. plu.*) we have mercy

Caution: رَحِمْنَا is *Ist. p. plu.*, we have mercy; رَحِمَنَا is *3rd. p. sing.* attached to (نَا) *pronoun*, he has mercy on us.

يَرْحَمُ (*imperf. 3 p.m. sing.*) (*nom.*) he will be merciful

أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ

Those! Allah will surely show mercy to them. [9:71]

(*acc.*) عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ

Belike your Lord may yet have mercy on you. [17:8]

(*gen.*) قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا

They said if our Lord have not mercy on us. [7:149]

تَرْحَمُ (*imperf. 2 p. sing.*) thou shows mercy

اِرْحَمْ (*perate. 2 p.m. sing.*) have mercy!

تُرْحَمُونَ you are (*pip. 2 p. plu.*) (or will be) shown mercy

رَحْمَةٌ mercy (*n.*)

رُحْمٌ affection (*n.*)

خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

One better then he in piety and closer in affection. [18:81]

أَرْحَامٌ (*plu. of* رَحِمٌ womb) wombs

أَرْحَمُ most merciful (*elative*)

الرَّاحِمِينَ (*act. pic. m. plu.*) those who are merciful

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً

Then We subjected to him the wind, it ran gently by his command. [38:36]

ر د أ ★

رِدْءًا support (*n.*)

فَأَرْسِلْهُ مَعِيَ رِدْءًا

So send him with me as a support. [28:34]

ر د د ★

رَدَّ (*perf. 3 p.m. sing.*) *assim.* <~gave back, (to return, to refer)

رَدَّ يَرُدُّ رَدًّا وَ مَرَدًّا وَ مَرْدُودًا (ن)

to send back, turn back, reject, refuse, repel

رَدُّوا (*perf. 3 p.m. plu.*) *assim.* they gave back

رَدَدْنَا (*perf. 1st. p. plu.*) *assim.* we return back

يَرُدُّوا (*acc.*) يَرُدُّونَ *assim.*

they give (*imperf. 3 p.m. plu.*) back, return, refer

نَرُدُّ (*imperf. 1st. p. plu.*) we give back, return, refer

رُدُّوا (*pp. 3 p.m. plu.*) *assim.* they were returned, taken back

وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

And Thou art Most Merciful of merciful. [7:151]

وَأَنْتَ خَيْرُ الرَّاحِمِينَ

And Thou art the best of the merciful ones. [23:118]

رَحِيمٌ (*act. 2 pic./n. adj.*) merciful

رَحْمَانٌ compassionate

Note : الرَّحْمٰنُ and الرَّحِيمُ are names or epithets applied to God; the former (الرَّحْمٰنُ) is considered as expressive of intensiveness — agreeable with, analogy,—may be rendered as the Merciful.

They are both names or epithets formed to denote intensiveness of signification, from رَحْمَانٌ such as غَضْبَانُ < غَضِبَ and عَلِيمٌ > عَلِمَ (*Jid. LL*)

الْمَرْحَمَةُ the compassion (*v. mim.*)

ر خ و ★

رُخَاءً <gently (*adj.*)

رَخِيَ يَرْخَى رُخَاءً وَ رَخْوَةً (س)

to be soft, relaxed, flaccid,

رُدَّتْ (*pp. 3 p.f. sing.*) *assim.*
~was returned

رُدِدْتُ (*pp. Ist. p. plu.*) *assim.*
I was returned

يُرَدُّ (*pip. 3 p.m. sing.*) *assim.*
~is (or will be) taken back, referred, given back

يُرَدُّوْنَ (*pip. 3 p.m. plu.*)
they are (or will be) driven back

تُرَدُّوْنَ (*pip. 2 p.m. plu.*)
you will be taken(driven)back

يَتَرَدَّدُوْنَ (*imperf. 3 p.m. plu.*) *v*
they waver, (they are tossed to and fro) (*Jid.*)

اِرْتَدَّ (*perf. 3 p.m. sing.*) *viii*
~get back (to one's previous state)

اِرْتَدَّا (*perf. 3 p.m. dual.*) *viii*
the twain followed back

اِرْتَدُّوْا (*perf. 3 p.m. plu.*) *viii*
they returned, went back

يَرْتَدُّ (*imperf. 3 p.m. sing.*) *viii*
gets (comes) back

لَا تَرْتَدُّوْا (*perate neg. m. plu.*)
return not, (do not go back)

رَدٌّ taking back, (*v.n.*) restoration

رَادٌّ bringing back (*act. pic.*)

رَادِّيْ <*acc.* رَادِّيْنَ

رَادُّوْا <*nom.* رَادُّوْنَ

(*act. pic. m. plu.*)
those who hand over something, those who bring back (the *nun. of plu.* is dropped)

مَرَدٌّ (*n.* for place or time)
returning place, return (also used in the sense of a verbal *mim*).

مَرْدُوْدٌ (*pact. pic. sing.*)
avoidable, made to return

مَرْدُوْدُوْنَ (*pact. pic. plu.*)
avoidable, made to return

ر د ف ★

رَدِفَ (*perf. 3 p.m. sing.*)
<to be close behind

رَدِفَ يَرْدَفُ رَدْفًا (س)

to follow, come behind, ride behind

عَسٰٓى اَنْ يَّكُوْنَ رَدِفَ لَكُمْ بَعْضُ الَّذِيْ تَسْتَعْجِلُوْنَ

Belike close behind you is some of that which ye may hasten on. [27:72]

اَلرَّادِفَةُ (*act. pic. f. sing.*)
one that comes after another without break, follower

تَتْبَعُهَا الرَّادِفَةُ

There will follow it (after the earthquake) the next (blast.) [79:7]

تُرْدِيْنِ (imperf. 2 p.m. sing.) iv
thou caused to perish (or to ruin)

قَالَ تَاللّٰهِ إِنْ كِدْتَّ لَتُرْدِيْنِ

He said : By Allah, thou hadst wellnigh causedest me to perish. [37:56]

Note : The *nun*. of لَتُرْدِيْنِ is personal pronoun *i.e.* a short from of نِى .

يُرْدُوْا (*imperf. 3 p.m. plu.*) iv
they cause SS to perish

لِيُرْدُوْهُمْ that they may cause them to perish

تَرَدّٰى (*perf. 3 p.m sing.*) v
~perish

وَمَا يُغْنِيْ عَنْهُ مَالُهٗٓ إِذَا تَرَدّٰى

And his substance will avail him not, when he perisheth. [92:11]

اَلْمُتَرَدِّيَةُ (*Ap-der. f. sing.*)
the tumbled *i.e.* an animal killed by a fall

ر ذ ل ★

أَرْذَلُ < the meanest one (*elative*)
رَذُلَ يَرْذُلُ رَذَالَةً (س ، ك)
to be mean

وَمِنْكُمْ مَّنْ يُّرَدُّ إِلٰٓى أَرْذَلِ الْعُمُرِ

And of you are some who are brought to the meanest of age. [16:70]

مُرْدِفِيْنَ (*m. plu. iv.* < *ap-der.*)
comers one after another, each following another

أَنِّيْ مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ

Verily I am about to succour you with a thousand of angels rank in rank (who will come down continously). [8:9]

ر د م ★

رَدْمًا a rampart (*n.*) *acc.*
< رَدَمَ يَرْدِمُ رَدْمًا (ف)
to fill up

ر د ى ★

تَرْدٰى (*imperf. 2 p.m. sing.*)
< thou perish
رَدِىَ يَرْدٰى رَدًى (س)
to die, perish

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوٰىهُ فَتَرْدٰى

So let not him who believeth not in it, and followeth his own desire, keep thee away form it, lest thou perish. [20:16]

أَرْدٰى (*perf. 3 p.m. sing.*) iv
has ruined

(has ruined you أَرْدَاكُمْ)

أَرَاذِلُ (*B. plu. of* أَرْذَلُ)
meanest ones

وَمَا نَرٰىكَ اتَّبَعَكَ اِلَّا الَّذِيْنَ هُمْ اَرَاذِلُنَا بَادِيَ الرَّاْيِ

And we behold not that any follow thee except the meanest of us, (by) an immature opinion, [11:27]

أَرْذَلُوْنَ (*S. plu. of* أَرْذَلُ)

قَالُوْٓا اَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْاَرْذَلُوْنَ

They said : Shall we believe in thee when the meanest follow thee ? [26:111]

ر ز ق ★

رَزَقَ (*perf. 3 p.m. sing.*)
provided, gave, bestowed
< رَزَقَ يَرْزُقُ رِزْقًا (ن)
to provide
necessaries of life
(good), grant, bestow

رَزَقَنِيْ he provided me

رَزَقَكُمْ he provided you

رَزَقَهُمْ he provided them

رَزَقْنَا (*perf. 1st. p. plu.*)
we have provided

رَزَقْنَاهُ we have provided him

رَزَقْنَاهُمْ we have provided them

رَزَقْنَاكُمْ we have provided you

يَرْزُقُ (*imperf. 3 p.m. sing.*)
he provides

تَرْزُقُ (*imperf. 2 p.m. sing.*)
thou provide

نَرْزُقُ (*imperf. Ist. p. plu.*)
we provide

ارْزُقْ (*perate 2 p. m. sing.*)
provide !, may thou provide !

ارْزُقْنَا may thou provide us !

ارْزُقُوْهُمْ (*perate, 2 p.m. plu.*)
(you) provide !

رُزِقُوْا (*pp. 3 p.m. plu.*)
they were provided

رُزِقْنَا (*pp. Ist. p. plu.*)
we were provided

يُرْزَقُوْنَ (*pip. 3 p.m. plu.*)
they are provided

تُرْزَقَانِ (*pip. 2 p. dual.*)
you (twain) are provided

رِزْقٌ provision (*n.*)

رَازِقِيْنَ (*act. pic. m. plu.*)
providers

وَاَنْتَ خَيْرُ الرّٰزِقِيْنَ

Thou art the best of providers. [5:114]

رَزَّاقٌ the provider (*extensive n.*)
of livelihood

ر س خ ★

الرّٰسِخُوْنَ (*act. pic. m. plu.*)
< firmly grounded people (in knowledge)

رَسَخَ يَرْسَخُ رُسُوخًا (ف)

to be firm, stable

الرّٰسِخُوْنَ فِى الْعِلْمِ

Those who are firmly grounded in knowledge. [3:7]

ر س س ★

الرَّسّ Rass (*n.* for place)

(Rass is the name of a country in which a part of the tribe of Thamud resided. According to an opinion quoted in *Taju'l 'Urus*, Rass, was a town in Yamamah. Ibn Kathir has observed that it meant a well, and it is said that they were a people who threw their prophet into a well. A. M. Daryabadi observes: (Rass was) proabably a town in Yamamah, where a remnant of Thamudites had settled. In the modern maps of Arabia, Rass, or Ras, is placed in Wadi Rumma, in the district of Qasim, (*Lat.* 26° *N.* and *long.* 43 *E.*). Doughty referring to another place, to says it is 'nigh er-Rus at the Wady-er-Rummah: where are seen wide ruins and foundations. (*Travel in Arabia Deserta, II, p. 388*)

ر س ل ★

أَرْسَلَ (*perf. 3 p.m. sing.*) iv
<~sent

أَرْسَلَ إِرْسَالاً to send

أَرْسَلُوْا (*perf. 3 p.m. plu.*) vi
they sent

أَرْسَلَتْ (*perf. 3 p. f. sing.*) iv
she sent

أَرْسَلْنَا (*perf. 1st p. plu.*) iv
we sent

يُرْسِلُ (*imperf. 3 p.m. sing.*) iv
he sends

نُرْسِلُ (*imperf. 1st. p. plu.*) iv
we send

لَنُرْسِلَنَّ (*epl. imperf. 1st. p. plu.*) iv
we surely will send

لَنْ أُرْسِلَ I shall never (*neg. acc.*) send

أَرْسِلْ send ! (*perate iv*)

أَرْسِلْهُ مَعَنَا send him with us

فَأَرْسِلُوْنِ then (you people) send me.

Note : The final *nun* in فَأَرْسِلُوْنِ is short form of نِىْ of a personal pronoun, not of plural.

أُرْسِلَ (*pp. 3 p.m. sing.*) iv
he was sent

أُرْسِلُوْا (*pp. 3 p. plu.*) iv
they were sent

أُرْسِلْتُ I am sent (*Ist. p. sing.*) *iv* or was sent

لَقَدْ أَبْلَغْتُكُمْ مَّا أُرْسِلْتُ بِهِ

I have surely preached unto you that wherewith I was sent to you. [11:57]

أُرْسِلْتُمْ (*pp. 2 p.m. plu.*) *iv* you are sent, (or) you were sent

أُرْسِلْنَا (*pp. Ist. p. plu.*) *iv* we are sent

يُرْسَلُ (*pip. 3 p.m. sing.*) ~is being sent, is sent

رِسَالَةٌ message (*v.n.*)

رِسَالَاتٌ messages (*plu. of* رِسَالَةٌ)

مُرْسِلُوْا < مُرْسِلُوْنَ (*nom.*)

مُرْسِلِيْنَ senders (*acc. gen.*)

مُرْسِلَةٌ (*ap-der. f. sing.*) sender (woman)

مُرْسَلَاتٌ (مُرْسَلَتٌ) the wind sent forth

وَالْمُرْسَلٰتِ عُرْفًا

By the winds sent forth with beneficence. [77:1]

Note : It is a metaphorical phrase from the عُرْفٌ of horse, meaning by the angels or the winds, that are sent forth consecutively, like the several portions of the mane of the horse; or the meaning is, sent forth بِالْمَعْرُوْفِ *i.e.*, with beneficence, or benefit. (*Jid.* > *LL*)

ر س و ★

أَرْسٰى (*perf. 3 p.m. sing.*) *iv* < ~established *SS* firmly

رَسَا يَرْسُوْ رَسْوًا وَ رُسُوًّا (ن)

to be firm, stable, immovable

وَالْجِبَالَ أَرْسٰهَا

And the mountains ! He established them firm. [79:32]

رَوَاسِيَ (*plu. of* رَاسِيَةٌ) firm mountains

رَاسِيَاتٌ firmly (*act. pic. f. sing*) fixed, immovable

(*plu. of* رَاسِيَةٌ)

وَقُدُوْرٍ رّٰسِيٰتٍ

And cauldrons standing firm (which could not be removed from their place.) [34:13]

مُرْسٰى (*n.* for place) anchorage (1)

بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا

In the name of Allah be its course and its anchorage. [11:41]

arrival (2)

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰهَا

They question thee of the hour, when will its arrival be? [79:42]

ر ش د ★

يَرْشُدُوْنَ (*imperf. 3 p.m. plu.*)
< they follow the right guidance

رَشَدَ يَرْشُدُ وَ رَشِدَ يَرْشَدُ رَشْداً وَ رَشَداً وَ رَشِداً (ن، س)

to follow the right way, be well-guided

اَلرُّشْدُ discretion (1) (*v.n.*)
i.e., maturity of intellect, capacity to manage one's affairs

فَاِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا

Then if you perceive in them a discretion. [4:6]

rectitude, (2)
directive knowledge

مِمَّا عُلِّمْتَ رُشْدًا

Of that which thou hast taught a directive knowledge. [18:66]

اَلرَّشَدُ (رَشَداً) right course (1) (*n.*)

وَهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا

And prepare for us a right course. [18:10]

right direction (2)

اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

Or whether their Lord intendeth for them a right direction. [72:10]

benefit (3)

قُلْ اِنِّيْ لَآ اَمْلِكُ لَكُمْ ضَرًّا وَّلَا رَشَدًا

Say : verily I owe not for you (power of) hurt nor benefit. [72:21]

اَلرَّشَادُ rectitude (*v.n.*)

اَلرَّاشِدُوْنَ (*act. pic. m. plu.*)
men of rectitude

رَشِيْدٌ (*act. 2 pic.*)
a right-minded man, a man of rectitude, rightly-directed

اَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيْدٌ

Is there not among you any man right-minded? [11:78]

وَمَآ اَمْرُ فِرْعَوْنَ بِرَشِيْدٍ

And the commandment of Fir'awn was not rightly-directed [11:97]

مُرْشِدٌ (*Ap-der. iv, m. sing.*)
a director (to the right path.)

ر ص د ★

رَصَدَ رَصَداً (*v.n.*) < watching, lying in wait

رَصَدَ يَرْصُدُ رَصَداً (ن)
to watch, watch for, lie in wait for

فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا

But he who tries to listen now finds a flame lying in wait for him. [72:9]

إِرْصَادٌ a lurking place (*v.n.* >*iv*)

مَرْصَدٌ ambush (*n.* for place)

وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ

And sit in wait for them in every ambush. [9:5]

(Ambuscade is the hiding of troops for the purpose of a sudden surprise attack —*Jid.*)

مِرْصَادٌ (*n.* for instrument used as a *n.* of place) ambuscade

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Verily the hell is ambuscade. [78:21]

(The angels whereof are lying in a wait for the guilty —*Jid.*)

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

Verily thy Lord is an ambuscade. (Where he watches the doings of the wicked —*Jid.*) [89:14]

ر ص ص ★

مَرْصُوصٌ (*pact. pic. m. sing. adj.*) well compacted

< **رَصَّ يَرُصُّ رَصّاً (ن)**
to stick together, compact

ر ض ع ★

أَرْضَعَتْ (*perf. 3 p.f. sing.*) *iv*
<she suckled

رَضَعَ يَرْضَعُ رَضْعًا وَ رَضَاعَةً وَ رِضَاعًا (ف، ض)
to suck the breast

أَرْضَعْنَ (*pref. 3 p.f. plu.*)
they suckled

فَإِنْ أَرْضَعْنَ لَكُمْ

Then if they suckle (their children) for you. [65:6]

وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ

And your foster mothers (who have suckled you). [4:23]

تُرْضِعُ (*imperf. 3 p.f. sing.*) *iv*
she suckles

سَتُرْضِعُ she shall suckle

يُرْضِعْنَ (*imperf. 3 p.f. plu.*) *iv*
they suckle

أَرْضِعِي (*perate. 2 p.f. sing.*)
suckle !

أَرْضِعِيهِ suckle him !

تَسْتَرْضِعُوا *acc.* < **تَسْتَرْضِعُونَ**
(*imperf. 2 p.m. plu.*) *x*
you seek suckling (for your children)

مُرْضِعَةٌ (ap-der. f. sing.)
a suckling woman

الرَّضَاعَةُ suckling (n.)

الْمَرَاضِعُ (plu. of مُرْضِعَةٌ)
suckling women

ر ض ى

رَضِيَ (perf. 3 p.m. sing.)
<~is pleased (1)

رَضِيَ يَرْضَىٰ رِضىً وَ رِضْوَانًا (س)
to be pleased, satisfied, content

رَضُوا (perf. 3 p.m. plu.)
they are pleased

رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allah is well-pleased with them and they are well-pleased with Allah. [5:119]

chosen (2)

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

And I have chosen for you Al-Islam as religion. [5:3]

was content (3)

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللّٰهُ وَرَسُولُهُ

And if they were content with what Allah and His messenger gave them. [9:59]

prefer (4)

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

They preferred to be with those who remained behind. [9:87]

رَضِيتُمْ (perf. 2 p.m. plu.)
you are contented

أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا

Are you contented with this world's life? [9:38]

Note : The first letter (أ) is an interrogative particle not a prefix.

يَرْضَىٰ (imperf. 3 p.m. sing.)
he pleases, he choses

يَرْضَهُ لَكُمْ he likes it for you

تَرْضَىٰ (imperf. 2 p.m. sing.)
thou are pleased

لِتَرْضَىٰ that thou may be pleased

تَرْضَاهُ، تَرْضَاهَا thou are pleased with which thou like

تَرْضَىٰ (imperf. 3 p.f. sing.)
(used for a group)

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ

And the Jews will never be pleased with thee. [2:120]

يَرْضَوْنَ (imperf. 3 p.m. plu.)
they like, they are pleased with

يَرْضَيْنَ (*imperf. 3 p. f. plu.*)
they (women) may be pleased

تَرْضَوْا *acc.* تَرْضَوْنَ *nom.*
(*imperf. 2 p.m. plu.*)
you choose, like, are pleased with

مِمَّنْ تَرْضَوْنَ among those whom you choose

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ

فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

They will swear to you that you may be pleased with them. But if you are pleased with them, Allah is not pleased with the transgressing people. [9:96]

يُرْضُونَ (*imperf. 3 p.m. plu.*) *iv*
they please you

يُرْضُوا (< يُرْضُونَ)
(*imperf. 3 p.m. plu.*) *iv*
they please you or make you please
(Note : The *nun* of plural is dropped due to *idafa.*)

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ

They swear by Allah to you to please you. [9:62]

تَرَاضَوْا (*perf. 3 p. m.plu.*) *vi*
they agree among themselves

تَرَاضَيْتُم (*perf. 3 p.m. plu.*) *vi*
you agree among yourselves

ارْتَضَىٰ (*perf. 3 p.m. sing.*) *vi*
~approved (1)

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

And they intercede not except for whom He approved. [21:28]

chdosed (2)

فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ

Then He discloseth not His unseen unto anyone except a messenger whom He chooses. [72:26-7]

رَضِيٌّ (*act. 2 pic. adj.*)
acceptable

رَاضِيَةٌ (*act. pic. f. sing.*)
well-pleased

مَرْضِيَّةٌ (*pact. pic. f. sing.*)
well-pleasing, approved one

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Return unto thine Lord well-pleased (and) well-pleasing. [89:28]

مَرْضِيٌّ (*pact. pic. m. sing.*)
approved one

وَكَانَ عِندَ رَبِّهِ مَرْضِيًّا

And he was with his Lord the approved one. (*opp.* rejected one.) [19:55]

مَرْضَاةٌ good-will (*v.n. mim.*)

agreement (*v.n.*) تَرَاضٍ

pleasure (*n.*) رِضْوَانٌ

ر ط ب ★

<fresh (*n.*) رَطْبٌ
رَطُبَ يَرْطُبُ رَطَابَةً (ك)
to be fresh

لَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ

Nor out of fresh or dry is in Book luminous. [6:59]

fresh dates (*n.*) رُطَبٌ

تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا

It shall drop on thee dates fresh and ripe. [19:25]

ر ع ب ★

<terror (1) (*n.*) الرُّعْبُ
رَعَبَ يَرْعَبُ رَعْبًا وَ رُعْبًا (ف)
to frighten, be frightened

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

We shall cast a terror into hearts of those who disbelieve. [3:151]

awe (2)

لَمُلِئْتَ مِنْهُمْ رُعْبًا

And thou wouldst surely have been filled with awe of them. [18:18]

ر ع د ★

<thunder (*n.*) رَعْدٌ / الرَّعْدُ
رَعَدَ يَرْعُدُ رَعْداً
to thunder وَ رُعُوداً (ف)

ر ع ى ★

(*perf. 3 p.m. plu.*) رَعَوْا
<they tended
رَعَىٰ يَرْعَىٰ رَعْياً وَ
رِعَايَةً وَ مَرْعًى (ف)
to have regard to, tend, rule, pasture, graze

فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

They tended it not with its due tendance. [57:27]

(*perate. 2 p.m. plu.*) ارْعَوْا
pasture

كُلُوا وَارْعَوْا أَنْعَامَكُمْ

Eat and pasture your cattle. [20:54]

(*perate. m. sing.*) رَاعِنَا
give ear to us, listen
(us: *pronoun* نَا + رَاعِ)

(*act. pic. m. plu.*) (رَاعُونَ) رَاعُوْنَ
care-takers, observers (of duties, trusts etc.)

(*plu. of* رَاعٍ shepherd) الرِّعَاءُ
shepherds

pasturage (*n.* for place) مَرْعىٰ
(for the cattle)

ر غ ب ★

(*imperf. 3 p.m. sing.*) - يَرْغَبُ - عَنْ
< ~ is/will be averse
رَغِبَ يَرْغَبُ رَغْبَةً (س)
to desire, long for (فِي),

to have no desire (عَنْ),

to supplicate (إِلىٰ),

to prefer - رَغِبَ - بِ ، عَنْ -
one thing to another

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرٰهِمَ

And who shall be averse from the faith of Ibrahim. [2:130]

يَرْغَبُوا acc. ب ع < يَرْغَبُونَ
(*imperf 3 p.m. plu.*)
they prefer

لَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ

They should prefer not themselves before him. [9:120]

(*imperf. 2 p.m. plu.*) تَرْغَبُونَ
you desire

(*perate. m. sing.*) اِرْغَبْ
attend !

وَإِلىٰ رَبِّكَ فَارْغَبْ

And unto thy Lord, attend. [94:8]

longing (*v.n.*) رَغْبٌ <*acc.* رَغْباً

(*act. pic. m. sing.*) (عَنْ) رَاغِبٌ
averse

أَرَاغِبٌ أَنْتَ عَنْ اٰلِهَتِي يٰٓاِبْرٰهِيمُ

Art thou averse to my gods, O Ibrahim ? [19:46]

(*act. pic. m. plu.*) رَاغِبُونَ - إِلىٰ -
beseechers (*sing.*) رَاغِبٌ

إِنَّا إِلىٰ رَبِّنَا رٰغِبُونَ

Verily we are unto our Lord beseechers. [68:32]

ر غ د ★

<plenteously (*v.n.*) *acc.* رَغَداً
رَغِدَ يَرْغَدُ رَغَداً (س)
to live in ease and affluence (life), to eat plentifully

ر غ م ★

(*n. p.t.*) *acc.* مُرَاغَماً
< refuge, (*Jid.*) wide way to follow (*Rgh.*), a place of escape (*Rd.*)

to break *iii* رَاغَمَ مُرَاغَمَةً <

away in anger

رَغَمَ يَرْغَمُ رَغْماً (ف) - أَنْفَهُ <<
to be humiliated

ر ف ت ★

رُفَاتاً anything crushed (*n.*) *acc.* to pieces and fragments

< رَفَتَ يَرْفُتُ رَفْتاً (ف)

to break in pieces

ر ف ث ★

رَفَثٌ sexuality (1) (*n.*)

< رَفَثَ يَرْفُثُ رَفَثاً (ن)

to have sexual conduct, to use immodest speech

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ

Allowed unto you, on the night of fasts, is to go unto your wives. [2:187]

lewdness (2)

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

There is no lewdness, nor wickedness, nor wrangling during the pilgrimage. [2:197]

ر ف د ★

الرِّفْدُ a present (*n.*)

< رَفَدَ يَرْفِدُ رَفْداً (ض)

to make a present

الْمَرْفُودُ (*pact. pic. m. sing.*) present one

ر ف ر ف

رَفْرَفٌ cushions (*n.*)

ر ف ع ★

رَفَعَ (*perf. 3 p.m. sing.*) <~raised

رَفَعَ يَرْفَعُ رَفْعاً (ف)

to raise, hoist

رَفَعْنَا (*perf. 1st p. plu.*) we raised

يَرْفَعُ (*imperf. 3 p. m. sing.*) raises

نَرْفَعُ (*imperf. 1st. p. plu.*) we raise

تُرْفَعُ (*pip. 3 p. f. sing.*) be exalted

لَا تَرْفَعُوا (*perate. neg. m. plu.*) raise not

رَافِعٌ (*act. pic. m. sing.*) raising, lifting

رَافِعَةٌ (*act. pic. f. sing.*) exalting

رَفِيعٌ (*act. 2 pic. m. sing.*) lofty one

الْمَرْفُوعُ (*pact. pic. m. sing.*) elaveted one

مَرْفُوعَةٌ (*pact. pic. f. sing.*) elavated one (*f.*)

ر ف ق ★

رَفِيقًا (act. 2 pic. m. sing.) acc.
companion

to accom- iii رَافَقَ مُرَافَقَةً <
pany one

رَفَقَ يَرْفُقُ رِفْقًا (ن) <<
to be useful

مِرْفَقًا easy arran- (n. ints.) acc.
gement

(litt. a thing by which one profits or gains advantage or benefit—LL)

مُرْتَفَقًا resting (n. p. t.<viii) acc.
place

مَرَافِقُ <elbows (n. ints. p. b.)

مِرْفَقٌ (sing.)

ر ق ب ★

يَرْقُبُونَ (imperf. 3 p. m. plu.)
<they guard (i.e., respect)

رَقَبَ يَرْقُبُ رُقُوبًا وَ رَقَابَةً (ن)
to watch, observe, guard

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً

They respect not either kinship or agreement in a believer. [9:10]

لَا يَرْقُبُوا n.d. acc. <يَرْقُبُونَ
as above

لَمْ تَرْقُبْ (imperf. neg. 2 p.m. sing.)
thou has not guarded

يَتَرَقَّبُ (imperf. 3 p.m. sing.) v
looks about

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ

And in the morning he was in the city fearing and looking about. [28:18]

ارْتَقِبْ (perate. m. sing.) viii
wait thou !

ارْتَقِبُوا (perate. m. plu.) viii
you wait !

مُرْتَقِبُونَ (Ap-der. m. plu.) viii
they are waiting

رَقِيبٌ (act. pic. m. sing.)
watcher

رَقَبَةٌ neck (1) (n.)

meta. a bound (2) person, slave

رِقَابٌ necks (n.p.b.)

ر ق د ★

رُقُودٌ sleeping (v.n.)

رَقَدَ يَرْقُدُ رَقْدًا وَ
رُقُودًا وَ رُقَادًا (ن)

to go to sleep

مَرْقَدٌ sleeping place, (n. p. t.)
grave

ر ق ق ★

رَقٌّ parchment (n.)

ر ق م ★

الرَّقِيْمُ (*act. 2 pic. m. sing.*)
inscription, *litt.* a table of lead

أَمْ حَسِبْتَ أَنَّ أَصْحٰبَ الْكَهْفِ وَالرَّقِيْمِ كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا

Or, thinkest thou that the Companions of the Cave and inscription were of Our wouderful signs. [18:9]

Note : See the details about the people referred to in this verse in *Jid. P. 15 nn. 300-301.*

مَرْقُوْمٌ (*act. pic. m. plu.*)
written one

ر ق و ★

التَّرَاقِيَ <collor-bone (*n.p.b.*)

تَرْقُوَةٌ (*sing.*)

ر ق ى ★

تَرْقٰى (*imperf. 2 p.m. sing.*)
thou ascend

رَقِيَ يَرْقٰى رُقِيًّا (س)۔ فِيْ، إِلٰى۔
(as *RF. viii* اِرْتَقٰى)
to ascend, rise

لِيَرْتَقُوْا (*el. 3 p.m. plu.*) *viii*
let them ascend

رُقِيٌّ mounting, ascending (*v.n.*)

رَاقٍ (*act. pic. m. sing.*)
charmer *(IK)* ascender (*Rgh.*)

وَقِيْلَ مَنْ رَاقٍ

And it is said : who will ascend with it (or who is the charmer or physician). [75:27]

Note : The word رَاقٍ is an active participle from رَقِيَ يَرْقٰى that means to ascend. If رُقِيٌّ is verbal noun the meaning of the verse will be 'who can ascend with him to the heaven,' *i.e.*, who can assist him in this moment and go with him. If the verbal noun is رُقْيَةٌ the meaning of the verse will be 'who is or where is the charmer or physician that can avert the doom.'

ر ك ب ★

رَكِبَا (*perf. 3 p.m. dual*)
<they twain embarked

to ride, رَكِبَ يَرْكَبُ رُكُوْبًا(س)
embark, mount on horse-back

رَكِبُوْا (*perf. 3 p.m. plu.*)
they embarked

يَرْكَبُوْنَ (*imperf. 3 p.m. plu.*)
they ride

تَرْكَبُوْنَ (*imperf. 2 p.m. plu.*)
you ride

لِتَرْكَبُوْا (*el. 2 p.m. plu.*) *n.d.*
you may ride

لَتَرْكَبُنَّ (*epl. 2 p.m. plu.*)
surely you ride

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ

Surely ye shall ride layer upon layer. (*Jid.*) [84:19]

[*i.e.*, (O mankind !) your existence is not fixed or stationary ; you must be ever-changing, growing, journeying from the state of the living to the dead, and from the state of the dead to a new state of life in the next world. The preposition عَنْ here is synonymous with بَعْدَ and طَبَقًا عَنْ طَبَقٍ is equivalant to حَالَةً بَعْدَ حَالَةٍ (*Rz.*, *Q.*).

اِرْكَبْ (*perate. m. sing.*)
(thou) embark !

اِرْكَبُوْا (*perate. m. plu.*)
(you) embark !

رَكَّبَ (*perf. 3 p.m. sing.*) *ii*
~constructed

رَكَّبَ > تَرْكِيبًا *ii* to cause one to ride, to set one-thing upon another, compose, mix, construct

الرَّكْبُ (*n.*) band of horsemen or riders on camels, ten or more in number, caravan

رُكْبَانٌ riders (*n. p. b.*)

رَاكِبٌ (*sing.*)

رِكَابٌ camel (*n.p.*)

رُكْبَانٌ <riders (*n.p.*)

رَاكِبٌ (*sing.*)

رَكُوْبٌ ridden, camel (*n.*)

مُتَرَاكِبٌ (*Ap-der.*>*iv*, *m. sing.*)
ridden one on another (close growing)

ر ك د ★

رَوَاكِدُ (*n. p.b.*) <at rest, tranquil, stable

رَاكِدَةٌ <<(*sing.*)

رَكَدَ يَرْكُدُ رُكُوْدًا (ن) to stop, to be calm, to be kept stable

ر ك ز ★

رِكْزًا (*n.*) *acc.* low sound, whisper

رَكَزَ يَرْكُزُ رَكْزًا (ن) >
to plant, fix in (the ground)

ر ك س ★

أَرْكَسَ *(perf. 3 p.m. sing.) iv*
<~reverted

رَكَسَ يَرْكُسُ رِكْساً (ن)
وَ أَرْكَسَ إِرْكَاساً iv

to upset, overturn, subvert

أُرْكِسُوْا *(pp. 3 p.m. plu.) iv*
they were reverted

ر ك ض ★

يَرْكُضُوْنَ *(imperf. 3 p.m. plu.)*
<they flee, they are fleeing

رَكَضَ يَرْكُضُ رَكْضاً (ن)

to run, urge, to strike heavily with foot

اُرْكُضْ *(perate. m. sing.)*
strike (heavily)

لاَ تَرْكُضُوْا *(perate. neg. m. plu.)*
run not, do not flee

ر ك ع

يَرْكَعُوْنَ *(imperf. 3 p.m. plu.)*
<they bow down

رَكَعَ يَرْكَعُ رُكُوْعاً (ف)

to bend to the ground to bow down

لاَ يَرْكَعُوْنَ they bow not down

اِرْكَعُوْا *(perate. m. plu.)*
(you) bow down !

اِرْكَعِيْ *(perate. f. sing.)*
(thou *f.*) bow down !

رَاكِعاً *(act. pic. m. sing.) acc.*
one who bows down

رُكَّعاً *acc.* رُكَّعٍ *gen.*
those who *(act. pic. m.p.b.)* bow down
(sing.) رَاكِعٌ

رَاكِعُوْنَ *nom.* رَاكِعِيْنَ *gen.*
(act. pic. m. plu.)
those who bow down

ر ك م ★

يَرْكُمُ *(imperf. 3 p. m. sing.) acc.*
<~makes a heap

to heap up, bring together رَكَمَ يَرْكُمُ رَكْماً (ن)

رُكَاماً a heap *(n.) acc.*

مَرْكُوْمٌ *(pact. pic. m. sing.)*
piled up

ر ك ن ★

تَرْكَنُ *(imperf. 2 p.m. sing.)*
<thou leaned

رَكِنَ يَرْكَنُ رُكُوْناً ـ إِلَى (ف ، س)
to lean upon, rely upon, trust

لاَ تَرْكَنُوْا *(perate. neg. m. plu.)*
you lean not

رُكْنٌ court (1) *(n.)*
litt. the firm part of a thing on which it rests, support, pillar, corner-stone

فَتَوَلّٰى بِرُكْنِهٖ

Then he trurned away with his court. [51:39]

support (2)

اَوْ اٰوِيْٓ اِلٰى رُكْنٍ شَدِيْدٍ

Or could betake me to a powerful support. [11:80]

ر م ح ★

رِمَاحٌ <lances, spears (*n. p.b.*)

رُمْحٌ (*sing.*)

ر م د ★

رَمَادٌ ashes (n.)

ر م ز ★

رَمْزًا <indication by (*v.n.*) *acc.* sign (with the eye, lips, or hand)

رَمَزَ يَرْمُزُ رَمْزًا (ن)

to make a sign to, indicate by a sign

ر م ض ★

رَمَضَانُ Ramadhan (the ninth (*n.*) month of Islamic calendar, the month of fast)

ر م م ★

رَمِيْمٌ (*act. 2 pic. m. sing.*) decayed

ر م ن ★

الرُّمَّانُ pomegranate (*n.*)

ر م ى ★

رَمٰى (*perf. 3 p. m. sing.*) w.v. ~threw

رَمٰى يَرْمِيْ رَمْيًا وَ رِمَايَةً (ض)

to throw, hit by throwing, blame, to cast on

رَمَيْتَ (*perf. 2 p.m. sing.*) w.v. thou threw

يَرْمِ (*imperf. 3 p.m. sing.*) *w.v., fd* ~throws, casts

تَرْمِيْ (*imperf. 3 p. f. sing.*) w.v. ~throws

يَرْمُوْنَ (*imperf. 3 p.m. plu.*) w.v. they blame, cast

ر ه ب ★

يَرْهَبُوْنَ (*imperf. 3 p.m. plu.*) <they dread

رَهِبَ يَرْهَبُ رُهْبًا وَ رَهْبَةً

to fear, dread وَ رَهَبًا (ف)

ارْهَبُوْا (*perate. m. plu.*)
<be dreadful

(فَارْهَبُوْنِ : فَ+ارْهَبُوْا+نِ>نِيْ)
you dread me

وَإِيَّايَ فَارْهَبُونِ

And Me (alone) you should dread. [2:40]

تُرْهِبُوْنَ (*imperf. 2 p. m. plu.*) *iv*
<you frighten

أَرْهَبَ إِرْهَابًا *iv*
to make dreadful, frighten

اِسْتَرْهَبَ *x* اِسْتِرْهَابًا *iv*

اِسْتَرْهَبُوْا (*perf. 3 p.m. plu.*) *x*
as they frighten

الرَّهْبُ، رَهَبًا وَ رَهْبَةً (*v.n.*) *acc.*
fear, dreadfulness, awtulness

الرُّهْبَانُ (*n.p.b.*) <monks

رَاهِبٌ (*sing.*)

i.e. esoteric heads of religion.

There were Christian monks as early as the 3rd century. The monks and the nuns were looked upon as the most consistent Christians, and were honoured accordingly. (*Jid., Ebr.V.p.676*)

رَهْبَانِيَّةً (*a relative adj.* رُهْبَانٌ)
monkery, monasticism

ر ه ط ★

رَهْطٌ group, company (*n.*)

ر ه ق ★

يَرْهَقُ (*imperf. 3 p.m. sing.*)
<~covers, will cover

رَهِقَ يَرْهَقُ رَهَقًا (س)
to approach, to overtake, cover

تَرْهَقُ (*imperf. 3 p.f. sing.*)
<~covers, will cover

يُرْهِقُ (*imperf. 3 p.m. sing.*) *iv*
causes burden, imposes upon

أُرْهِقُ (*imperf. 1st. p. sing.*) *iv*
I shall impose upon, I shall cause burden

لَا تُرْهِقْ (*perate. neg. m. sing.*)
do not impose burden

رَهَقٌ evil disposition (*v.n.*)

ر ه ن ★

رَهِيْنٌ (*act. 2 pic.m. sing.*)
a pledge

رَهَنَ يَرْهَنُ رَهْنًا (ف) <
to leave a pledge with some one

رَهِيْنَةٌ (*act. 2 pic f. sing.*)
a pledge

رِهَانٌ taking a pledge (*v.n.*)

ر ه و ★

رَهْوٌ <motionless (sea) (*v.n.*)

رَهَا يَرْهُوْ رَهْوًا
to go slowly

the soul of man (1) رُوْحٌ

وَيَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ

And they ask thee regarding the soul, say thou : the soul is by the command of my Lord. [17:85]

the possessor of (2) soul (in generic sense the singular standing for class)

يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰٓئِكَةُ صَفًّا

On the Day whereon the possessors of soul and angels will stand arrayed. [78:38]

Gabriel, the (3) angel of revelation

تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ

The angels and Gabriel descend. [97:4]

the holy (*comp.*) spirit رُوْحُ الْقُدُسِ

Note : Holy Spirit in Islam is not the 'third Person of Trinity,' but arch-angel, Gabriel, who was is in constant attendance upon the Prophet Jesus and protected him—a mere mortal—from the wiles of his enemies. There is no trace in any verse of the Holy Quran of any specially high rank being bestowed on Jesus above other

★ ح و ر

(*imperf. 2 p.m plu.*) iv تُرِيْحُوْنَ
you drive at evening

<< رَاحَ يَرُوْحُ رَوَاحًا (ن)

to go or do a thing at evening

litt. evening breeze (1) (*n.*) رَوْحٌ
(a sort of comfort, mercy and bounty)

فَرَوْحٌ وَّرَيْحَانٌ ۙ وَّجَنَّتُ نَعِيْمٍ

(For him shall be) comfort and fragrance and garden of Delight. [56:89]

mercy, bounty, (2) gift

وَلَا تَايْـَٔسُوْا مِنْ رَّوْحِ اللّٰهِ اِنَّهٗ لَا يَايْـَٔسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ

And despair not of the mercy of Allah. Verily none despairs of Allah except a people disbelieving. [12:87]

Note : Pickthal has translated رَوْحٌ by mistake as spirit, that is, رُوْحٌ (with *dhamma* upon the first redical), not رَوْحٌ (with *fatha* upon it). The verse means : A man true of faith never gives up hope in the mercy of Allah.

تُرَاوِدُ (*imperf. 3 p.f. sing.*) *iii*
~solicits

نُرَاوِدُ (*imperf. Ist. p. plu.*) *iii*
we solicit

أَرَادَ (*perf. 3 p.m. sing.*) *iv*
<~wished, intended

أَرَادَ *iv* إِرَادَةٌ to wish,
intend, desire

أَرَادَا (*perf. 3 p.m. dual.*) *iv*
they (twain) intended, wished

أَرَادُوا (*perf. 3 p.m. plu.*) *iv*
they intended, wished

أَرَدْنَ (*perf. 3 p.f. plu.*) *iv*
they *(f.)* intended, wished

أَرَدْتُمْ (*perf 2 p.m. plu.*) *iv*
you intended, wished

أَرَدْنَا (*perf. Ist. p. plu.*) *iv*
we intended, wished

يُرِيدُ (*imperf. 3 p.m. sing.*) *iv*
~intends, wishes
used also as an auxillary verb as :

يُرِيدُ أَنْ يَنْقَضَّ

It is about to fall down.
[18:77]

يُرِدْ (*imperf. 3 p.m, sing.*) *juss.*
intends, wishes

يُرِيدَانِ ، يُرِيدَا (*imperf. 3 p.m. dual.*)
they (twain) intend, wish

أُرِيدُ (*imperf. Ist. p. sing.*)
I intend, wish

prophets. He has simply his own place—a very honourable one, no doubt—in the long list of the messengers of God.

الرُّوحُ الْأَمِينُ The angel Gabriel who is entrusted with divine revelation

رَوَاحٌ evening journey (*v.n.*)
(*opp.* غُدُوٌّ morning journey)

ر و د ★

رَاوَدُوا (*perf. 3 p.m. plu.*) *iii*
<they solicited

رَاوَدَ *iii* مُرَاوَدَةً to ask one to do, prevail upon him by blandishment

رَاوَدَتْ (*perf. 3 p. f. sing.*) *iii*
solicited

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي

He said : it is she who solicited me against myself.
[12:26]

رَاوَدَهُ عَنِ الْأَمْرِ signifies 'she endeavoured to turn him by blandishment or by deceitful arts or to entice him to turn from the thing.' (*Jid.*>*LL*)

رَاوَدْتُنَّ (*perf. 2 p.f. plu.*) *iii*
you *(f.)* solicited

يُرِيْدُوْنَ ، يُرِيْدُوْا (juss.)
(imperf. 3 p.m. plu.)
they intend, wish

يُرِدْنَ *(imperf. 3 p. f. plu.) iv*
they *(f.)* wish, intend

نُرِيْدُ *(imperf. Ist. p. plu.) iv*
we wish, intend

يُرَادُ *(pip. 3 p.m. sing.) iv*
~ is wished, intended

رُوَيْداً for a while, *(particle) acc.* slowly, gently (according to the grammarians the word is a diminutive form of which verbal noun is not in use.)

ر و ض ★

رَوْضَةٌ meadow somewhat (*n.*) watery, garden

رَوْضَاتٌ meadows somewhat (*n. plu.*) what watery

ر و ع ★

الرَّوْعُ <alarm (*n.*)
رَاعَ يَرُوْعُ رَوْعاً (ن) to fear, to be terrified

ر و غ ★

رَاغَ *(perf. 3 p.m. sing.)*
< ~slipped
رَاغَ يَرُوْغُ رَوْغاً (ن)
to act slyly (*i.e.*, scoffingly)

ر و م ★

الرُّوْمُ Romans, Byzantines (*n.*)

ر ى ب ★

ارْتَابَ *(perf. 3 p.m. sing.) viii*
~doubted
< رَابَ يَرِيْبُ رَيْباً (ض)
to cast one into doubt and uncertainty, suspect

ارْتَابَتْ *(perf. 3 p. f. sing.) viii*
doubted

ارْتَابُوْا *(perf. 3 p.m. plu.) viii*
they doubted

ارْتَبْتُمْ *(perf. 2 p.m. plu.) viii*
you doubted

يَرْتَابُ (*imperf. 3 p.m. sing.*) viii
~doubts

يَرْتَابُوْا (*imperf. 3 p.m. plu.*) viii, acc.
they doubted

تَرْتَابُوْا (*imperf. 2 p.m. plu.*) viii, acc.
you doubt

رَيْبٌ doubt, suspect (*n.*)

مُرِيْبٌ (*Ap-der. m. sing.*) iv
arouser of suspicions, causing doubt

مُرْتَابٌ (*ap-der. m. sing.*) viii
doubter

ر ى ح ★

رِيْحٌ wind (1) (*n.*)

وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ

And they run away with them with a goodly wind. [10:22]

predominance (2)

فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

Lest ye flag and your predominance depart. [8:46]

smell (3)

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ

Surely I feel the smell of Yusuf, [12:94]

الرِّيَاحُ <winds (*n.p.b.*)

الرِّيحُ (*sing.*)

الرَّيْحَانُ fragrance, a bounty, (*n.*) a gift of God

(a synonym to subsistence (*Jid.*>*LL*)

ر ى ش ★

رِيْشٌ adornment (*i.e.*, dress) (*n.*)

ر ى ع ★

رِيْعٌ a high place (*n.*)

ر ى ن ★

رَانَ (*perf. 3 p.m. sing.*)

~encrusted

رَانَ يَرِيْنُ رَيْنًا ـ عَلَى ، ب(ض)

to be rusty, dirty

***

كتاب الزاى

ز ب د ★

زَبَدٌ ، الزَّبَدُ the scum (*n.*)

ز ب ر ★

زُبُرٌ <scriptures (*n.p.*)

زَبُورٌ the divine (*sing.*) writ revealed in parts by the Prophet Daud

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ

And verily it is in the Scriptures of the ancients. [26:196]

زُبَرٌ <the lumps (*n.p.*)

زُبْرَةٌ heavy pieces of (*sing.*) iron (*Rgh.*)

آتُونِي زُبَرَ الْحَدِيدِ

Bring me lumps of iron. [18:96]

ز ب ن ★

الزَّبَانِيَةُ the bondmen, (*n. p.*) infernal guards

ز ج ج ★

الزُّجَاجَةُ ، زُجَاجَةٌ a/the glass

ز ج ر ★

اِزْدَجَرَ (*pp. 3 p.m. sing.*) *viii* ~was reproved

< اِزْدَجَرَ يَزْدَجِرُ اِزْدِجَاراً to obey an interdiction, forbidden

زَجَرَ يَزْجُرُ زَجْراً (ن) ـ عَنْ ـ to interdict, rebuke

مُزْدَجَرٌ a deterrent (*v.n. mim.*) *viii*

زَجْرٌ driving away (*v.n.*)

زَاجِرَاتٌ (*act. pic. f. plu.*)
those (ʃ) who drive away (*i.e.,* angels who are the drivers of the clouds.

زَجْرَةٌ the shout (*n.*)
(The reference is to the second blast of the trumpet.)

ز ج و ★

يُزْجِي (*imperf. 3 p.m. sing.*) *iv*
<~speeds up

أَزْجَى يُزْجِي إِزْجَاءً *v.*
to push, speed up

<< زَجَى يَزْجُو زَجْوًا (ن)
to stop, urge on gently

مُزْجَاةٌ (*pis. pic. f. sing.*) *iv*
goods that are pushed out disposed of (*i.e.,* goods of no value or of very little purchasing value)

ز ح ز ح

زُحْزِحَ (*pp. 3 p.m. sing.*) *qrt.*
<~is removed

to remove *SS* زَحْزَحَ - عَنْ - form its place

مُزَحْزِحٌ (*act. pic. m. sing.*)
remover

ز ح ف ★

زَحْفًا marching slowly (*v.n.*) *acc.*

(زَحْفٌ is an army, or a military force, marching little by little, or leisurely, or heavily, by reason of their multitude and force—*LL*)

ز خ ر ف

زُخْرُفٌ ornament (1) (*n.*)

أَخَذَتِ الْأَرْضُ زُخْرُفَهَا

When the earth took her ornaments (*i.e.,* it is decked out in full beauty). [10:24]

gold (2)

أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ

Or there be for thee a house of gold. [17:93]

gilded speech (3)
(*i.e.,* fair-seeming untruth and falsehood)

ز ر ب ★

زَرَابِيُّ carpets (*n. p.*)

ز ر ع ★

تَزْرَعُونَ (*imperf. 2 p. m. plu.*)
<you shall sow

زَرَعَ يَزْرَعُ زَرْعًا (ف)
to sow, plant, cultivate

زَرْعٌ corn, cornfields (*n.*)
a sown corn, cultivable land, plant

زُرُوعٌ cornfields (*n. p.*)

زُرَّاعٌ sowers (*n. p. b.*)

الزّٰرِعُوْنَ (*act. pic. m. plu.*)
sowers, growers (*i.e.*, the causers of the growth)

ز ر ق ★

زُرْقٌ <blue (*n. adj.*)
أَزْرَقُ وَ زَرْقَاءُ (*sing.*)

وَنَحْشُرُ الْمُجْرِمِيْنَ يَوْمَئِذٍ زُرْقًا

And We shall gather the culprits on that day blear-eyed. (*Jid.*) [20:102]

ز ر ی ★

تَزْدَرِیْ (*imperf. 3 p.f. sing.*)(*w.v.*)*vii*
<~condemns

اِزْدَرٰی یَزْدَرِیْ اِزْدِرَاءً

to condemn, to despise, redicule

<< زَرٰی یَزْرِیْ زَرْیاً (ض)

to reprove, reproach

Note : The (ت) of the stem *viii* is replaced with (د)

ز ع م ★

زَعَمَ (*perf. 3 p. sing.*)
<~asserted

زَعَمَ يَزْعَمُ زَعْماً وَ زُعْماً (ف)

to assert (1) something that may be true or false

to assert (2) something false

زَعَمْتَ (*perf. 2 p.m. sing.*)
thou asserted

زَعَمْتُمْ (*perf. 3 p.m. plu.*)
you asserted

يَزْعُمُوْنَ (*imperf. 3 p.m. plu.*)
they asserted

تَزْعُمُوْنَ (*imperf. 2 p. plu.*)
you asserted

زَعْمٌ assertion (*n.*)

ز ف ر ★

زَفِيْرٌ panting (*act. 2 pic. m. sing.*)

(زَفِيْرٌ signifies the beginning or commencing part of crying, or braying of the ass. *app.* شَهِيْقٌ signifies the ending or final part thereof.—*LL*)

ز ف ف ★

يَزِفُّوْنَ (*imperf. 3 p.m. plu.*) *assim.*
<they hasten

to hasten, زَفَّ يَزِفُّ زَفِيْفاً (ض)
to flap (the wing)

ز ق م ★

الزَّقُّوْمُ / زَقُّوْمٌ Zaqqum (*n*.)
(Any deadly food; the food of the people of the Fire or hell شَجَرَةُ الزَّقُّوْمِ is a certain tree in hell (*IK*). A certain tree having small leaves, sticking and bitter found in Tihama.) (*LL*)
The tree (in verse 37:62) is symbolic of the living conditions in the hell.

ز ك ى ★

زَكَىٰ (*perf. 3 p.m. sing.*)
<∼was clean
زَكَىٰ يَزْكُوْ زَكَاءً (ن) / زَكَىٰ يَزْكَىٰ (ف) / زَكِيَ يَزْكَىٰ زَكَاءً وَ زَكْوًا (س)
to be clean, grow, increase, be purified

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا

And had there not been the grace of Allah upon you and His mercy, not one of you would ever have been cleansed. [24:21]

زَكّٰى (*perf. 3 p.m. sing.*) *ii*
<∼cleansed

زَكّٰى تَزْكِيَةً to purify, clean

يُزَكِّىْ (*imperf. 3 p.m. sing.*) *ii*
cleanseth, purifieth

تُزَكِّىْ (*imperf. 2 p.m. sing.*) *ii*
thou cleanseth, purifieth

يُزَكُّوْنَ (*imperf. 3 m. p. plu.*) *ii*
they cleanse, purify

لَا تُزَكُّوْٓا (*perate. neg. n. plu.*)
justify not

فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ

So justify not yourselves. [53:32]

(زَكّٰى نَفْسَهٗ means: He praised himself.) (*LL*)

Litt. 'He attributed to himself purity or cleanliness' Thus signifies 'do not praise yourself or claim purity'.

تَزَكّٰى (*perf. 3 p.m. sing.*) *v*
∼purified himself

يَتَزَكّٰى (*imperf. 3 p. m. sing.*) *v*
∼purifies himself

يَزَّكّٰى (*imperf. 3 p.m. sing.*)
is cleansed

الزَّكَاةُ، زَكَاةٌ (الزَّكٰوةُ، زَكٰوةٌ) (*n*.)
Zakat

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ

And establish prayer and give the Zakat. [2:43]

Note: The زَكٰوةٌ (زَكَاةٌ) word *litt*. means purity and purefication, and is a technical term of the Islamic law that means: certain portion or amount of property

(*act. pic. m. sing.*) *acc.* زَكِيٌّ ، زَكِيًّا
pure

لِأَهَبَ لَكِ غُلٰمًا زَكِيًّا

That I may bestow on thee a boy pure. [19:19]

(*act. pic. f. sing.*) زَكِيَّةً
pure (*i.e.*, innocent)

قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً

He said : haste thou slain a person innocent. [18:74]

the purest (*elative.*) أَزْكٰى

ز ل ز ل

(*pp. 3 p.f. sing.*) زُلْزِلَتْ
<∼is shaken

to shake زَلْزَلَ يُزَلْزِلُ زَلْزَلَةً

(*pp. 3 p.m. plu.*) زُلْزِلُوا
they were shaken

shaking (*v.n.*) زِلْزَالٌ

quake (*n.*) زَلْزَلَةٌ

ز ل ل ★

(*perf. 2 p.m. plu.*) زَلَلْتُمْ
you slipped

زَلَّ يَزِلُّ زَلًّا وَ زَلَلًا

to stumble, slip, make a mistake وَ مَزِلَّةً (ض)

(*acc.* أَنْ تَزِلَّ) تَزِلُّ
may slip (*imperf. 2 p. f. sing.*)

that is given thereof as the due of God by its possessor to the poor in order that he may purify it thereby (*LL*).

The payment of this religious due is obligatory provided that the property is of a certain amount and has been in possession for one luner year. The portion, to be given, varies according to the nature and amount of the property. Generally it is one-fortieth thereof *i.e.*, two and a half percent.

The word زَكٰوةٌ is translated as a Islamic tax, poor-due, poor-rate or charity but none of them renders the full meaning of the term. Thus, it is reasonable to use the term as such.

purity, piety (2)

فَأَرَدْنَآ أَنْ يُّبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ
زَكٰوةً وَّأَقْرَبَ رُحْمًا

So we intended that their Lord should change for the twain one better then he in piety and chosen affection. [18:81]

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكٰوةً

And tenderness from Our presence and purity. [19:13]

أَزَلَّ (*perf. 3 p.m. sing.*) *iv*
caused to slip

اسْتَزَلَّ (*perf. 3 p. m. sing.*) *x*
caused to slip

ز ل ف ★

أَزْلَفْنَا (*perf. 3 p.f. plu.*) *iv*
<we brought near

< أَزْلَفَ يُزْلِفُ *iv* إِزْلَافًا
to bring near, to cause to approach

<< زَلَفَ يَزْلُفُ زَلْفًا وَ زُلُوًّ (ن)
to advance

أُزْلِفَتْ (*pp. 3 p.f. sing.*) *iv*
~is brought near

زُلَفًا (*n.*) *acc.*
neighbouring (watches)

زُلْفَةً proximating (*n.*) *acc.*

زُلْفَىٰ an approach (*v.n.*)

ز ل ق ★

يُزْلِقُونَ (*imperf. 3 p.m. plu.*) *iv*
<they caused to stumble

أَزْلَقَ إِزْلَاقًا to cause to *iv*
slip, stumble

<< زَلَقَ يَزْلِقُ زَلْقًا (ض)
to stumble, slip

زَلَقٌ (*v.n.*) زَلَقًا slippery *acc.*

ز ل م ★

الْأَزْلَامُ arrows (*n. p. b.*)
زَلَمٌ (*sing.*)

Note : زَلَمٌ (*sing.*) is 'an arrow without a head and without feathers. أَزْلَامٌ arrows here allude to those divining arrows by means of which the Arabs in the time of ignorance sought to know what was allotted to them. They used to put them in a receptacle, and when one of them desired to make a journey, or accomplish a want, or when desired to perform some affair, he put his hand into that receptacle and took forth an arrow; and if the arrow upon which was 'Command' came fourth he went ahead to accomplish his purpose, but if that upon which was 'Prohibition' came forth he refrained, and if the black one came forth he shuffled them a second time.'

(*Jid. LL, IK.*)

ز م ر ★

زُمَرٌ، زُمَرًا (*n. p.*) *acc.*
in troops

ز م ل ★

الْمُزَّمِّلُ (*Ap-der. m. sing.*) *viii*
wrapped

ت ، مُتَزَمِّلٌ > اَلْمُزَّمِّلُ is replaced by ز then duplicated by *Shaddah* (*AK*).

★ ★ ★ ★

زَمْهَرِيْرٌ biting cold (*n.*)

★ ★ ★ ★

زَنْجَبِيْلٌ a certain plant called (*n.*) Zanjabil that has good flavour, ginger

ز ن م ★

زَنِيْمٌ (*act. 2 pic. m. sing.*) base-born, claiming someone else as his father

ز ن ى ★

يَزْنُوْنَ (*imperf. 3 p.m. plu.*) w.v. < they commit adultery

زَنٰى يَزْنِيْ زِنًى وَ زِنَاءً (ض)

to commit adultery

يَزْنِيْنَ (*imperf. 3 p.f. plu.*) w.v. they (*f.*) commit adultery

الزَّانِيْ ، زَانٍ (*act. pic. m. sing.*)(*fd.*) one who commits adultery

الزَّانِيَةُ ، زَانِيَةٌ (*act. ptc. p. f. sing.*) one (*f.*) who commits adultery

ز و ج ★

زَوَّجْنَا (*perf. Ist. p. plu.*) ii <we wedded

زَوَّجَ ii تَزْوِيْجًا to give a woman in marriage, to conjoin, to classify in pairs, to unite with fellows

يُزَوِّجُ (*imperf. 3 p. m. sing.*) ii ~conjoins

زُوِّجَتْ (*pp. 3 p.f. sing.*) ii is paired

وَاِذَا النُّفُوْسُ زُوِّجَتْ

And when the souls are paired. (*i.e.*, united with their fellows). [81:7]

زَوْجٌ (*n.*) wife (1)

وَاِنْ اَرَدْتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ

And if you intend to relpace a wife by another. [4:20]

husband (2)

حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ

Untill she weds a husband other than he. [2:230]

pair (3)

وَاَنْۢبَتَتْ مِنْ كُلِّ زَوْجٍۢ بَهِيْجٍ

And it groweth every luxuriant pair of growth (*i.e.*, of every kind) [22:5]

زَوْجَانِ *nom.* زَوْجَيْنِ *acc.* (*n. dual.*) man and woman, husband and wife, two kinds, pairs

أَزْوَاجٌ (*n. p.b.*) wives, husbands, pairs, kinds

ز و د ★

تَزَوَّدُوا v (*perate m. plu.*)
<take provision for the journey

to provide زَوَّدَ v تَزَوُّداً
food for journey

الزَّادُ (*n.*) provision for the journey

ز و ر ★

زُرْتُمْ (*perf. 2 p.m. plu.*)
<you visited

to visit زَارَ يَزُوْرُ زِيَارَةً (ن)

تَزَاوَرُ vi (*imperf. 3 p. f. sing.*)
<~deviates, turns aside

تَزَاوَرَ يَتَزَاوَرُ vi تَزَاوُراً
to deviate

(تَزَاوَرُ > تَتَزَاوَرُ *Ak.*)

الزُّوْرُ *nom.* زُوْراً *acc.*
<falsehood (*n.*)

to falsify زَوَرَ يَزْوَرُ زَوْراً (س)

ز و ل ★

In simple verbal (1) *form*

زَالَتَا (*perf. 3 p. f. dual.*) *w.v.*
<the twain ceased

زَالَ يَزُوْلُ زَوْلاً وَ زَوَالاً (ن)
to pass, cease, decline, remove

لِتَزُوْلَ (*el. 3 p. f. sing.*)
that may remove

زَيَّلْنَا (*perf. Ist. p. plu.*) *ii*
we caused split

تَزَيَّلُوْا (*perf. 3 p.m. plu.*) *v*
they were distinguished one from another (*Jid.*)

زَوَالٌ decline (*v.n.*)

Preceded by a (2) *negative particle*

when *verb* زَالَ *perf.* يَزَالُ

imperf. يَزَلْ *imperf. juss.* (to cease) is used it is preceded by the *negative particles* مَا , لَا or لَمْ and means that the action is still continuing.

مَا زَالَتْ (*perf. 3 p. f. sing.*)
~remained, continued

فَمَا زَالَتْ تِّلْكَ دَعْوَاهُمْ

It was continually their cry *or* this ceased not to be their cry. [21:15]

مَا زِلْتُمْ (*perf. 2 p.m. plu.*)
you remained, continued

فَمَا زِلْتُمْ فِي شَكٍّ

You remained in doubt *or* you ceased not to be in doubt. [40:34]

لَا يَزَالُ (*imperf. 3 p.m. sing.*)
~remains continually

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي
بَنَوْا رِيبَةً فِي قُلُوبِهِمْ

And their building which they have built will cause continually doubt in their hearts. [9:110]

لَا تَزَالُ (*imperf. 3 p. f. sing.*)
~will remain continully

لَا يَزَالُونَ (*imperf. 3 p.m. plu.*)
they will remain continually

ز ه د ★

الزَّاهِدِينَ (*act. pic. m. plu.*)
<abstemious, indifferent

زَهَدَ يَزْهَدُ زُهْداً (ف) ـ فى ـ

to turn away from, be indifferent to, forsake

ز ه ر ★

زَهْرَةٌ flower, splendour (*n.*)

ز ه ق ★

زَهَقَ (*perf. 3 p.m. sing.*)
<~vanished

زَهَقَ يَزْهَقُ زُهُوقاً (ف)

to vanish

تَزْهَقَ (*imperf. 3 p. f. sing.*) *acc.*
~may vanish, to vanish (*i.e.*, to die, pass away)

زَاهِقٌ (*act. pic. m. sing.*)
vanished ones

زَهُوقاً vanishing (*ints.*) *acc.*

ز ى ت ★

زَيْتٌ oil (*n.*)

زَيْتُونٌ olive (*n.*)

زَيْتُونَةٍ olive (*n. adj.*)

ز ى د ★

زَادَ (*perf. 3 p.m.sing.*) *w.v.*
<~added, increased

زَادَ يَزِيدُ زِيَادَةً (ض)

to increase, to add

زَادَتْ (*perf. 3 p.f. sing.*) *w.v.*
~added, increased

زَادُوا (*perf. 3 p. m. plu.*) *w.v.*
they added, increased

يَزِيدُ (*imperf. 3 p.m. sing.*) *w.v.*
~increases

لَمْ يَزِدْ (*imperf.3 p.m. sing.*)*juss./w.v.*
did not add or increase

(The second radical *i.e.*, ى is dropped due to the *juss. case*).

تَزِيدُونَ (*imperf. 2 p.n. plu.*) *w.v.*
you increase

أَزِيدَنَّ (*ent. Ist. p. sing.*) *w.v.*
I will surely increase

نَزِيدُ (imperf. 1st. p. plu.) w.v. we will increase

لَنْ نَزِيدَ we shall never increase

زِدْ (perate. m. sing.) w.v. increase!

اِزْدَادَ (perf. 3 p.m. sing.) viii, w.v. ~got increased gradually, waxed

اِزْدَادُوْا (perf. 3 p.m. plu.) viii w.v. they got increased gradually, waxed

يَزْدَادُ (imperf. 3 p.m. sing.) viii, w.v. ~gets increased

تَزْدَادُ (imperf. 3 p.f. sing.) viii, w.v. ~gets increased

يَزْدَادُوْا (imperf. 3 p.m. plu.) viii, w.v. they get increased

لِيَزْدَادُوْا (el. 3 p.m. plu.) viii, w.v. that they may get increased

نَزْدَادُ (imperf. 1st. p. plu.) viii, w.v. we shall add

زِيَادَةٌ an increase (v.n.)

مَزِيدٌ an increment (v.n. mim.) more, additional

ز ى غ ★

زَاغَ (perf. 3 p.m. sing.) w.v. ~turned aside

< زَاغَ يَزِيغُ زَيْغاً (ض) to deviate, to turn aside

زَاغَتْ (perf. 3 p. f. sing.) w.v. ~turned aside

زَاغُوْا (perf. 3 p.m. plu.) w.v. they turned aside

أَزَاغَ (perf. 3 p.m. sing.) vi, w.v. ~caused to turn aside

يُزِيغُ (imperf. 3 p.m. sing.)vi, w.v. ~causes to turn aside

مَنْ يَزِغْ whosoever turns aside

(The ى is dropped due to the conditional sentence)

زَيْغٌ turning aside, devia- (v.n.) tion

ز ى ن ★

زَيَّنَ (perf. 3 p.m. sing.) w.v. ii ~made to seem fair

< زَيَّنَ ii تَزْيِيناً to make SS seem fair, to adorn, decorate

<< زَانَ يَزِينُ زَيْناً (ض) to adorn

زَيَّنَّا (perf. Ist. p. plu.) ii we made SS seem (1) fair

كَذٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ

Thus to every people have We made their deeds fair-seeming. [6:108]

we adorn (2)

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ

Surely We have adorned the lower heaven with an adornment, the stars. [37:6]

لَأُزَيِّنَنَّ surely (*epl. Ist. p. f. sing.*) we made fair∼seeming

زُيِّنَ (*pp. 3 p.m. sing.*) *ii* ∼is made to seem fair

ازَّيَّنَتْ (*perf. 3 p. f. sing.*) *v* ∼became adorned

(ازَّيَّنَتْ is shaped from (*v*) تَزَيَّنَتْ) (*Abk.*)

الزِّينَةُ ، زِينَةٌ (*n.*) the/an adornment, beauty

* * *

كتـاب السين

سَ Prefixed to the *imperfect tense* to denote the meaning of future, as :

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

The foolish among men will say. [2:142]

(According to the grammarians it is shortened form of سَوْفَ that is placed before the *imperfect*, المُضَارِعُ to conform the meaning of the future. As the *imperfect* consists both of the present and the future tenses).

س أ ل ★

سَاعَةٌ / السَّاعَةُ *see* س و ع

سَأَلَ (*perf. 3 p.m. sing.*) *h.v.* <~asked

[a question about عَنْ ، ب]

< **سَأَلَ يَسْأَلُ سُؤَالاً وَ مَسْأَلَةً** (ف)

ـ ب ، عَنْ to ask, (1) question, enquire
to ask, beg (2)
to demand (3)

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ

Surely people asked question before you. [5:102]

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ۝

There hath asked a questioner concerning the torment about to befall. [70:1]

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

And when my bondmen ask thee regarding Me, then verily I am nigh. [2:186]

سَأَلْتَ (*perf. 2 p.m. sing.*) thou asked

سَأَلْتُ *(perf. 1st p. sing.)*
I asked

سَأَلُوْا *(perf. 3 p. m. plu.)*
they asked

سَأَلْتُمْ *(perf. 2 p.m. plu.)*
you asked

يَسْأَلُ *(imperf. 3 p.m. sing.)*
demands, asks (1)

يَسْـَٔلُكَ أَهْلُ الْكِتٰبِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتٰبًا

The people of the Book ask thee to bring down a Book. [4:153]

begs (2)

يَسْـَٔلُهُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ

Of Him beggeth whosoever is in the heavens and the earth. [55:29]

تَسْأَلُ *(imperf. 2 p.m. sing.)*
thou demand

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ

Thou asketh them no fee for it. [12:104]

أَسْأَلُ *(imperf. 1st. p. sing.)*
I ask, demand

يَسْأَلُوْا *acc.* **يَسْأَلُوْنَ** *nom.*
(imperf. 3 p.m. plu.)
they ask, enquire, demand

لِيَسْأَلُوْا *(el. 3 p.m. plu.)*
that they ask. enquire, demand

تَسْأَلُوْنَ *nom.* *(imperf. 2 p.m. plu.)*
تَسْأَلُوْا *acc.* you ask, demand

نَسْأَلُ *(imperf. Ist. p. plu.)*
we ask, demand

لَنَسْأَلَنَّ *(epl. Ist. p. plu.)*
we surely shall question

سَلْ ، اسْأَلْ *(perate. m. sing.)*
(thou) question ! ask !

اسْأَلُوْا *(perate. m. plu.)*
(you) question ! ask !

سُئِلَ ~ is asked *(pp. 3 p.m. sing.)*

سُئِلَتْ *(f.)* is asked *(pp. 3 f. sing.)*

سُئِلُوْا *(pp. 3 p.m. plu.)*
they are asked

يُسْأَلُ *(pip. 3 p.m. sing.)*
~is/will be asked

لَيُسْأَلُنَّ *(epl. passive. 3 p.m. plu.)*
verily they shall be asked,

تُسْأَلُ *(pip. 2 p.m. sing.)*
thou will be asked

لَتُسْأَلُنَّ *(epl. passive. 3 p.m. plu.)*
you certainly shall be asked, questioned

يُسْأَلُوْنَ *(pip. 3 p.m. plu.)*
they will be asked

نُسْأَلُ *(pip. Ist. p. plu.)*
we are/will be asked

السَّائِلُ / سَائِلٌ *(act. pic. m. sing.)*
questioner (1)
beggar (2)

السَّائِلِيْنَ *(act. pic. m. plu.)*
questioners, beggars, those who ask *SS* or make query

مَسْئُوْلٌ *(pact. pic. m. plu.)*
one who is questioned

مَسْئُوْلُوْنَ *(pact. pic. m. plu.)*
those who are asked

تَسَاءَلُوْنَ < **تَتَسَاءَلُوْنَ** *vi*
(imperf. 2 p.m. plu.)
you demand one of another

وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ

And fear Allah by whom you demand one another your rights (or dues) and wombs. (*i.e.*, fear Allah and the wombs by whom you demand of one another your rights.) [4:1]

لِيَتَسَاءَلُوْا *(el. 3 p.m. plu.)*
they might question among themselves

وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ

And likewise We raised them up that they might question among themselves. [18:19]

يَتَسَاءَلُوْنَ *(imperf. 3 p.m. plu.) iv*
they asked each other

عَمَّ يَتَسَآءَلُوْنَ

Of what ask they? (refreshing or comforting to them). [78:1]

سُؤَالٌ *(n.)* questioning, demanding

سُؤْلٌ requests *(n. p.)*

س ء م ★

يَسْأَمُ *(imperf. 3 p.m. sing.)(h.v.)*
<∼tires, weary

سَئِمَ يَسْأَمُ سَآمَةً وَ سَأْمًا (س)- مِنْ
to feel aversion for, to turn away, to disgust, cause to loathe

يَسْأَمُوْنَ *(imperf. 2 p.m. plu.) (h.v.)*
they grow weary

يُسَبِّحُوْنَ لَهٗ بِالَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْـَٔمُوْنَ ۩

They hallow Him night and day, and they weary not. [41:38]

لَا تَسْأَمُوْا *(perate. neg. m. plu.)*
be not weary!

وَلَا تَسْـَٔمُوْٓا اَنْ تَكْتُبُوْهُ

And be not weary of writing. [2:282]

س ب ء ★

سَبَأٌ Saba *(prop. n.)*
(Saba was a city of Yemen, also called Ma'arib, at about three days' journey from San'a. The bursting of the dyke of Ma'arib and the destruction of the city by a flood are historical facts, and happened in about the first or second century of the Christian era. *(Palmer)*

س ب ب ★

يَسُبُّوْا *(imperf. 3 p.m. plu.) assim.*
<they revile

سَبَّ يَسُبُّ سَبًّا وَ مَسَبَّةً (ن)
to revile, defame

لاَ تَسُبُّوْا (perate m. plu.) assim. do not revile

سَبَبٌ <way, means (n.)

(not drawn from سَبَّ يَسُبُّ)

أَسْبَابٌ <causes, reasons (n.p.)
(sing.) سَبَبٌ

الْأَسْبَابَ ways. means (n.p.)

س ب ت ★

يَسْبِتُوْنَ (imperf. 3 p.m. plu.)
they keep the Sabbath
< سَبَتَ يَسْبِتُ سَبْتًا (ض)
to rest, to keep sabbath

سَبْت the day of keeping (v.n.) Sabbath (of Jews)

السَّبْتُ Saturday (n.)
(*i.e.*, the holy weekend of the Jews, between Friday and Sunday.)

سُبَاتٌ nom. سُبَاتًا acc.
repose, rest (n.)

وَّجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝

And We made your sleep as a rest (for repose). [78:9]

س ب ح ★

يَسْبَحُوْنَ (imperf. 3 p. m. plu.)
<they swim

سَبَحَ يَسْبَحُ سَبْحًا وَ سِبَاحَةً (ف)
to swim, to float (in water or air), to go rapidly, to change about, turn over

كُلٌّ فِي فَلَكٍ يَسْبَحُوْنَ

Each one in an orb floating. [21:33]

سَبْحٌ nom. سَبْحًا acc. (v.n.)
litt. floating, swimmingly

chain of business (1) (*Pic.*)

اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ۝

Lo! thou has by day a chain of business. (*Pic.*) [73:7]

occupation (*Jid.*) (2)

Verily, there is for thee by day occupation prolonged. (*Jid.*) [73:7]

swimmingly (as (3) below)

السَّابِحَاتُ (*act. pic. f. plu.*)
those who are floating (*i.e.*, angels who come down floating from heaven with their Lord's command.)

وَّالسّٰبِحٰتِ سَبْحًا ۝

By the angels who glide swimmingly. [79:3]

سَبَّحَ (*perf. 3 p.m. sing.*) ii
<~glorified, hallowed

سَبَّحَ to praise, تَسْبِيحًا ii
magnify God with the word
سُبْحَانَ اللهِ God is far above,
He is beyond the level of human beings
(Though tense of the word سَبَّحَ is perfect (*past.*), yet in the Quranic style and context it stands for the present tense. Thus سبح means he glorifies or hallows.)

سَبَّحُوا (*perf. 3 p.m. plu.*) *ii*
they hallow, they praise

يُسَبِّحُ (*imperf. 3 p.m. sing.*) *ii*
glorifies, hallows

تُسَبِّحُ (*imperf. 3 p.f. sing.*) *ii*
~ glorifes, hallows

يُسَبِّحُونَ (*imperf. 3 p.m. plu.*) *ii*
they glorify

يُسَبِّحْنَ (*imperf. 3 p.f. plu.*)
they (*f.*) glorify

تُسَبِّحُونَ (*imperf. 2 p.m. plu.*)
you glorify

تُسَبِّحُوا (*imperf. 2 p.m. plu.*) *acc. ii*
you glorify

نُسَبِّحُ (*imperf. Ist. p. plu.*) *ii*
we hallow, praise

سَبِّحْ (*perate. m. sing.*) *ii*
(thou) glorify !

سَبِّحُوا (*perate. m. plu.*)
(you) grorify !

تَسْبِيحٌ glorifying (*v.n.*<*ii*)

مُسَبِّحُونَ *nom.* مُسَبِّحِينَ *acc.*
those who (*Ap-der. m. plu.*) glorify (their Lord)

سُبْحَانَ hallowed be to (*n.*)
(It always occurs before Allah as pronominal or relative pronoun referring to Him as :

سُبْحَانَ اللهِ hallowed be Allah
سُبْحَانَكَ hallowed be Thou
سُبْحَانَهُ hallowed by He

سُبْحٰنَ الَّذِیٓ اَسْرٰی بِعَبْدِهٖ لَيْلًا
Hallowed be He who carried His servant by night.
[17:1]

س	ب	ط	★

الْأَسْبَاطُ *gen.* أَسْبَاطًا *acc.*
<tribes (*n. p.*)

سَبْطٌ (*sing.*)
litt : a tree that has many branches, grandsons, tribes

س	ب	ع	★

السَّبُعُ rapacious, animal, (*n.*) lion, wild beast
< سِبَاعٌ (*plu.*)

السَّبْعُ ، سَبْعٌ ، سَبْعَةٌ *nom.* سَبْعًا *acc.*
seven (*card. num.*)

سَبْعُونَ nom. سَبْعِينَ acc.

seventy (*card. num.*)

س ب غ ★

أَسْبَغَ (*perf. 3 p.m. sing.*) iv

~has completed

سَابِغَاتٌ (*act. pic. f. plu.*)

<complete (coat of mail)

سَابِغٌ (*sing.*)

(This word applies to a thing of any kind, complete, full, ample, or without deficiency, and long—*LL*)

أَنِ اعْمَلْ سَابِغَاتٍ

Make thou complete coats of mail. [34:11]

س ب ق ★

سَبَقَ (*perf. 3 p.m. sing.*)

<~had gone (1) before, already gone forth

سَبَقَ يَسْبِقُ سَبْقاً (ض)

to get in advance, precede, overtake, to pass, come first to the goal

سَبَقَتْ (*perf. 3 p.f. sing.*)

~had gone before, already gone forth

لَوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ

Were it not that a writ had already gone forth from Allah, there would surely have touched you mighty torment for that which ye took. [8:68]

سَبَقُوا (*pref. 3 p.m. plu.*)

they had gone forth, they escaped

لَا تَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا سَبَقُوٓا إِنَّهُمْ لَا يُعْجِزُونَ

Let not those who disbelieve deem that they have escaped, verily they cannot frustrate. [8:59]

تَسْبِقُ (*imperf. 3 p.f. sing.*)

precedes

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ

No community preceds the term thereof nor doth it fall behind. [15:5]

تَسْبِقُونَ (*imperf. 3 p.m. plu.*)

they escape

سَبْقٌ nom. سَبْقاً acc.

going speedily (*v.n.*)

فَٱلسَّٰبِقَٰتِ سَبْقًا

Then they speed with (foremost) speed. [79:4]

سَابِقٌ (*act. pic. m. sing.*)

one who goes ahead

السَّابِقُونَ nom. سَابِقِينَ acc.
those who (*act. pic. m. plu.*) go first

السَّابِقَاتُ (*act. pic. f. plu.*)
those who go first, those who pass speedily

مَسْبُوقِينَ (*pact. pic. m. plu.*) *acc.*
those who are outrun

وَمَا نَحْنُ بِمَسْبُوقِينَ

And We are not to be outrun. [56:60]

سَابِقُوا (*perate m. plu.*) *iii*
<strive with—in, hastening

سَابَقَ *iii* يُسَابِقُ مُسَابَقَةً وَ سِبَاقًا
to try to precede, outstrip surpass, to vie with one another

اسْتَبَقَا (*perf. 3 p.m. dual.*) *viii*
the twain raced

اسْتَبَقُوا (*perf. 3 p.m. plu.*) *viii*
they raced, strived

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ

And if We listed surely We should wipe out their eyes that they would strive for the way. [36:66]

نَسْتَبِقُ (*imperf. Ist. p. plu.*) *viii*
we strive in race

إِنَّا ذَهَبْنَا نَسْتَبِقُ

We went off competing. [12:17]

اسْتَبِقُوا (*perate. m. plu.*) *viii*
(you) strive!

س ب ل ★

سَبِيلٌ path, method, <way (*n.*) manner

السَّبِيلُ the way (*n.*)

سَبِيلاً / السَّبِيلَ the way (*n.*) *acc.*

سُبُلٌ *nom.* سُبُلاً *acc.*
ways (*n. p.*)

السُّبُلَ ways (*n. p.*)

س ت ت ★

سِتَّةٌ six (*card. num.*)

سِتِّينَ sixty (*card. num.*)

س ت ر ★

تَسْتَتِرُونَ (*imperf. 2 p.m.plu.*) *viii*
<you cover yourselves

< اسْتَتَرَ *viii* اسْتِتَارًا
to hide oneself, put a cover on himself, conceal oneself

<< سَتَرَ يَسْتُرُ سَتْرًا (ن)
to cover, veil, conceal

سِتْرٌ veil, cover (*n.*)

مَسْتُورٌ (*pact. pic. m. sing.*)
covered one

س ج د ★

سَجَدَ (*perf. 3 p.m. sing.*)
<~prostrated himself

سَجَدَ يَسْجُدُ سُجُوداً (ن)

to prostrate (1)

to be submissive (2) obeisance, to adore

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ

So the angels prostrated themselves, all of them togather. [15:30]

سَجَدُوا *(perf. 3 p.m. plu.)*
they prostrated themselves

يَسْجُدُ *(imperf. 3 p.m. sing.)*
makes obeisance

وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ

And whoever is in the heavens and the earth makes obeisance to Allah only. [13:15]

تَسْجُدَ *(imperf. 2 p.m. sing.) acc.*
that thou prostate thyself

مَا مَنَعَكَ أَلَّا تَسْجُدَ

What prevented thee that thou shouldst not prostrate thyself. [7:12]

أَسْجُدُ *(imperf. Ist. p. sing.)*
I prostrate myself

يَسْجُدَانِ *(imperf. 3 p.m. dual.)*
the twain made obeisance

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ⑥

And the herbs and the trees do obeisance. [55:6]

يَسْجُدُونَ *(imperf. 3 p.m. plu.)*
they prostrate (1) themselves

يَتْلُونَ آيٰتِ اللّٰهِ آنَاءَ الَّيْلِ وَهُمْ يَسْجُدُونَ ⑪

(They) reciting the revelations of Allah in the hours of night while they prostrate themselves. [3:113]

they adore (2)

وَجَدْتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ

I have found her and her people adorning the sun. [27:24]

يَسْجُدُوا *(imperf. 3 p.m. plu.) acc.*
they adore

أَلَّا يَسْجُدُوا لِلّٰهِ

So that they adore not Allah? [27:25]

نَسْجُدُ *(imperf. Ist p. plu.)*
we prostrate

اُسْجُدْ *(parate. m. sing.)*
thou (m.) prostrate thyself

اُسْجُدِي *(perate. f. sing.)*
thou *(f.)* prostrate thyself

اُسْجُدُوا *(prate. m. plu.)*
(you all) prostrate yourselves

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمٰنِ

And when it is said unto them prostrate yourselves. [25:60]

اَلسُّجُوْدُ prostration (1) *(v.n.)*

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُوْدِ

And in the night time hallow Him and also after (the prescribed) prostration. [50:40]

(p. b. of سَاجِدٌ *)* (2)

those who prostrate themselves

وَالرُّكَّعِ السُّجُوْدِ

And those who bow down and those who prostrate themselves. [2:125]

سَاجِدٌ *(act. pic. m. sing.)*
one who prostrates himself

اَلسَّاجِدُوْنَ nom. اَلسَّاجِدِيْنَ سَاجِدِيْنَ

(act. pic. m. p.s.) acc.
those who prostrate themselves

سُجَّداً *(act. pic. m. p.b.) acc.*
prostrating

وَّادْخُلُوا الْبَابَ سُجَّدًا

And enter the gate prostrating yourselves. [2:58]

مَسْجِدٌ mosque *(n.p.t.)*

لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوٰى

Surely a mosque founded from the first day on piety [9:108]

اَلْمَسَاجِدُ ، مَسَاجِدُ mosques *(n.p.b.)*

اَلْمَسْجِدُ الْحَرَامُ the sacred *(prop. n.)* Mosque at Makkah

بَيْتُ اللّٰهِ (also referred to as the House of Allah and K'aba)

س ج ر ★

يُسْجَرُوْنَ *(pip. 3 p. m. plu.)*
< they will be stocked to be burnt

سَجَرَ يَسْجُرُ سَجْراً وَ سُجُوْراً (ن)

to fill (oven) with wood, to heat, burn, to fill (well) with water

ثُمَّ فِي النَّارِ يُسْجَرُوْنَ

Then in the fire they would be stocked. [40:72]

اَلْمَسْجُوْرُ *(pact pic. m. sing.)*
overflowing

وَالْبَحْرِ الْمَسْجُوْرِ

By the overflowing sea. [52:6]

سُجِّرَتْ *(pp. 3 p. f. sing.)ii*
~ is filled

وَإِذَا الْبِحَارُ سُجِّرَتْ

And when the seas shall be filled. [81:6]

س ج ل ★

اَلسِّجِلُّ the scroll of writing *(n.)*

السِّجِّيلُ the stones of baked clay (*n.*)

س ج ن ★

يُسْجَنَ *(pip. 3 p.m. sing.) acc.*
< ~be imprisoned

سَجَنَ يَسْجُنُ سَجْناً (ن) to imprison

لَيَسْجُنُنَّ *(epl. 3 p.m. plu.)*
they should imprison. *SS*

لَيُسْجَنَنَّ *(epl. pip. 3 p.m. sing.)*
~surely be imprisoned

السِّجْنُ the prison (*n.*)

مَسْجُونِينَ *(pact. pic. m. plu.)*
(sing.) مَسْجُونٌ <prisoners

سِجِّينٌ Sijjin (*n.*)
litt. a 'prison' which is a certain place in which is kept the record of the deeds of the wicked (*LL*).

س ج ى ★

سَجَى *(perf. 3 p.m. sing.) w.v.*
<~darkens

سَجَا يَسْجُو سَجْواً (ن) to be calm, to be covered with darkness

س ح ب ★

يُسْحَبُونَ *(pip. 3 p.m. plu.)*
<they are dragged

سَحَبَ يَسْحَبُ سَحْباً (ف)
to drag, trail on the ground

acc. سَحَاباً *nom.* السَّحَابُ، سَحَابٌ
cloud (*n.*)

س ح ت ★

يُسْحِتَ *(imperf. 3 p.m. sing.) acc. iv*
<that may extirpate

أَسْحَتَ *v* إِسْحَاتاً to destroy, exterminate

>> سَحَتَ يَسْحَتُ سَحْتاً (ف)
to gain what is unlawful

لَا تَفْتَرُوا عَلَى اللّٰهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ

Fabricate not against Allah a lie, lest He extirpate you with a torment. [20:61]

سُحْتٌ forbidden, unlawful (*n.*)

س ح ر ★

سَحَرُوا *(perf. 3 p.m. plu.)*
they enchanted

< سَحَرَ يَسْحَرُ سِحْراً (ف)

to bewitch, enchant, practise magic or sorcery

سَحَرُوا أَعْيُنَ النَّاسِ

They enchanted the eyes of the people. [7:116]

تَسْحَرَ *(imperf. 2 p.m. sing.) acc.*
that thou enchant

تُسْحَرُونَ *(pip. 2 p.m. sing.)*
you are turned away

قُلْ فَأَنَّىٰ تُسْحَرُونَ

Say thou : How then are ye turned away. [12:89]

Note: سِحْرٌ is not only "bewitched" but also to be turned away from one's course or way.

السِّحْرُ ، سِحْرٌ magic (*n.*)

سِحْرَانِ two magics (*n. dual*)
(or magicians)

قَالُوا سِحْرَانِ تَظَاهَرَا

They said: two magics supporting each other. [28:48]

السَّاحِرُ ، سَاحِرٌ *(act. pic. m. sing.)*
magician

سَاحِرَانِ *(act. pic. m. dual.)*
two magicians

السَّاحِرُونَ *(act. pic. m. ps.)*
the magicians

السَّحَرَةُ *(act. pic. m. pb.)*
the magicians

سَحَّارٌ magician (*ints.*)

مَسْحُورٌ *(pact. pic. m. sing.)*
enchanted

مَسْحُورُونَ *nom.* مَسْحُورِينَ *acc.*
(act. pic. m. plu.) ii
enchanted ones

مُسَحَّرِينَ *(pis. pic. m. plu.) ii*
bewitched ones

سَحَرٌ early dawn (*n.*)

نَّجَّيْنَاهُم بِسَحَرٍ

We delivered them at early dawn. [54:34]

أَسْحَارٌ early dawns (*n. p. b.*)

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

And praying ones at early dawn for forgiveness. [3:17]

س ح ق ★

سُحْقٌ *(act. 2 pic. m. sing.)*
< ~remote

سَحُقَ يَسْحُقُ سُحْقًا (ن) to be distant

سُحْقًا be far away (*v.n.*)

س ح ل ★

السَّاحِلُ *(act. pic. m. sing.)*
seashore, bank of a river

س خ ر ★

سَخِرَ *(perf. 3 p.m sing.)*
< ~scoff at

سَخِرَ يَسْخَرُ سَخَرًا وَ سُخْرَةً (س)

to make fun of, laugh at, mock

سَخِرُوْا (*perf. 3 p.m. plu.*)
they scoffed at

لَا يَسْخَرْ (*imperf. neg. 3 p.m. sing.*)
~should not scoff at

يَسْخَرُوْنَ (*imperf. 3 p. m. plu.*)
they scoff at

تَسْخَرُ (*imperf. 2 p.m. sing.*)
thou scoffs at

تَسْخَرُوْنَ (*imperf. 2 p.m. plu.*)
you scoff at

تَسْخَرُوْا (*imperf. 2 p.m. plu.*) *acc.*
that you scoff at

نَسْخَرُ (*imperf. Ist. p. plu.*)
we scoff at

السَّاخِرِيْنَ (*act. pic. m. plu.*) *acc.*
the scoffers

يَسْتَسْخِرُوْنَ (*imperf. 3 p.m. plu.*)
<they turn to scoffing

اِسْتَسْخَرَ as RF

سُخْرِيًّا mockery (*v.n.*) *acc.*

سَخَّرَ (*perf. 3 p.m. sing.*) *ii*
<~subjugated

سَخَّرَ to bring **تَسْخِيْرًا** *ii*
SS under dominion or control, to subjugate

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

And He subjugated the sun and the moon. (compelled them to act or do their functions as they are ordered.) [13:2]

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ

And He subjected the sun and the moon for you (i.e., for your benefit). [14:33]

سَخَّرْنَا (*perf. 1st. p. m. plu.*)
we subjected

الْمُسَخَّرُ (*pis. pic. m. sing.*) *ii*
subservient, one subjugated

الْمُسَخَّرَاتُ ، مُسَخَّرَاتٌ *ii*
(*pis. pic. f. plu.*)
those who are made subject, subservient

س خ ط ★

سَخِطَ (*perf. 3 p.m. sing.*)
<~became incensed

سَخِطَ يَسْخَطُ سَخَطًا - عَلٰى -
to be angery, to be inflamed in anger, incensed

يَسْخَطُوْنَ (*imperf. 3 p.m. plu.*)
they are enraged

أَسْخَطَ (*perf. 3 p.m. sing.*) *iv*
angered

سَخَطَ displeasure (*v.n.*)

س د د ★

سَدًّا <barrier, (1) (*n.*) *acc.*

سَدَّ يَسُدُّ سَدًّا (ن) (*assim*)
to close (a whole), to stop up, to bar

mountain (2)

السَّدَّيْنِ two mountains (*n. dual*) *gen.*
(that serve as barriers)

سَدِيْداً (n.) *acc.* proper, straight to the point

< سَدَّ يَسِدُّ سِدَاداً (ض)

to be right, in the right direction

س د ر ★

سِدْرٌ lote-trees (n.)

(of a wild, thorny and fruit-less variety)

سِدْرَةٌ lote-tree (n.)

سِدْرَةُ الْمُنْتَهٰى lote-tree at the boundry (beyond which neither angels nor prophets can pass, and which is the ultimate point of access for created beings).

س د س ★

السُّدُسُ one-sixth *(fraction)*

سَادِسٌ sixth (*ord. num.*)

س د ى ★

سُدًى *litt.* in vain, (n.) (*adj.*) aimless, uncontrolled

اَيَحْسَبُ الْاِنْسَانُ اَنْ يُّتْرَكَ سُدًى

Thinketh man that he is to be left aimless ? (*Pic.*)
.........uncontrolled. (*Jid.*) [75:36]

س ر ب ★

سَارِبٌ (*act. pic. m, sing.*) one who goes about freely

< سَرَبَ يَسْرُبُ سُرُوْباً (ن)

to go forth and pasture freely (camels)

سَرَباً < to turn freely (*v.n.*) *acc.* (in the water)

سَرِبَ يَسْرَبُ سَرَباً (س)

to flow, run

فَاتَّخَذَ سَبِيْلَهٗ فِي الْبَحْرِ سَرَبًا

Then it took its way into the sea freely. [18:61]

سَرَاباً *acc.* سَرَاب *gen.*

mirage (n.)

س ر ب ل

سَرَابِيْلَ coats (n. p.h.)

(*sing.*) سِرْبَالٌ <

س ر ج ★

سِرَاجاً *litt.* lamp (n.) *acc.*
meta.(1) Prophet Muhammad (*P.B.H.*)
(2) the sun

س ر ح ★

تَسْرَحُوْنَ (*imperf. 3 p.m. plu.*) you drive out to pasture

سَرَحَ يَسْرَحُ سَرْحاً وَ سُرُوْحاً (ف)

to send forth to pasture

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ

And for you there is beauty in them as ye drive them at eventide and as ye drive them out to pasture. [16:6]

أُسَرِّحْ *(imperf. Ist. p. sing.) ii*
<I shall release

< سَرَّحَ *ii* تَسْرِيحًا
to release, to set free, to divorce

سَرِّحُوا *(perate. m. plu.) ii*
(you) release!

سَرَاحًا to set free, (*v.n.*) *acc.*
(to divorce)

تَسْرِيحٌ setting free (*v.n.*) *ii*

س ر د ★

السَّرْدِ coat of mail (*n.*)
(or) links (stitch)

س ر د ق

سُرَادِقُ awning, (*n.*)
canvas roof

س ر ر ★

تَسُرُّ *(imperf. 3 p.f. sing.) (assim)*
~delights

< سَرَّ يَسُرُّ سُرُورًا وَ مَسَرَّةً (ن)
gladden,

فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ

The colour whereof is deepest, delighting the beholders. [2:69]

مَسْرُورًا *(part. pic.m. sing.) acc.*
delighted

سُرُورًا happines (*v.n.*) *acc.*

سَرَّاءُ prosperity (*n.*)
(*opp.* tribulation)

happiness (*opp.* distress)

أَسَرَّ *(perf. 3 p.m. sing.) iv*
~hidden (1)

أَسَرَّ to keep secret, إِسْرَارًا *iv*

to conceal, to confide, impart a secret to

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ

Equal (unto him) is he among you who hideth the word and he who publisheth. [13:10]

إِلَى confided (2)

وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا

And when the Prophet confided a story to one of his wives. [66:3]

أَسْرَرْتُ *(perf. Ist. p. sing.)*
I spoke secretly

أَسَرُّوا *(perf. 3 p.m. plu.)*
they hided

يُسِرُّونَ *(imperf. 3 p.m. plu.)*
they hide

تُسِرُّوْنَ (*imperf. 2 p.m. plu.*)
you hide !

أَسِرُّوْا (*perate m. plu.*)
(you) hide !

أَسِرُّوْا قَوْلَكُمْ اَوِاجْهَرُوْا بِهٖ

And whether ye keep your discourse secret or publish it. [67:13]

إِسْرَاراً secretly (*v.n.*) *acc.*
(talking or addressing secretly)

السِّرُّ *nom.* سِرًّ secret (*n.*) *acc.*

سِرّاً secretly (*n.*) *acc.*

سَرَائِرَ secrets (*n. p. b.*)

سُرُرٌ couches (*n. p.*)

سَرِيْرٌ (*sing.*)

فِيْهَا سُرُرٌ مَّرْفُوْعَةٌ

Therein shall be couches elevated. [88:13]

س ر ع ★

يُسَارِعُوْنَ (*imperf. 3 p.m. plu.*) *iii*
<they vie with each other

< سَارَعَ يُسَارِعُ مُسَارَعَةً وَ سِرَاعاً *iii*

make haste with one another, or crying, or striving, with one another, hastening with another, to be or get before other or others

<< سَرَعَ يَسْرَعُ سُرْعَةً (ف)
to hasten, hurry, be quick

نُسَارِعُ (*imperf. Ist. p. plu.*) *iii*
we are hastening

سَارِعُوْا (*perate, m. plu.*) *iii*
(you) make haste ! vie with each other !

سَرِيْعٌ (*act. 2 pic. m. sing.*)
swift, sharp

وَاللّٰهُ سَرِيْعُ الْحِسَابِ

And Allah is swift at reckoning. [2:202]

سِرَاعاً hasten forth (*v.n.*<*iii*) *acc.*

أَسْرَعُ swifter (*elative*)

س ر ف ★

أَسْرَفَ (*perf. 3 p. m. sing.*)
~< trespassed (1)

< أَسْرَفَ *iv* إِسْرَافاً
extravagent, to exceed a limit in anything

كَذٰلِكَ نَجْزِيْ مَنْ اَسْرَفَ

Thus We requite him who trespasseth (the boundry of law). [20:127]

أَسْرَفُوْا they committed extravagnce

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ

Say thou, O My bondmen who have committed extravagance against themselves. [39:53]

لاَ يُسْرِفْ (*el. neg. 3 p.m. sing.*)
let ~ not be extravagant

لَمْ يُسْرِفُوْا (*imperf. 3 p.m. plu.) juss.*
they were not extravagant

لاَ تُسْرِفُوْا (*perate neg. m. plu.*)
be not extravagant !

إِسْرَافاً extravagantly (*v.n.*)

مُسْرِفٌ <*ap-der.*>*iv neg. sing.)*
extravagant

الْمُسْرِفِيْنَ ، مُسْرِفِيْنَ *acc.*
(*apder. m. plu.*)
extravagant people

س ر ق ★

سَرَقَ (*perf. 3 p. m. sing.*)
< ~stole

سَرَقَ يَسْرِقُ سَرَقاً وَ سَرَقَةً (ض)

to steal

يَسْرِقْ (*imperf. 3 p. m. sing.) juss.*
steals

قَالُوْٓا اِنْ يَّسْرِقْ فَقَدْ سَرَقَ اَخٌ لَّهٗ مِنْ قَبْلُ

They said : if he stealeth then surely a brother of his hath stolen before. [12:77]

لاَ يَسْرِقْنَ (*imperf. neg. 3 p.m. plu.*)
they (*f.*) should not steal

السَّارِقُ (*act. pic. m. sing.*)
thief (*m.*)

السَّارِقَةُ (*act. pic. f. sing.*)
thief (*f.*)

سَارِقُوْنَ *nom.* سَارِقِيْنَ *acc.* thieves

اسْتَرَقَ (*perf. 3 p.m. sing.*)*viii*
stole

اِلَّا مَنِ اسْتَرَقَ السَّمْعَ

Save him who stealeth the hearing. [15:18]

س ر م د

سَرْمَداً continuous (*n.*) *acc.*

س ر ى ★

يَسْرِ (*imperf. p.m. sing*) *w.v. f.d.*
< ~departs

سَرٰى يَسْرِىْ سُرًى وَ سُرْيَةً (ض)

to travel at night

وَالَّيْلِ اِذَا يَسْرِ

And by the night when it departeth. [89:4]

أَسْرِ depart ! (*perate. m. sing.*)

أَسْرٰى (*perf. 3 p.m. sing.*) *iv*
carried by night, made to travel by night

سَرِيًّا rivulet (*n.*) *acc.*

س ط ح

سُطِحَتْ (*pip. 3 p. f. sing.*)
< ~outspread

سَطَحَ يَسْطَحُ سَطْحاً (ف)

to spread out, level

وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

And (look they not) at the earth how it is outspread? [88:20]

س ط ر ★

(1)

يَسْطُرُوْنَ *(imperf. 3 p.m. plu.)*
<they inscribe

سَطَرَ يَسْطُرُ سَطْراً (ن)

to inscribe, write, draw

مَسْطُوْرٌ ، مَسْطُوْراً *acc.*

(pact. pic. m. sing.)
he inscribed *SS*

مُسْتَطِرٌ written down*(pis.pic.>viii)*

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ

And everything, small and great, hath been written down. [54:53]

(2) س ى ط ر

مُصَيْطِرٌ *(ap-der.quard. m. sing.)*
<warden

سَيْطَرَ يُسَيْطِرُ سَيْطَرَةً - عَلَىٰ

to exercise full authority over *SS*

مُصَيْطِرُوْنَ *(Ap-der. m. plu. quard.)*
wardens

Note : The first redical س is replaced with

(3)

<fables, stories *(n.p.b.)* أَسَاطِيْرُ

(sing.) < أُسْطُوْرَةٌ

(أَسَاطِيْرُ signifies, lies or falsehoods, or fictions, or stories having no foundation ص

س ط و ★

يَسْطُوْنَ *(imperf 3 p.m. plu.) n.v.*
<they attack

سَطَا يَسْطُوْ سَطْواً وَ سَطْوَةً (ن) - عَلَىٰ ، ب

to attack, assail, leap upon

س ع د ★

سُعِدُوْا *(pp. 3 p.m. plu.)*
they are blest

< سَعِدَ يَسْعَدُ سَعْداً وَ سُعُوْداً وَ سَعَادَةً (ف)

to be prosperous, fortunate,
to be blessed *(p.p.)* سُعِدَ

سَعِيْدٌ *(act. 2 pic. m. sing.)*
one who is blessed

(opp. شَقِيٌّ wretched)

س ع ر ★

سُعِّرَتْ *(pp. 3 p.f. sing.) ii*
<~ is made to blaze

speeded, went quickly (2)

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا

And when he turneth away he speedeth through the land that he may act corruptly therein. [2:205]

endeavoured (3)

وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ

And that for man shall be naught save that therefor he endeavoureth. [53:39]

سَعَوْا *(perf. 3 p.m. plu.)* w.v.
they endeavoured

يَسْعَىٰ *(imperf. 3 p.m. sing.)* w.v.
~runneth, will be running

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ

Their light will be running before them. [66:8]

striveth (2)

ثُمَّ أَدْبَرَ يَسْعَىٰ

then he turned back striving. [79:22]

runneth, is running (3)

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ

And then came a man from the farthest part of the city running. [28:20]

وَأَمَّا مَن جَاءَكَ يَسْعَىٰ

And for him who cometh unto thee running. [80:8]

سَعَّرَ تَسْعِيرًا to provoke, *ii*
to light the fire

السَّعِيرُ ، سَعِيرٌ *acc.* سَعِيرًا *nom.*
flame, blaze *(act. 2 pic.)* (of the Hell)

سُعُرٌ madness (1) *(n.)*

فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذًا لَّفِي ضَلَالٍ وَسُعُرٍ

And they said : a (mere) human being from among us, and single ! shall we follow him ? verily then we should fall in error and madness. [54:24]

(Jid. pic.)
plural of سَعِيرٌ (2)

سُعُرٌ (According to *Ibn.* and *Mot.* in the verse 54:24 is plural of سَعِيرٌ , as it is endorsed by authentic commentators).

س ع ى ★

سَعَىٰ *(perf. 3 p.m. sing.)* w.v.
< ~strived (1)

سَعَىٰ يَسْعَىٰ سَعْيًا (ف)

to strive, to go quickly, hasten, to run, to be active

وَسَعَىٰ فِي خَرَابِهَا

And he strived after their ruin. [2:114]

Note : In the above quoted verses the verb يَسْعٰى has occured as حَالٌ therefore is rendered as running.

تَسْعٰى *(imperf. 3 p.m. sing.) w.v.* ~striveth, runneth, endeavoureth

لِتُجْزٰى كُلُّ نَفْسٍ بِمَا تَسْعٰى

In order that everyone may be requited according to that which he endeavoureth. [20:15]

فَأَلْقٰهَا فَإِذَا هِيَ حَيَّةٌ تَسْعٰى

So he cast it down, and lo ! it was a serpent running along. [20:20]

يَسْعَوْنَ *(imperf. 3 p.m. plu.)* they strive (1) (in corruption)

وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا

And they go about in the land corrupting. [5:33]

they endeavour (2)

وَالَّذِيْنَ يَسْعَوْنَ فِيْ اٰيٰتِنَا مُعٰجِزِيْنَ

And those who endeavour to frustrate Our signs. [34:38]

السَّعْيُ ، سَعْيًا *(v.n.) acc.* *litt.* running (1) *mata.* the age of running (for a child)

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ

And when he (Isma'il) attained the age of running. [37:102]

speeding (2)

ثُمَّ ادْعُهُنَّ يَأْتِيْنَكَ سَعْيًا

Then call them, they will come unto thee speeding. [2:260]

endeavour (3)

فَلَا كُفْرَانَ لِسَعْيِهٖ

There shall be no denial of his endeavour. [21:94]

striving (3)

وَسَعٰى لَهَا سَعْيَهَا

And strive therefor with (due) striving. [17:19]

efforts (5)

اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا

Those whose efforts are wasted in the life of the world. [18:104]

س غ ب ★

مَسْغَبَةٌ *(v.n.)* privation < سَغَبَ

to hunger (ن ، ف) يَسْغُبُ سَغْبًا وَمَسْغَبَةً

س ف ح ★

مَسْفُوْحًا *(pact. pic. m. sing.) acc.* < poured forth

< سَفَحَ يَسْفَحُ سَفْحاً وَ سُفُوحاً (ف)

to shed,
flow (tears, blood, etc.)

أَوْ دَمًا مَّسْفُوحًا

Or blood poured forth. [6:145]

مُسَافِحِينَ (ap-der. m. plu.) acc. gen.
<fornicators

سَافَحَ مُسَافَحَةً وَ سِفَاحاً

to fornicate, to commit fornication

مُسَافِحَاتٌ (ap-der f. plu.)
fornicatresses

س ف ر ★

(1)

سَفَرٌ journey *(n.)*

< سَافَرَ *iii* مُسَافَرَةً to depart, travel, set out on a journey

<< سَفَرَ يَسْفِرُ سَفْراً (ض)

to sweep, disperse

(2)

أَسْفَرَ <~brightened *iv*

أَسْفَرَ *iv* إِسْفَاراً to shine (dawn), enter at the time of dawn

وَالصُّبْحِ إِذَآ أَسْفَرَ

By the morning when it brighteneth. [74:34]

مُسْفِرَةٌ *(Ap-der. f. sing.)*
beaming (with the light of faith)

(3)

أَسْفَارٌ <tomes (1) *(n.p.b.)* (volumes of a book) heavy book or series of volumes

< سِفْرٌ *(sing.)*

كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

Likeness of the ass bearing tomes. [62:5]

plural of سَفَرٌ (2)

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا

And they said: our Lord! make the distance between our journeys longer. [34:19]

scribes (4)

بِأَيْدِي سَفَرَةٍ

By the hands of scribes. [80:15]

س ف ع ★

لَنَسْفَعاً *(epl. 1st p. plu.)*
we shall seize and deal

empathic : لَ

(imperf. 1st. p. plu.) : نَسْفَعُ

acc. without shaddah : ا
as *epl.*

س ف ك ★

يَسْفِكُ *(imperf. 3 p.m. sing.)*
<~will shed

سَفَكَ يَسْفِكُ سَفْكاً (ض)

to shed (blood or tears)

لاَ تَسْفِكُوْنَ (imperf. neg. 2 p.m. plu.) you shall not shed

س	ف	ل	★

سَافِلٌ (act. pic. m. sing.) downward

جَعَلْنَا عَالِيَهَا سَافِلَهَا

We turned upside thereof the downward. [11:82]

أَسْفَلَ the lowest (1) (elative)

ثُمَّ رَدَدْنٰهُ أَسْفَلَ سَافِلِيْنَ

Thereafter We cause him to return to the lowest of the low. [95:5]

below (2)

وَالرَّكْبُ أَسْفَلَ مِنْكُمْ

And the caravan was below you. [8:42]

الْأَسْفَلَ the lowest (elative)

الْأَسْفَلِيْنَ (elative n. plu.) nethermost men (humble)

السُّفْلٰى (elative f. sing.) nethermost

وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى

And he made the word of those who disbelieved nethermost. [9:40]

س	ف	ن	★

السَّفِيْنَةُ / سَفِيْنَةٌ the boat (n.)

س	ف	ه	★

سَفِهَ (perf. 3 p. m. sing.) < ~ beflooded

سَفِهَ يَسْفَهُ سَفَهاً (س)

وَ سَفُهَ يَسْفُهُ سَفَاهَةً (ك)

to be unwise, stupid, foolish

سَفِهَ نَفْسَهُ to make oneself or become stupid, foolish, befool

سَفَاهَةٌ folly (v.n.)

سَفِيْهٌ (act. 2 pic. m. sing.) one who is foolish

سُفَهَاءُ (act. 2 pic. m. plu.) those who are foolish (sing.) < سَفِيْهٌ

س	ق	ر

سَقَرُ the Hell (n.)

س	ق	ط

سَقَطُوْا (perf. 3 p.m. plu.) < they fell

سَقَطَ يَسْقُطُ سُقُوْطاً (ن)

to fall down

- إِلٰى to come to

- عَنْ to deviate from

سُقِطَ (pp.) أُسْقِطَ (pp.) فِي يَدِهِ
he repented, regretted an act, he slipped to fall into error

تَسْقُطُ *(imperf. 3 p.f. sing.)*
~falles

سُقِطَ repented *(pp. 3 p.m. sing.)*

وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ

And when they repented. [7:149]

(The phrase in Arabic means : they struck their hand upon their hands, by reason of repentance : or repented greatly : because he who repents, and grieves, or regrets, bites his hands in sorrow, so that his hand is fallen upon his teeth.) *(LL)*

سَاقِطًا *(act. pic. m. sing.) acc.*
one that is falling down

تُسْقِطَ *acc. iv*
(imperf. 3 p. m. sing.)
thou causes to fall

نُسْقِطَ *acc. iv*
(imperf. 1st. p. plu.)
we cause to fall

أَسْقِطْ *(perate. m. sing.) iv*
(thou) causes to fall

تُسَاقِطْ *(imperf. 3 p.f. sing.) iv*
it shall drop

س ق ف ★

السَّقْفُ *nom.* *(n.) acc.* سَقْفًا
the roof

سُقُفًا <roofs *(n. p. b.)*
(sing) سَقْفٌ

س ق م ★

سَقِيمٌ *(act. 2 pic. m. sing.) w.v.*
<not well

سَقِمَ يَسْقَمُ سَقَمًا وَ سُقْمًا (ك)

to be weak, to be not well

س ق ى ★

سَقَى *(perf. 3 p.m. sing.)*
< ~watered

سَقَى يَسْقِي سَقْيًا (ض) وَ أَسْقَى

to give to drink, to water, to irrigate

وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

And their Lord hath slaked their thirst with a pure drink. [76:21]

سَقَيْتَ *(perf. 2 p.m. sing.) w.v.*
thou watered

يَسْقِي *(imperf. 3 p.m. sing.)*
gives to drink or will give to drink

فَيَسْقِي رَبَّهُ خَمْرًا

He will pour out wine for his lord. [12:41]

لَا تَسْقِي *(imperf. neg. 3 p.f. sing.)*
~does not give water

يَسْقُونَ *(imperf. 3 p.m. plu.)*
they water, were watering

لاَ نَسْقِي *(imperf. neg. Ist. p. plu.)*
we do not water

يَسْقِينِ (يَسْقِي + نِي = يَسْقِيَنِي)
(imperf. 3 p.m. sing.)
~gives me to drink

سُقُوا *(pp. 3 p.m. plu.)*
they are given to drink

تُسْقَى *(pip. 3 p.f. sing.)*
~shall be given to drink

يُسْقَوْنَ *(pip. 3 p. m. plu.)*
they will be given to drink

أَسْقَيْنَا *(perf. Ist. p. plu.) iv*
we gave to drink

نُسْقِي *(imperf. Ist. p. plu.) iv*
we give to drink

اسْتَسْقَى *(perf. 3 p.m. sing.) x*
~prayed for drink,
asked for drink

السِّقَايَةُ / سِقَايَةٌ *(n.)*

giving of drinks (1)

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ
Make ye the giving of drinks unto pilgrims. [9:19]

the drinking cup (2)

جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ
He placed the drinking cup in his brothers pack.]12:70]

سُقْيَا (giving the) drink *(n.)*

س ك ب ★

مَسْكُوبٌ *(pact. pic. m. sing.)*
<~(ever) following

سَكَبَ يَسْكُبُ سُكُوبًا (ن)
to pour out, (melt and cast metals)

س ك ت ★

سَكَتَ *(perf. 3 p. m. sing.)*
<~became quiet

سَكَتَ يَسْكُتُ سُكُوتًا (ن)
to be silent, became quiet

(meta.) **سَكَتَ عَنْهُ الْغَضَبُ**
the anger is abated

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ
And when the anger of Musa abated. [7:154]

س ك ر ★

سُكِّرَتْ *(pp. 3 p.f. sing.) ii*
<~intoxicated

to make **سَكَّرَ تَسْكِيرًا** intoxicated

<< **سَكِرَ يَسْكَرُ سُكْرًا وَ سَكَرًا (ن)**
to be intoxicated

إِنَّمَا سُكِّرَتْ أَبْصَارُنَا
Intoxicated have been our sights. [15:15]

سَكَرًا liquor (*n.*) *acc.*
(It also signifies the non-intoxicating beverages such as vinegar)

سَكْرَةٌ agony (1) (*n.*)

سَكْرَةُ الْمَوْتِ
The agony of death. *(Pic.)* the stupor *(Jid.)* [50:19]

intoxication (2)

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ
By thy life ! in their intoxication they were wandering. [15:72]

سُكَارَىٰ drunken, *(n.p.b.)* intoxicated

(sing.) **سَكْرَان**

س ك ن ★

سَكَنَ *(perf. 3 p. m. sing.)*
<~dwelled

سَكَنَ يَسْكُنُ سَكَنًا وَ سُكُونًا (ن)

to dwell, inhabit

to rely upon, **فِي وَ إِلَى** trust in, to repose

سَكَنْتُمْ *(perf. 3 p. m. plu.)* ye dwell (1)

وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ
And ye dwell in the dwellings of those who had wronged themselves. [14:45]

لِيَسْكُنَ - إِلَى *(el. 3 p.m. sing.)* that he might find (2) repose

وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا
And He created therefrom his spouse (Hawwa, the first woman) that he might find repose in her. [7:189]

(The word **لِيَسْكُنَ إِلَيْهَا** "repose in her" puts in a nutshell the various attitudes the two sexes can adopt towards each other —of love in youth, of companionship in middle age, and of care and attendance in infirmity.—*(Jid.)*

لِيَسْكُنُوا - فِي *(el. 3 p.m. plu.) acc.* they repose

أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ
We have appointed the night that they may repose therein. [27:86]

تَسْكُنُونَ / تَسْكُنُوا *acc.*
(imperf. 2 p.m. plu.)
you repose

لِتَسْكُنُوا - إِلَى *(el. 2 p.m. plu.)*
that you may find repose

لَنُسْكِنَنَّ *(epl. 1st p. plu.)*
we surely shall cause to dwell

اسْكُنْ *(perate. m. sing.)*
thou dwell

اسْكُنُوا (perate. m. plu.)
(you) dwell

لَمْ تُسْكَنْ (imperf. 3 p. m. sing.)
~have not been inhabited

أُسْكِنُ (imperf. 1st. p. sing.) iv
I cause to dwell

أَسْكَنَّا (imperf. Ist. p. plu.) iv
we cause to dwell

يُسْكِنْ juss. iv
(imperf. 3 p.m. sing.)
< ~causes to cease or
stop

< سَكَنَ يَسْكُنُ سُكُونًا (ن)
to subside, to be or become
quiet

opp. to move أَسْكَنَ
cause to be quiet

أَسْكِنُوا (perate. m. plu.) iv
(you) lodge!

سَاكِنًا (act. pic. m. sing.) acc.
still

سَكَنٌ repose (1) (n.)

إِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ
Verily thy prayer is a repose
for them. [9.103]

tranquillity, rest (2)

وَجَعَلَ الَّيْلَ سَكَنًا
And He appointed the night
as a rest. [6:96]

سَكِينَةٌ tranquilllity (n.)

سِكِّينٌ knife (n.)

مَسْكَنٌ dwelling (n. pl.)

مَسَاكِنَ dwellings (n.p. pl.)

مَسْكُونَةٌ (pact. pic. f. sing.)
inhabited

غَيْرَ مَسْكُونَةٍ uninhabited

الْمَسْكَنَةُ poverty, (v n. mim.)
lowliness

مِسْكِينٌ nom. مِسْكِينًا (n.) acc.
poor, humble, submissive

الْمَسَاكِينَ / مَسَاكِينَ the poor (n.p.b.)

س ل ب ★

يَسْلُبْ (imperf. 3 p.m. sing.) juss.
~snatches

إِن يَسْلُبْهُمُ الذُّبَابُ شَيْـًٔا
If the fly were to snatch
away aught from them.
[22:73]

س ل ح ★

أَسْلِحَةٌ <arms (n. p.b.)

سِلَاحٌ (sing.)

س ل خ ★

نَسْلَخُ (imperf. 1st. p. plu.)
<we draw

سَلَخَ يَسْلَخُ سَلْخاً (ن) to strip off

اِنْسَلَخَ (*perf. 3 p.m. sing.*) vii
<~slipped away (1)

اِنْسَلَخَ vii to be slipped off

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ
Then when the sacred months have slipped away. [9:5]

~sloughed off (2)

آتَيْنٰهُ آيٰتِنَا فَانْسَلَخَ مِنْهَا
We gave him Our signs but he sloughed them off. [7:175]

★ ★ ★ ★

سَلْسَبِيْلٌ (*n.*) fountain (namely Salsabil)

س ل س ل

سِلْسِلَةٌ a chain (*n.*)

السَّلَاسِلُ / سَلَاسِلُ chains, (*n. p. b.*) manacles

س ل ط ★

سَلَّطَ (*perf. 3 p.m. sing.*) ii
<~gave SS mastery or power

سَلَّطَ ii تَسْلِيْطاً to make one overcome, have the mastery

<< سَلِطَ يَسْلَطُ سَلَاطَةً (س)
to be strong, hard, be sharp

وَلَوْ شَاءَ اللّٰهُ لَسَلَّطَهُمْ عَلَيْكُمْ
And had Allah willed He would have surely set them upon you. [4:90]

يُسَلِّطُ (*imperf. 3 p.m, sing.*) ii
~gives power over SS

سُلْطَانٌ authority (1) (*n.*)

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ
Verily as for My bondmen no authority shall thou have over them. [15:42]

warrant (2)

أَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ
Or is there for you a clear warranting. [37:156]

سُلْطَانِيَهْ (سُلْطَانِ + ى + ہ)
my authority

(ہ is only for rhyme)

هَلَكَ عَنِّي سُلْطٰنِيَهْ
There hath perished from me my authority. [69:29]

س ل ف ★

سَلَفَ (*perf. 3 p. m. sing.*)
<~is past

سَلَفَ يَسْلُفُ سَلَفاً وَ سُلُوْفاً (ن)
to come to an end, pass away, to precede

فَلَهُ مَا سَلَفَ

His is that which is past. [2:275]

أَسْلَفَتْ *(perf. 3 p. f. sing.) iv*
< ~sent before,
did previously

أَسْلَفَ *iv* **إِسْلَافًا**

to do *SS* or give *SS* in advance

هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ

Therein every soul shall prove that which it sent before. [10:30]

أَسْلَفْتُمْ *(perf. 2 p.m. plu.)*
you sent in advance or you did previously

سَلَفًا previously *(v.n.) acc.*

فَجَعَلْنَٰهُمْ سَلَفًا

And We made them a thing past. [43:56]

س ل ق ★

سَلَقُوا *(perf. 3 p.m. plu.)*
< they flayed

سَلَقَ يَسْلُقُ سَلْقًا (ن) to boil, scold (*LL*)
to hurt by words (*Mjm.*)

سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ

They flay you with sharp tongues. (*Arb.*) inveigh against you with sharp tongues. (*Jid.*) scold you with sharp tongues. (*Pic.*) smite you with sharp tongues. (*M.A.*) [33:19]

Note : Among the words "inveigh against", "scold", "smite" and "flay" the second one is the nearmost to the sense of **سَلَقَ** that signifies "to attack with scathing criticism".

س ل ك ★

سَلَكَ *(perf. 3 p.m. sing.)*
< ~threaded (1)

سَلَكَ يَسْلُكُ سَلْكًا وَ سُلُوكًا (ن)

to travel on a road, to thread a pathway, to make a way

وَسَلَكَ لَكُمْ فِيهَا سُبُلًا

And he threaded for you roads therein. (*i.e.*, opened in the earth pathways). [20:53]

~caused to enter (2)

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ

Didst thou see not that Allah sendeth down water from the heaven and causeth it to enter springs in the earth. [39:21]

~led (3)

مَا سَلَكَكُمْ فِي سَقَرَ

What led you into the scorching Fire ? [74:42]

سَلَكْنَا (*perf. Ist. p. plu.*)
we made a way (4)

كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

Likewise we made way for it into the hearts of the culprits. [26:200]

يَسْلُكُ (*imperf. 3 p.m. sing.*)
~causes to go

فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ

He causeth to go before him. [72:27]

نَسْلُكُ (*imperf. 1st. p. plu.*)
we make a way

اُسْلُكْ (*perate. m. sing.*)
make the way

اُسْلُكِي (*perate. f. sing.*)
make the way

اُسْلُكُوا (*perate. m. plu.*)
bind with a chain (5)

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Then in a chain whereof the length is seventy cubits, bind him. [69:32]

س ل ل ★

يَتَسَلَّلُونَ (*imperf. 3 p.m. plu.*) vi
<they slip away

< تَسَلَّلَ *vi* تَسَلُّلاً
to slip away secretly

<< سَلَّ يَسُلُّ سَلاًّ (ن)
to draw out slowly (*assim*)

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا

Surely Allah knoweth those who slip away privately. [24:63]

سُلَالَةٌ extract (*n.*)

سُلَالَةٍ مِنْ طِينٍ

And extract of the clay. [23:12]

سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ

An extract of water (base). [32:8]

س ل م ★

سَلَّمَ (*perf. 3 p.m. sing.*) *ii*
<~saved (1)

<< سَلِمَ يَسْلَمُ سَلَامَةً وَ سَلَامًا (س)
to be in sound condition, well, without a blemish

سَلَّمَ *ii* تَسْلِيمًا

(i) to give over, hand over, to transmit

(ii) to salute, greet

(iii) to be solid, whole

أَسْلَمَ *iv* إِسْلَامًا

(i) to surrender, submit

(ii) to accept Islam as one's religion

وَلَٰكِنَّ اللَّهَ سَلَّمَ

But Allah saved. [8:43]

سَلَّمْتُمْ *(perf. 3 p.m. plu.)*

you hand over (2)

فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّا آتَيْتُم بِالْمَعْرُوفِ

And there is no blame on you when you hand over that which you have given reputably. [2:233]

يُسَلِّمُوا *(imperf. 3 p.m. plu.)*

they submit (3)

ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

Then they find no vexation in their hearts with that which thou hast decreed and they submit with full submission. [4:65]

تُسَلِّمُوا *(imperf. 2 p.m. plu.) acc. ii*

you salute or (4) greet, invoke peace

حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا

(Enter not houses other than yours) until you have asked the permission and greeted the inmates. [24:27]

سَلِّمُوا *(perate m. plu.)*

greet (1)

فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللَّهِ مُبَارَكَةً طَيِّبَةً

Then when you enter houses salute each other with greeting from before Allah, blest and goodly. [24:61]

send benedictions (2)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

O ye who believe ! send your benedictions upon him and salute him with goodly salutation. [33:56]

مُسَلَّمَةٌ *(pisc. pic. f. sing.) ii*

whole (1)

مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا

(The cow should be) whole and without blemish in her. [2:71]

delivered one (2)

وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ

A blood-wit delivered to his family. [4:92]

أَسْلَمَ *(perf. Ist. p. plu.) iv*

~submitted (1)

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

Aye ! whosoever submitted himself unto Allah. [2:112]

أَسْلَمْتُ *(perf. Ist p. sing.) iv*

I surrendered (2)

السِّلْمُ the religion of (1) (*n*) Islam

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً

O ye who believe ! enter into Islam wholly. [2:208]

Note : سِلْمٌ literally is peace, reconciliation, self-resignation or submission, and السِّلْمُ with the definite article, is synonymous with الإِسْلَامُ as the meaning of the religion of the Muslims, because it is a religion of self-resignation or submission. (*LL*)

السَّلْمُ peace (2) (*n*)

وَإِن جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا

And if they incline unto peace, then thou may incline thereunto. [8:61]

السَّلَمُ submission (3) (*n*)

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ فَأَلْقَوُا السَّلَمَ

Those whom the angels cause to die while they are wronging themselves and then they proffer submission. [16:28]

سَلَمًا (4) (*n*) *acc.*
to be wholly possessed (4) by someone, to belong to someone

فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ

Say, I have surrendered myself unto Allah. [3:20]

أَسْلَمَا (*perf. 3 p.m. dual.*) *iv*
the twain submitted

أَسْلَمُوا (*perf. 3 p.m. plu.*) *iv*
they accepted Islam

أَسْلَمْتُمْ (*perf. 2 p.m. plu.*) *iv*
you accepted Islam

وَقُل لِّلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ
فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوا

And say thou unto those who have been vouchsafed the book and unto the illiterates : Do you accept Islam ? If they accept Islam, they are surely guided. [3:20]

أَسْلَمْنَا (*perf. 1st p. plu.*) *vi*
we submitted

وَلَٰكِن قُولُوا أَسْلَمْنَا

But you say we have submitted. [49:14]

يُسْلِمْ (*imperf. 3 p.m. sing.*)
submits

أُسْلِمَ (*imperf. 1st p. sing.*) *acc.*
that I submit

يُسْلِمُونَ (*imperf. 3 p.m. plu.*)
they submit

تُسْلِمُونَ (*imperf. 2 p.m. plu.*)
you submit

لِنُسْلِمَ (*el. 1st. p. plu.*)
that we may submit

by the holy Prophet Mohammad (P. B. H). It has been the religion of all prophets in all climes, other (so-called religions) being so many deviation from it. No religion is acceptable with God save Islam, which consists in acknowledging the unity and soleness of God and embracing the code which Mohammad (P. B. H.) had brought. Literally, and in practice, it is 'self-surrender', 'submission', 'absolute surrender' to the Devine will, and was a fit designation of the faith revealed to Abraham, Ishmael and the Arabs. (Torrey; *Jewish Foundation of Islam*. p. 104, cited from *Jid*, P. 3, n. 291)

Islam, the name applied by Muhammad (P.B.H.) himself to his religion, means 'the religion or resignation, submission to the will, the service, the commands of God. (*Jid.* > Klein, *The Religion of Islam*, p. 1)

مُسْلِماً *acc.*

مُسْلِمٌ Muslim (*ap-der. m. sing.*) (One who surrenders himself to the will of God)

مُسْلِمَيْنِ (*Ap-der. m. dual.*) twain muslims,

مُسْلِمِيْنَ those who surrendered

ضَرَبَ اللهُ مَثَلاً رَّجُلاً فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلاً سَلَماً لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلاً

Allah profoundeth a similitude: a man having several partners quarrelling and a man wholly belonging to one man. Are the two equal in likeness? [39:29]

سَالِمُوْنَ (*act. pic. m. plu.*) who are in full possession of the power of judgement and will

وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ

They had been called upon to prostrate themselves while yet they were whole. [68:43]

السَّلَامُ ، سَلَامٌ peace, greeting (*n*)

سَلِيْمٌ (*act. 2 pic. m. sing.*) whole, free from all taint of vice

سُلَّمٌ / سُلَّماً stairway (*n*) *acc.*

الإِسْلَامُ surrender (1) (*v.n.*)

قُلْ لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ

Say thou: deem not your surrender a favour unto me. [49:17]

Islam (2)

إِنَّ الدِّينَ عِندَ اللهِ الإِسْلَامُ

Verily the religion with Allah is Islam. [3:19]

(Islam is the technical name of the creed preached

وَأْتُونِي مُسْلِمِينَ
And come unto Me as those who surrender. [27:31]

مُسْلِمُونَ nom. **مُسْلِمِينَ** *gen. acc.*
Muslims

مُسْلِمَةً (*Ap-der. f. sing.*)
Muslim (female or a group of Muslims)
(adjective of أُمَّةً nation)

مُسْلِمَاتٌ (*Ap-der f. plu.*)
Muslims (female)

تَسْلِيمًا (*v.n.*) *acc. ii*
submission (1)

ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا
Then they find in their hearts no vexation with that which thou hast decreed and they submit (with full) submission. [4:65]

self-surrendering (2)

وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا
And it only increased them in belief and self-surrender. [33:22]

salutation (3)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا
O ye who believe send your benedictions upon him and salute him with goodly saluation. [33:56]

مُسْتَسْلِمُونَ (*Ap-der. m. plu.*) x
submissive

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ
Nay ! on that day they will be entirely submissive. [37:26]

س ل و ★

السَّلْوَىٰ the quails (*n*)
(سَلْوَىٰ is a noun derived from سَلْوَان (*v.n.*) : consolation, comfort, also a kind of bird. According to Ibn Abbas a symbol of flesh or meat which is given as provision.—*Rgh.*)

س م د ★

سَامِدُونَ (*act. pic. m. plu.*)
<those who behave proudly

سَمَدَ يَسْمُدُ سُمُودًا (ن)
to hold up one's head in pride

س م ر ★

سَامِرًا (*act. pic. m. sing.*) *acc.*
<one who passes his nights in saying or hearing stories

سَمَرَ يَسْمُرُ سَمْرًا وَ سُمُورًا (ن)
to pass night awake in idle talk

سَمِعُوْا (*perf. 3 p.m. plu.*)
they heard

سَمِعْتُمْ (*perf. 2 p.m. plu.*)
you heard

سَمِعْنَا (*perf. Ist. p. plu.*)
we heard

يَسْمَعُ (*imperf. 3 p.m. sing.*)
~hears

يَسْمَعُوْنَ / يَسْمَعُوْا *acc. gen.*
(*imperf. 3 p.m. plu.*)
they, that they may,
they do not, hear

تَسْمَعُ (*imperf. 2 p.m. sing.*)
thou hear

تَسْمَعُوْنَ / تَسْمَعُوْا *acc. gen.*
(*imperf. 2 p.m. plu.*)
you, that you may,
you do not, hear

لَتَسْمَعُنَّ (*epl. 2 p.m. plu.*)
you surely will hear

أَسْمَعُ (*imperf. 1st. p. sing.*)
I hear

نَسْمَعُ (*imperf. Ist. p. plu.*)
we hear

كُنَّا نَسْمَعُ we used to hear

اِسْمَعْ (*perate m. sing.*)
listen (thou) !

اِسْمَعُوْا (*perate. m. plu.*)
hear, listen (you) !

اِسْمَعُوْنِ (اِسْمَعُوْا فِيْ)
listen to me

أَسْمَعَ (*perf. 3 p.m. sing.*) *iv*
~made SS hear

مُسْتَكْبِرِيْنَ بِهٖ سٰمِرًا تَهْجُرُوْنَ
Stiff-necked, discoursing thereof by night reviling.
[23:67]

(the word سَامِرًا has occured here in the verse as حَالٌ *i.e.*, in the state of doing so).

السَّامِرِيُّ Samiri (*n*)

Note : السَّامِرِيُّ is not a proper noun, a man belonging to a tribe called سَامِرَةٌ or شُمْرَةٌ existed at the time of Moses (*IK. Tb.*). According to the recent researches, the word sounds more of an appellation than of a personal name. If we look to old Egyptian, we have 'Shemer": a stranger, foreigner. As the Israelites had just left Egypt, they might quite well have among them any Egyptianised Hebrew bearing that nickname (*Jid.*> *Aya. P.* 16, *n.* 381).

س م ع ★

سَمِعَ (*perf. 3 p.m. sing.*)
~heard

سَمِعَتْ (*perf. 3 p.f. sing.*)
~(*f*) heard

يُسْمِعُ *(imperf. 3 p.m. sing.) iv*
~makes to hear

تُسْمِعُ / تُسْمِعْ *juss.*
(*imperf. 3 p.m. sing.*
thou make hear

إِنْ تُسْمِعْ you make not hear

مُسْمَعٍ (*pis. pic. m. sing.*) *iv*
one being made to hear

وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ
They say: We hear and we disobey and hear thou without being made to obey. [4:46]

اِسْتَمَعَ *(perf. 3 p.m. sing.) viii*
<~heard

as *RF* **اِسْتَمَعَ اِسْتِمَاعاً**

اِسْتَمَعُوا *(perf. 3 p.m. plu.) viii*
they heard

يَسْتَمِعُ (*imperf. 3 p.m. sing.*) *viii*
~listens, hears

يَسْتَمِعُونَ (*imperf. 3 p.m. plu.*) *viii*
they hear

تَسْتَمِعُونَ (*imperf. 2 p.m. plu.*) *viii*
you hear

اِسْتَمِعْ *(perate. m. sing.) viii*
(thou) listen ! hear !

اِسْتَمِعُوا *(perate. m. plu.) viii*
(you) listen ! hear !

مُسْتَمِعٌ *(Ap-der. m. sing) viii,*
listener

مُسْتَمِعُونَ *(ap-der. > m. plu.)*
listeners

أَسْمِعْ - بِهٖ (*form of wonder*)
how clear is his hearing !

يَسَّمَّعُونَ (*imperf. 3 p.m. plu.*) *vi*
<they hear

السَّمْعُ / سَمْعٌ perceive through (*n*)
ear, hearing

السَّمِيعُ ، سَمِيعٌ *nom.* *acc.* **سَمِيعاً**

(*act. 2 pic. m. sing.*)
one who listens

(and also one of the Excellent Names of Allah meaning 'The Hearer')

سَمَّاعُونَ listeners (*ints. plu.*)
(*sing*). < **سَمَّاعٌ**

س م ك ★

سَمْكٌ height (*n*)

س م م ★

سَمٌّ the eye of needle (*n*)

حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ
Untill a camel passeth through the eye of a needle. [7:40]

السَّمُوْمُ ، سَمُوْمٌ scorching wind,(*n.*)
scorch

س م ن ★

يُسْمِنُ (*imperf. 3 p.m. sing.*) *iv*
~nourishes

لَا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ
Which shall neither nourish not avail against hunger. [88:7]

سَمِينٌ (act. 2 pic. m. sing.)
fat one

سِمَانٌ (act. 2 pic. m. plu.)
fat ones
(sing.) سَمِينٌ <

س م و ★

سَمَّى (perf. 3 p.m. sing.) ii
~has named

<< سَمَا يَسْمُو سُمُوًّا (ن)
to be high, elevated, sublime, rise high

سَمَّى ii to give name تَسْمِيَةً to, to name

مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ
The faith of your father Ibrahim, he hath named you Muslim. [22:78]

سَمَّيْتُ (perf. Ist. p. sing.) ii
I named

سَمَّيْتُمْ (perf. 2 p.m. plu.) ii
you have named

يُسَمُّونَ (imperf. 3 p.m. plu.) ii
they name

تُسَمَّى (pp. 3 p.f. sing.) ii
~is named, (called)

سَمُّوا (perate. m. plu.) ii
(you) name !

سَمُّوهُمْ (you) name them

السَّمَاءُ، سَمَاءٌ <heaven *(n.)*

litt. : the higher or highest, upper or uppermost part of anything (*LL*). Essentially it is the upper part of the universe in contradistinction to the earth.

السَّمٰوَاتُ، سَمٰوَاتٌ heavens *(n.p.)*

الْإِسْمُ، إِسْمٌ the name (*n.*)

الْأَسْمَاءُ، أَسْمَاءٌ the names *(n.p.b.)*

سَمِيًّا (*act. pic. m. sing.*) *acc.*
name-sake (1)

لَمْ نَجْعَل لَّهُ مِن قَبْلُ سَمِيًّا
We have not aforetime made his name-sake. [19:7]

compeer (2)

هَلْ تَعْلَمُ لَهُ سَمِيًّا
Knowest thou (any as) his compeer. [19:65]

تَسْمِيَةٌ giving a name *(v.n.) ii*

لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ
They name the angels the name of females. [53:27]

مُسَمًّى *(pis. pic. m. sing.) ii*
named one, fixed

إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى

When ye deal with another in lending for a fixed term. [2:282]

س ن ب ل

سُنْبُلَةٌ a corn-ear (*n.*)

سَنَابِلُ، سُنْبُلٌ، سُنْبُلَاتٌ (*n.p.*) <corn-ears

سُنْبُلَةٌ (*sing.*)

س ن د ★

مُسَنَّدَةٌ (*pis. pic. f. sing.*) *ii* <propped up

to support سَنَّدَ تَسْنِيدًا firmly, set up stays or props against a wall

>> سَنَدَ يَسْنُدُ سُنُودًا ، تَسَانَدَ وَ اسْتَنَدَ

to lean upon, stay oneself upon, reply upon, confide in

س ن د س

سُنْدُسٌ satin (*Jid.*) (*n.*) finest silk (*Pic.*)

س ن م ★

تَسْنِيمٌ Tasnim (*prop. n.*)

Note: 'Tasnim' is generally taken to be a proper noun but according to Zajjaj (grammarian) it is a water coming upon them from above.' (*LL*)

س ن ن ★

السِّنُّ tooth (*n.*)

وَالسِّنَّ بِالسِّنِّ

And a tooth for a tooth. [5:45]

سُنَّةٌ dispensation (*n.*)

مَضَتْ سُنَّتُ الْأَوَّلِينَ

Then already gone forth is the dispensation of the ancients. [8:38]

سُنَنٌ dispensations (*n.p.*)

وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ

And He guides you unto dispensations of those before you. [4:26]

مَسْنُونٌ (*pis. pic. m. sing.*) <moulded

سَنَّ يَسُنُّ سَنًّا (ن)

to mould clay (*assim*)

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ

And verily We have created human being from ringing clay of loam moulded. [15:26]

س ن ه ★

لَمْ يَتَسَنَّهْ *juss.*
(imperf. 3 p.m.sing.) v,
<~has not rotten

سَنِهَ يَسْنَهُ سَنَهاً (س) وَ تَسَنَّهَ v
to be advanced in age, change colour, teste and smell

س ن و ★

سَنَا <flash, brightness, (*n*) light, gleaming

سَنَا يَسْنُو سَنْواً (ن)
to blaze (fire, lightning)

يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ
Well-nigh the flash of His lightning takes away the sights. [24:43]

سَنَةٌ year (*n.*)

السِّنِينَ ، سِنِينَ years (*n.p.*)

س ه ر ★

السَّاهِرَةُ <surface (of the (*n*) earth) *litt.* awakened

[السَّاهِرَةُ (*act.pis.f. sing.*) is a wide land having no growth ; interpreted as the land of the hereafter.]

س ه ل ★

سُهُولٌ <plain lands (*np.*)

سَهْلٌ (*sing.*)

س ه م ★

سَاهَمَ *(perf. 3 p.m. sing.) iii*
<~joined the lots, cast the lots,

سَاهَمَ- يُسَاهِمُ مُسَاهَمَةً
to cast lots

س ه و ★

سَاهُونَ (*act. pic. m. plu.*)
<those who are unmindful

سَهَا يَسْهُو سَهْواً وَ سُهُوًّا (ن)
to overlook, neglect, be heedless, unmindful

س و ء ★

سَاءَ *(perf. 3 p.m. sing.) h.v.*
<~was evil

سَاءَ يَسُوءُ سُوءاً وَ مَسَاءَةً (ن)
to treat badly, do evil to,
to disgrace (as أَسَاءَ)

سَاءَتْ *(perf. 3 p. f. sing.) h.v.*
~was evil (*f*)

لِيَسُوءُوا (*el. 3 p.m. sing.*) *h.v.*
that they may disgrace

تَسُؤْ (*imperf. 3 p.f. sing.*) *juss.*
~may annoy

إِن تُبْدَ لَكُمْ تَسُؤْكُمْ

If it is disclosed to you, may annoy you. [5:101]

سِيءَ (*pp. 3 p.m. sing.*)
~was distressed

سِيئَتْ (*pp. 3 p.f. sing.*)
litt. ~would be/were distressed
meta. ~would be/ were grieved, sad

أَسَاءَ (*perf. 3 p.m. sing.*) *iv*
worked evil, committed evil

أَسَاؤُوا (*perf. 3 p.m. plu.*) *iv*
they worked evil, committed evil

أَسَأْتُمْ (*perf. 2 p.f. plu.*) *iv*
you worked or committed evil

Note : سَاءَ (triliteral) is intransitive while (*iv*) أَسَاءَ is transitive.

الْمُسِيءُ (*Ap-der. m. sing.*) *iv*
evil-doer

السَّوْءُ ، سَوْءٌ wicked, evil (*n*)

مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ

Thy father was not a man of evil. [19:28]

دَائِرَةُ السَّوْءِ evil turn

مَطَرُ السَّوْءِ evil rain

ظَنُّ السَّوْءِ evil thought

السُّوءُ ، سُوءٌ evil (*n*)

وَمَا مَسَّنِيَ السُّوءُ

And evil would not have touched me. [7:188]

سَيِّئًا vicious (*n*)

(*opp.* صَالِحًا righteous)

السَّيِّئُ evil (*n*)

مَكْرُ السَّيِّئِ plotting of evil

سَيِّئَةٌ ill, evil, bad (*n*)

(*opp.* حَسَنَةٌ good)

السَّيِّئَاتُ ، سَيِّئَاتٌ evil (deeds) (*n. p.*)

أَسْوَأَ much bad (*elative*)

السُّوأَى evil (*elative f.*)

(Note : The word السُّوأَى is elative (*f.*) of أَسْوَأَ)

سَوْءَةٌ corpse (1) (*n*)

كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ

How he may cover the corpse of his brother. [5:31]

سَوْءَاتٌ the external (2) (*np.*) portion of the organs of generation of both sexes

لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْآتِهِمَا

In order that he might discover unto the twain which lay hidden from the twain of their shame. [7:20]

* * * *

سَائِبَةٌ Saiba (*prop. n.*)

(*i.e.* a camel, turned loose as a consecrated animal, to be fed and exempted from common services. 'Saiba' signifies merely a camel turned loose, her being so turned out was generally in fulfilment of a vow—'Palmer').

س و ح ★

سَاحَةٌ court (*n.*)

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنذَرِينَ

So when it dascends in their court, evil will be the morning of the warned ones. [37:177]

س و د ★

اِسْوَدَّتْ (*perf. 3 p. f. sing.*) *ix* ~became blackened

< اِسْوَدَّ *ix* اِسْوِدَاداً

<< سَوِدَ يَسْوَدُ سَوَاداً (س)

to become black

تَسْوَدُّ (*imperf. 3 p. f. sing.*) *ix* become blackened

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

On a day whereon faces become whitened and faces become blackened. [3:106]

الْأَسْوَدُ black (*n*)

سُودٌ <black ones (*n. p.*)

(*sing.*) مُسْوَدّاً

أَسْوَدُ (*ap-der. ix,>m. sing.*) *acc.* blackened, darkened one

مُسْوَدَّةٌ (*ap-der.>ix, f. sing.*) *acc.* blackened one (*f.*), darkened one

سَيِّداً (*act. 2 pic. m. sing.*) *acc.* <a leader (1)

سَادَ يَسُودُ سِيَادَةً وَ سُؤْدَداً (ن)

to be head, leader, master or a chief

سَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ

A leader and a chaste (one) and a Prophet righteous. [3:39]

master (2)

وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ

And the twain met her master at the door. [12:25]

سَادَةٌ <chiefs (3) (*n.p.*)

(*sing.*) سَيِّدٌ

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا

And they said ! O our Lord, varily, we obeyed our chiefs. [33:67]

س و ر ★

تَسَوَّرُوا (*perf. 3 p.m. plu.*) *v*
<they climbed

تَسَوَّرَ *v* تَسَوُّراً to scale a wall

إِذْ تَسَوَّرُوا الْمِحْرَابَ

When they made an entry into the private chamber by climbing the wall. [38:21]

سُوْرٌ a high wall (*n.*)

فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَّهُ بَابٌ

Then a wall, with a door in it, will be raised between them. [57:13]

أَسْوِرَةٌ <bracelets (*n.p.*)

(*sing.*) سِوَارٌ

أَسَاوِرَ bracelets(*acc.*)

سُوْرَةٌ (*n.*) a chapter from the holy Quran

(Not used for chapters other than that of the Quran. According to some commentators سُوْرَةٌ means a part of Quran consisting of at least three verses.) (*Mjm.*)

سُوَرٌ <chapters of the (*n. p.*) Holy Quran

(*sing.*) سُوْرَةٌ

س و ط ★

سَوْطٌ scourge (*Jid.*) (*n.*)
a portion (*LL*)

(سَوْطٌ signifies primarily the mixing of a thing with another (*Rgh.*), then it comes to signify 'a whip'. But in the verse 89:13

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

it means a share or portion. Thus the meaning of the verse, according to *LL* will be "so thy Lord poured on them a portion of torment.")

س و ع ★

سَاعَةٌ an hour (1) (*n.*)

مَا لَبِثُوا غَيْرَ سَاعَةٍ

They tarried not but an hour. [30:55]

السَّاعَةُ the Day of (2) (*n.*) Resurrection

حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً

Untill when the hour (the Resurrection) came unto them on a sudden. [6:31]

Note : سَاعَةٌ means a part of time whithin a day or night (*Mjm.*), when a definite article is attached it signifies the Resurrection.

★ ★ ★ ★

سُوَاعاً 'Suwa' (*prop. n.*)
(a godess of Hudhail tribe)

س و غ ★

يُسِيغُ (*imperf. 3 p.m. sing.*)
~swallows

< أَسَاغَ swallow

<< سَاغَ يَسُوغُ سَوْغاً (ن)

to be easy and agreeable, to swallow, to make easy to

He well nigh swallowes it not. [14:17]

سَائِغٌ *assim.* سَائِغاً. *nom.*
(*act. pic. m. sing.*)
easy and pleasant to swallow

س و ق ★

سُقْنَا (*perf. 1st p. plu.*)
<we drived

سَاقَ يَسُوقُ سَوْقاً (ن)

to drive an animal or cloud by wind

نَسُوقُ (*imperf. Ist. p. plu.*)
we will drive

يُسَاقُ (*pp. 3 p.m. sing.*)
~will be driven, was driven

يُسَاقُونَ (*pip. 3 p.m. plu.*)
they are driven or led

سَائِقٌ (*act. pic. m. sing.*)
a driver

سَاقٌ shank (*n*)

يَوْمَ يُكْشَفُ عَنْ سَاقٍ

(Remember) the day whereon the shank will be bared. [68:42]

(the expression 'uncovering the shank' in Arabic has, besides its literal sense, a certain meaning that is indicative of a grievious and terrible calamity. Thus it is said "we have uncovered its shank" when it is meant to express the fury and rage of battle. And one says of a man when difficulty or calamity befalls him ; كَشَفَ عَنْ سَاقِهِ meaning, 'he prepared himself for difficulty'—*LL*).

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ

And one shank is entangled with the (other) shank *i.e.*, (in extreme agony, as it is with dying persons). [75:29]

وَكَشَفَتْ عَنْ سَاقَيْهَا

And she bared her shanks. (here the word denotes the original and literal meaning). [27:44]

السُّوْقُ <legs (1) (*n. p.*)

(*sing.*) سَاقٌ

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing their legs and necks. [38:33]

<stems (of a tree) (2)

(*sing.*) سَاقٌ

فَاسْتَوٰى عَلٰى سُوْقِهٖ

And it stands firmly on its stems. [48:29]

<markets (*n.p.b.*)

(*sing.*) سُوْقٌ الْأَسْوَاقُ

س	و	ل	★

سَوَّلَ (*perf. 3 p.m. sing.) ii*

<~embellished

to deceive, *ii* سَوَّلَ تَسْوِيْلًا

lead one to error,

سَوَّلَتْ (*perf. 3 p.f. sing.*) *ii*

~embellished

س	و	م	★

يَسُوْمُ (*imperf. 3 p.m. sing.*)

<~perpetrates, imposes

سَامَ يَسُوْمُ سَوْمًا (ن)

(i) to bring evil upon, to force

(ii) to pasture at large

يَسُوْمُوْنَ (*imperf. 3 p.m. plu.)*

they force (they were forcing or imposing evil)

تُسِيْمُوْنَ (*imperf. 2 p.m. plu.*) *iv*

you pasture

iv <أَسَامَ يُسِيْمُ إِسَامَةً

to pasture

سِيْمَا marks (*n*)

سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِنْ أَثَرِ السُّجُوْدِ

Mark of them is on their faces from the effect of the prostration. [48:29]

مُسَوِّمِيْنَ (*Ap-der. m.plu.*) *ii*

marked ones

to mark SS <سَوَّمَ تَسْوِيْمًا

with SS, to be distinguished

(مُسَوِّمِيْنَ in the Quran may mean either marked by the colour or the like of their horses and so distinguished from others—*LL*)

الْمُسَوَّمَةُ ، مُسَوَّمَةً (*pis. pic. f. sing.*) *ii*

marked

س	و	ى	★

سَوّٰى (*perf. 3 p.m. sing.*) *ii*

<~formed (1)

(with just proportion)

II < سَوّٰى تَسْوِيَةً

(1) to form with just proportion

تُسَوّٰى *(pip. 3 p. f. sing.) ii*
~is levelled

لَوْ تُسَوّٰى بِهِمُ الْاَرْضُ
Were the earth levelled with them. [4:42]

سَاوٰى *(perf. 3 p.m. sing.) iii*
~equalized

حَتّٰٓى اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ
At length, he had levelled up between two mountain sides. (or when evened up, *i.e.*, filled the intervening space). [18:96]

اسْتَوٰى *viii* (1) **عَلٰى** *(intes.)*
(perf. 3 p.m. sing.)
~established himself

اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى
The Compassionate on the throne is established. [20:5]

- **اِلٰى** : ~turned to (2)

ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ
Then He turned to the heaven. [2:29]

(or He directed himself to the heaven **ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ** is metaphorically said of God, meaning : 'then He directed Himself by His will to the heaven or elevated regions, or upwards, or to the heavenly bodies.)

(2) to make one thing equal to another

(3) to make complete, adjust, rectify

(4) to level

فَخَلَقَ فَسَوّٰى
And then He created (him) and formed (him). [75:38]

~completed (2)

فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ
He made them complete seven heavens. [2:29]

~made perfect (3)

وَنَفْسٍ وَّمَا سَوّٰىهَا
And the soul and its perfection. [91:7]

Note : « مَا » is of verbal noun (Masdariyah) (*see Abk.*)

نُسَوِّىْ *(imperf. Ist p. plu.) ii*
we make equal (1)

اِذْ نُسَوِّيْكُمْ بِرَبِّ الْعٰلَمِيْنَ
When we made you equal with the Lord of worlds. [26:98]

we make complete (2)

بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّىَ بَنَانَهٗ
Yes ! we are powerful to make complete (his whole body even) his fingers. [75:4]

لَا يَسْتَوِىْ ~is not equal

يَسْتَوِيَانِ (imperf. 3 p.m. dual.)
the twain are equal

يَسْتَوُوْنَ (imperf. 3 p.m. plu.)
they are equal

لِتَسْتَوُوْا (el. 2 p.m. plu.)
that you may mount firmly

سُوًى open, central (n.)

مَكَانًا سُوًى
A central (or open) place. [20:58]

سَوَآءٌ alike ! same (1)

سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ
(It is) alike for them whether thou warneth them or warneth them not. [2:6]

equal (2)

فَمَا الَّذِينَ فُضِّلُوا بِرَآدِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَآءٌ
Then those who are referred, are not going to hand over their provision to those whom their right hand possesses so as to be equal. [16:71]

level (balanced) (3)

أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ السَّبِيلِ
Those are worst in abode and farthest astray from the level (balanced) way. [5:60]

~became firm (3)
(without preposition)

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ
And when he attained his full strength and became firm. [28:14]

~stood firm (4)

فَاسْتَوَىٰ عَلَىٰ سُوقِهِ
Then stood firmly on its stems. [48:29]

ذُو مِرَّةٍ فَاسْتَوَىٰ
One strong in make, then he stood firm. [53:6]

اسْتَوَتْ (perf. 3 p. f. sing.) viii
~rested

وَاسْتَوَتْ عَلَى الْجُودِيِّ
And it rested on Judi. [11:44]

اسْتَوَيْتَ (perf. 2 p.m. sing.) viii
~thou art settled

فَإِذَا اسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ
And when thou art settled, thou and those with thee in the Ark'. [23:28]

اسْتَوَيْتُمْ (perf. 2 p.m. plu.) viii
you mount

إِذَا اسْتَوَيْتُمْ عَلَيْهِ
When ye mount thereon. [43:13]

يَسْتَوِىْ (imperf. 3 p.m. sing.) viii
~is equal

midst (4)

فَاطَّلَعَ فَرَاٰهُ فِیْ سَوَآءِ الْجَحِیْمِ

Then he will look down and see him in the midst of the flaming fire. [37:55]

fair (5)

وَاهْدِنَآ اِلٰی سَوَآءِ الصِّرَاطِ

And guide us unto the fair path. [38:22]

سَوِیًّا sound (*n.*) *acc.* (physically quite fit)

قَالَ اٰیَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَ لَیَالٍ سَوِیًّا

He said thy sign is that thou shalt not speak unto mankind for three nights (while) sound. *i. e.*, he was physically quite fit and not affected by any disease of the tongue (*IK.*) [19:10]

فَتَمَثَّلَ لَهَا بَشَرًا سَوِیًّا

And it took unto her the form of a human being sound. [19:17]

س ى ر ★

السَّيْرُ ، سَيْراً movement (*v.n.*)

سِيْرَةٌ make, form, state (*n.*)

سَنُعِیْدُهَا سِیْرَتَهَا الْاُوْلٰی

We shall restore it to its former state. [20:21]

السَّيَّارَةُ ، سَيَّارَةٌ caravan (*n.*)

س ى ل

سَالَتْ (*perf. 3 p. f. sing.*) *w.v.* <~flowed.

سَالَ يَسِيْلُ سَيْلاً وَ سَيَلاَنًا وَ مَسِيْلاً (ض) to flow ! run (water), to be liquid

اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتْ اَوْدِیَةٌ

He sendeth down water from the heaven, so that the valleys flow. [13:17]

أَسَلْنَا (*perf. 1st. p. plu.*) *iv, w.v.* we made to flow

وَ اَسَلْنَا لَهٗ عَیْنَ الْقِطْرِ

And We made a fount of brass to flow for him. [34:12]

السَّيْلُ ، سَيْلٌ the torrent (*n.*)

س ى ن ★

سَيْنَاءَ Sinai (*p.n.*)

سِيْنِيْنَ Sinai (*p.n.*)

Sinai is a mountain in Egypt where Prophet Musa (peace be upon him) was given the divine commendments. Sinai is therefore the mountain of the giving of the law.

The Quran has mentioned it by two form Sainaa (23: 20 and Seeneena 95:2)

كتاب الشين

ش أ م ★

الْمَشْأَمَةُ <<left side, the left (*n*)
calamity شُؤْمٌ
opp. يُمْنٌ good luck

leftside as a مَشْأَمَةٌ <
symbol of calamity
opp. rightside as a
symbol of good future

وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ
And those on the left hand, how miserable shall be those on the left hand. (*i. e.*, the damned ones whose books of deeds will be delivered in their left hand). [56:9]

ش أ ن ★

(*n.*) *gen.* شَأْنٍ *nom.* شَأْنٌ
<state, affair, business, concern,

ش ب ه ★

شُبِّهَ (*pp. 3 p.m. sing.*) *ii*
<~made dubious, resembling

ii شَبَّهَ يُشَبِّهُ تَشْبِيهًا
to assimilate, to make similar

وَلَٰكِن شُبِّهَ لَهُمْ
But it was made dubious to them. (*Jid.*) But it appeared unto them. (*Pic.*) [4:157]

the words شُبِّهَ لَهُمْ may bear two interpretations : he was made to be like (it) or to resemble it ; or the matter was made dubious or obscure. (*M. A.* >*LL*)

تَشَابَهَ (*perf. 3 p.m. sing.*) *vi* ~became dubious, alike

تَشَابَهَتْ (*perf. 3 p. f. sing.*) *vi* became consimilar, alike

مُتَشَابِهاً *acc.* مُتَشَابِهٍ *gen.* (*Ap-der. vi, m. sing.*) consimilar

مُتَشَابِهَاتٌ (*Ap-der*>*vi f. plu.*) consimllar

مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

Where in some verses are firmly constructed—they are the mother of the book, and others consimilar. (*i.e.*, open to various interpretations ; those verses whose drift is not clear, owing either to their being too general or to their seeming opposition to some clear text. (*Jid.*) [3:7]

مُشْتَبِهاً (*Ap-dr.*>*viii, m. sing.*) *acc.* like each other

ش ت ت ★

شَتَّى <various (1) (*adj.*)

شَتَّ يَشُتُّ شَتًّا وَ شَتَاتاً وَ شَتِيتاً (ن)

to be scattered, dispersed

فَأَخْرَجْنَا بِهِ أَزْوَاجاً مِّن نَّبَاتٍ شَتَّى

We have brought forth various kinds of plants. [20:53]

divided (2)

تَحْسَبُهُمْ جَمِيعاً وَقُلُوبُهُمْ شَتَّى

Thou wouldst them united, but their hearts are divided. [59:14]

diverse, disperse (3)

إِنَّ سَعْيَكُمْ لَشَتَّى

You striving is surely diverse. [92:4]

أَشْتَاتاً separately (1) (*n.p.*) *acc.*

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعاً أَوْ أَشْتَاتاً

No fault is there upon you whether you eat together or separately. [24:61]

sundry and (2) scattered

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتاً

On that day men will come forth in sundry and scattered groups. [99:6]

ش ت و ★

الشِّتَاءُ the winter (*n.*)

ش	ج	ر	★

شَجَرَ (*perf. 3 p.m. sing.*)
~is disputed about

< شَجَرَ يَشْجُرُ شُجُوراً (ن)۔ بَيْنَ
to be disputed about, between

حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ
Unill they make thee a judge of what is disputed between them. [4:65]

الشَّجَرَةُ *nom.* شَجَرَةً *acc.*
شَجَرَةٍ tree (*n.*) *gen.*
الشَّجَرُ ، شَجَرٌ trees *acc. nom.*

ش	ح	ح	★

أَشِحَّةً (*act. 2 pic. m. plu.*)
<niggardly ones
شَحَّ يَشُحُّ شُحّاً وَ شَحّاً (ن)
to be niggardly, greedy

الشُّحُّ ، شُحٌّ niggardliness, covetousness, greed

ش	ح	م	★

شُحُوْمٌ <fats (*n.p.b.*) شَحْمٌ (*sing.*)

ش	ح	ن	★

الْمَشْحُوْنُ (*pact. pic. m. sing.*)
<laden

شَحَنَ يَشْحَنُ شَحْناً (ف)
to fill, to load

ش	خ	ص	★

تَشْخَصُ (*imperf. 3 p. f. sing.*)
~starring
شَخَصَ يَشْخَصُ شُخُوصاً (ف)
to be elevated, to fix the eye upon

شَاخِصَةٌ (*act. pic. f. sing.*)
starring

ش	د	د	★

شَدَدْنَا (*perf. Ist. p. plu.*)
we made strong (1)
< شَدَّ يَشُدُّ شَدّاً (ن)
to strap, bind, to strengthen,

وَشَدَدْنَا مُلْكَهُ وَآتَيْنٰهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ
We made his dominion strong and gave him wisdom and decisive speech. [38:20]

we made firm (2)

نَحْنُ خَلَقْنٰهُمْ وَشَدَدْنَا أَسْرَهُمْ
It is We who created them and made firm their make. [76:28]

نَشُدُّ (*imperf. Ist. p. plu.*)
we shall strengthen SS

أُشْدُدْ (*perate. m. sing.*)
strengthen ! (1)

mighty (3)

عَلَّمَهُ شَدِيدُ الْقُوَىٰ

One mighty in power has taught him. [53:5]

stern (4)

فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا

Wherefore We reckoned with them a stern reckoning. [65:8]

great (5)

وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

And We sent down iron wherein is great violence. (57:25]

vehement (6)

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And verily in the love of wealth he is vehement. [100:8]

شِدَادٌ nom. شِدَادًا acc.

(*act. 2 pic. m. p.b.*) hard ones (1)

ثُمَّ يَأْتِي مِن بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ

Then thereafter will come seven hard years. [12:48]

strong (2)

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

And We have built over you seven strong heavens. [78:12]

اشْدُدْ بِهِ أَزْرِي

Strengthen my back by him. [20:31]

harden (2)

وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ

And harden their hearts. [10:88]

شُدُّوا (*perate. m. plu.*) tie fast ! (3)

حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ

Untill when you have routed them up tie fast the bonds. [47:4]

اشْتَدَّتْ (*perf. 3 p.f. sing.*) *viii* ~became hard

أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

Their works are like ashes upon which the wind bloweth hard on a stormy day. [14:18]

الشَّدِيدُ ، شَدِيدٌ (*act. 2 pic. m. sing.*) severe (1)

فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Then verily Allah is severe in chastising. [2:211]

strong (2)

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا

And we sought to reach the heaven but we found it filled with strong guards and flames. [72:8]

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا

And how many a generation have We destroyed before them who were mightier in power than they. [50:36]

sometimes it is (4) used to show excess or vehemence in any matter. A few examples are furnished below.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ

(a) Those who believe are stauncher in their love for Allah. [2:165]

ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا

(b) Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent. (*Pic.*) [19:69]

......of them was the most hardened in disdain of the All-Merciful. (*Arb.*)

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا

(c) Verily the rising by night! It is most curbing and most conducive to right speech. (*Jid.*) [73:6]

terrible, severe (3) and strong

عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ

Over which are harsh, terrible angels. (*M.A.*)

Over which are set angels strong, sever. (*Pic.*)

Over which are angels stern, strong. (*Jid.*) [66:6]

stern and firm (4) (*n.b.*) of heart

وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

And those who are with him are stern against infidels and merciful among themselves. (*Jid.*) firm of hearts against the disbelievers. (*M.A.*) [48:29]

most severe (1) (*elalive*) أَشَدُّ

وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ

And surely the torment of the hereafter is most severe and most lasting. [20:127]

stronger (2)

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَا

Ask them thou, are they stronger in structure or those others whom We have created. [37:11]

mightier (3)

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

(d) Surely ye are more awful in their breasts than Allah. [59:13]

أَشُدَّ maturity (n.)

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا

And when he attained his maturity, We gave him wisdom and knowledge. [12:22]

ش ر ب ★

شَرِبَ (perf. 3 p.m. sing.)
~drank

< شَرِبَ يَشْرَبُ شُرْبًا وَ مَشْرَبًا (س)
to drink, swallow, sunk in, absorb

شَرِبُوا (perf. 3 p.m. plu.)
they drank

يَشْرَبُ (imperf. 3 p.m. sing.)
~will drink

يَشْرَبُونَ (imperf. 3 p.m. plu.)
they will drink

تَشْرَبُونَ (imperf. 2 p.m. plu.)
you drink

اشْرَبُوا (perate m. plu.)
(you) drink !

أُشْرِبُوا (pip. 3 p.m. plu.) iv
litt. they were made to drink

وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

(a) And they were made to drink the calf in their hearts for their unbelief. (*Arb.*).

(b) And they were made to imbibe (the love of) calf in their hearts (*M. A.*)

(c) And (the worship of) the calf was made to sink into their hearts (*Pic.*).

(b) And into their hearts the calf was made to sink because of their infidelity. (*Jid.*) [2:93]

شَارِبُونَ *nom.* الشَّارِبِينَ *gen.*
(*act. pic. m. plu,*)
drinkers

مَشْرَبٌ (*n. p. t.*) *acc.*
drinking place

مَشَارِبُ drinks (*v.n. mim. p.b.*)

شُرْبَ drinking (*v.n.*) *acc.*

شِرْبٌ drinking (*v.n.*)

الشَّرَابُ ، شَرَابٌ *nom.*

شَرَابًا *acc.* شَرَابٍ *gen.* (*n.*)
drink

ش ر ح ★

شَرَحَ (*perf. 3 p.m. sing.*)
~expanded

ش ر ر ★

الشَّرُّ ، شَرٌّ (n.) acc. شَرًّا nom.
evil (1)

وَلَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ
And Allah were to hasten for them the evil. (M.A.) [10:11]

bad (2) (adj.)

وَعَسٰٓى اَنْ تُحِبُّوْا شَيْـًٔا وَّهُوَ شَرٌّ لَّكُمْ
And belike ye desire a thing whereas it is bad for you. [2:216]

worse, worst (3) (elative)

قُلْ هَلْ اُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ مَثُوْبَةً عِنْدَ اللّٰهِ
Say thou ! shall I declare unto you something worse as a way with Allah than that ? [5:60]

اُولٰٓئِكَ شَرٌّ مَّكَانًا
Those are worst in abode. [5:60]

caution. It is notable that شَرٌّ is an exceptional form of elative adjective while the measure for elative in Arabic is أَفْعَلُ

الْأَشْرَارُ wicked, evil, (n.p.b.) vicious ones

شَرَرٍ sparks (n.) gen.

< شَرَحَ يَشْرَحُ شَرْحاً (ف)
to uncover, spread out, made open

وَلٰكِنْ مَّنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللّٰهِ
But whosoever expandeth his breast to infidelity, upon them shall be wrath from Allah. [16:106]

يَشْرَحْ (imperf. 3 p.m. sing.) juss.
~expands, makes open

نَشْرَحْ (imperf. Ist. p. plu.) juss.
we expand SS, make open

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ
Have We not expanded for thee thy breast, [94:1]

اِشْرَحْ (perate. m. sing.)
expand ! open !

ش ر د ★

شَرِّدْ (parate. ii, m. sing.)
scatter ! disperse !

to disperse < شَرَّدَ تَشْرِيْداً

<< شَرَدَ يَشْرُدُ شُرُوْداً وَ شِرَاداً (ن)
to flee, escape, depart

ش ر ذ م

شِرْذِمَةٌ a small band (n.)

ش ر ط ★

أَشْرَاطٌ <tokens (*n.p.b.*) شَرْطٌ
token, sign
Note : the above mentioned word أَشْرَاطٌ is the plural form of شَرَطٌ (with *Fatha* on the second redical), not of شَرْطٌ (with *Sukun* on it). That is why that the former شَرَطٌ means sign and is transformed to the plural as أَشْرَاطٌ and the latter شَرْطٌ means condition and is transformed to plural as شُرُوطٌ

ش ر ع ★

شَرَعَ (*perf. 3 p.m. sing.*)
~instituted, ordained
< شَرَعَ يَشْرَعُ شَرْعاً (ف)
to prescribe or institute a law

شَرَعُوا (*perf. 3 p.m. plu.*)
they instituted, prescribed

شُرَّعاً (*act. pic. f. plu.*) *acc.*
<appearing on the surface
(*sing.*) شَارِعَةٌ

<< شَرَعَ شُرُوعاً (ف)
to raise, to appear, to begin

إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا
When their fish came openly on their Sabt. *(Jid.)*
[7:163]

شَرِيعَةٌ (*act. 2 pic. f. sing.*)
law (divine)
Note : الشَّرِيْعَةُ is not only a 'law or ordinance' but also a religion, or a way of belief and practice in respect of religion. (*jid.* > *LL*)

شِرْعَةٌ <law (divine) (*n.*)
litt. custom, way

ش ر ق ★

أَشْرَقَتْ (*perf. 3 p. f. sing.*)
~beamed, gleamed, shone
< أَشْرَقَ يُشْرِقُ إِشْرَاقاً
to rise, shine, light up

مُشْرِقِيْنَ (*ap-der. m. plu.*) *iv*
entering at the sunrise

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ
Then they should took hold of him at the sunrise.(*Jid.*)
[15:73]

الْمَشْرِقُ the (*n.p.*)

الْمَشْرِقَيْنِ (*n. for p. dual.*)
the east and the west
(literally 'the two orients'. A good equivalent idiom in

ش ر ك ★

شَارِكْ (perate. m. sing.) iii
share SS

< شَرِكَ يَشْرَكُ شِرْكاً (س)
to share,

أَشْرَكَ (perf. 3 p.m. sing.) iv
< ~ associated, ascribed partners

to take أَشْرَكَ إِشْرَاكاً into partnership

أَشْرَكُوا (perf. 3 p.m. plu.) iv
they associated, ascribed a partner

أَشْرَكْتَ (perf. 2 p.m. sing.) iv
you associated SS to, ascribed partner to

أَشْرَكْتُمْ (perf. 2 p.m. plu.) iv
you associated, ascribed partner to

أَشْرَكْنَا (perf. Ist. p. plu.) iv
we associated, we ascribed partner to

يُشْرِكُ (imperf. 3 p.m. sing.) iv
~associates, ascribes partner

يُشْرَكُ (imperf. 3 p.m. sing.) iv
that SS is associated to

يُشْرِكُونَ (imperf. 3 p.m. plu.) iv
they associate, ascribe partner to

يُشْرِكْنَ (imperf. 3 p.f. plu.) acc. iv
that they shall associate

English would be "poles apart", for they could never meet. (*Jid.*>*AYA*)

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ

Untill he cometh unto Us, he will say, Ah ! would that there had been between me and thee the distance of the east and the west. (*Jid.*) [43:38]

the distance of the two easts. (*Arb.*)

the distance of the two horizons. (*Pic.*)

الْمَشَارِقُ setting places, (*n p.b.*) easts,

Note : الْمَشَارِقُ is plural of الْمَشْرِقُ

مَشَارِقُ In the plural signifies the different points of the horizon from whence the sun rises in the course of the year. (*Jid.*)

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ

I swear by the Lord of the easts and the wests. [70:40]

الْإِشْرَاقُ sunrise (*v.n.*>*iv*)

شَرْقِيًّا eastward, (*n. r. adj.*) eastern

شَرْقِيَّةً eastern, (*n. r. adj.*) of east

تُشْرِكَ (*imperf. 2 p.m. sing.*) *acc. iv*
that you associate

تُشْرِكُونَ (*imperf. 2 p.m. plu.*) *iv*
you associate, ascribe partner

تُشْرِكُوا (*imperf. 2 p.m. plu.*) *acc. iv*
that you associate, ascribe *SS* as partner

أُشْرِكُ (*imperf. Ist. p. sing.*) *iv*
I associate, ascribe as partner

أُشْرِكَ (*imperf. Ist. p. sing.*) *acc. iv*
that I associate

يُشْرَكَ (*pip. 3 p. m. sing.*) *acc. iv*
that *SS* is associated to

أَشْرِكْ (*perate. m. sing.*) *acc. iv*
litt. SS to share

وَأَشْرِكْهُ فِي أَمْرِي

And let him share my task. [20:32]

لَا تُشْرِكْ (*perate. neg. m. sing.*) *iv*
associate not ! ascribe not *SS* to !

لَا تُشْرِكُوا (*perate. neg. m. plu.*) *iv*
(you) associate not ! ascribe not *SS* to !

شَرِيكٌ (*act. 2 pic. m. sing.*)
an associate, a partner

شُرَكَاءُ (*act. 2 pic. m. plu.*)
the associates, partners

مُشْرِكٌ (*ap-der.> iv, m. sing.*)
infidel, associator

مُشْرِكَةٌ (*ap-der.> iv. f. sing.*)
associator women

الْمُشْرِكُونَ ، مُشْرِكُونَ *nom.*

الْمُشْرِكِينَ ، مُشْرِكِينَ *gen. acc.*

(*ap-der.> iv, m. plu.*)
associators (1)

إِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

And if you obey them you shall become associators indeed. [6:121]

infidels, idolaters (2)

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ

When therefore the sacred months have slipped away slay the associators (infidels) wheresoever ye find them. [9:5]

Note : الْمُشْرِكُ in Quran is sometimes used definitely for the infidels as in the verse quoted above (9:5) but it is used sometimes in a broader meaning also including Muslims (believers) as in the verse (6:121).

الْمُشْرِكَاتُ (*Ap-der.> iv, f. plu.*)
associator and infidel women

الْمُشْتَرِكُونَ (*Ap-der.> viii, m. plu.*)
sharers

الشِّرْكُ ، شِرْكٌ associating (1) (*n.*)

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Verily associating is a tremendous wrong. [31:13]

partnership (2)

أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ

Show me whatsoever they have created of the earth, or have they any partnership in the heaven ? [46:4]

ش ر ى ★

شَرَوْا *(perf. 3 p.m. plu.) h.v.*
< they sold *SS*

شَرٰى يَشْرِيْ شَرَاءً وَ شَرًى (ض)

to buy or sell, to exhange

يَشْرِيْ *(imperf. 3 p.m. sing.)*
~ sells

يَشْرُوْنَ *(imperf. 3 p.m. plu.)*
(a) they sell, (b) purchase

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيٰوةَ
الدُّنْيَا بِالْآخِرَةِ

(a) Let them therefore fight in the way of Allah those who have purchased the life of this world for the hereafter. (*Jid.*)

(b) Let those fight in the way of Allah who sell the life of this world for the other (*i.e.* hereafter). (*Pic.*) [4:74]

Note : the word الشِّرَاءُ *litt.* means commercial exchange. Therefore, it may be translated as purchase or sale both. In the abovementioned verse the word يَشْرُوْنَ is rendered by authentic commentators both ways as it is mentioned by *Zamakhshari* and *Razi*. *Ibn Kathir* and *Jid.* have adopted the meaning of purchase.

اِشْتَرٰى *(perf. 3 p.m. sing.) viii*
< ~ bought

to buy اِشْتَرٰى اِشْتِرَاءً

اِشْتَرَوْا *(perf. 3 p. m. plu.) viii*
they purchased (1)

أُولٰٓئِكَ الَّذِينَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى

These are they who purchased error for guidence. [2:16]

they sold, bartered (2)

بِئْسَمَا اشْتَرَوْا بِهٖٓ أَنْفُسَهُمْ

Evil is that for which they sell their souls.
.........have bartered their souls" (*Jid.*) [2:90]

يَشْتَرِيْ *(imperf. 3 p.m. sing.) viii*
~ purchases, barters

يَشْتَرُوْنَ *(imperf 3 p.m. plu.) vii*
they purchase, sell, barter

لِيَشْتَرُوْا *(el. 3 p.m. plu.) viii*
that they may barter, purchase

نَشْتَرِى (*imperf. Ist. p. plu.*)
we purchase, barter

لَا تَشْتَرُوا (*perate neg. m. plu.*)
barter not, purchase not

ش ط ء ★

شَاطِئُ side (*n.*)

نُودِىَ مِن شَاطِئِ الْوَادِ الْأَيْمَنِ

He was called from the right side of the valley. [28:30]

شَطْأٌ shoot, sprout (*n.*)

كَزَرْعٍ أَخْرَجَ شَطْأَهُ

Like seed-produce that puts forth its sprout.
......its shoot (*jid.*)
[48:29]

ش ط ر ★

شَطْرٌ towards (*n.*) *acc.*

ش ط ط ★

لَا تُشْطِطْ (*perate, neg. m. sing.*)
<act not unjustly or iniquitously

to treat with شَطَّ شَطَطاً (ن)
unjustice to go beyond due bounds

شَطَطاً enormity, (*n.*) *acc.*
abomination

ش ط ن ★

الشَّيْطَانُ *nom.* شَيْطَانَ، شَيْطَاناً (*n.*)
satan, devil

the root of verb شَطَنَ means,

'he was, or became remote, or far from the truth, and from the mercy of God' (*Jid.*>*LL*). *Rgh.* stresses: Shaitan is 'every insolent or rebellious one from among the Jinn and the men and the beasts.

الشَّيَاطِينَ satans, (*n.p.b.*)
devils, rebellious ones

Note : شَيْطَانٌ if not preceded by the definite article أَلْ signifies 'any that is excessively or inordinately, proud or corrupt or unbelieving or rebellions, or that is insolent and audacious in acts of rebellion' (*Jid.*<*LL*).

ش ع ب ★

شُعُوباً (*n.p.b.*) *acc.*
nation, communities

(*sing.*) : شَعْبٌ <

شُعَبٍ (*n.p.b.*) *gen.*
branches

(*sing.*) : شُعْبَةٌ <

انْطَلِقُوٓا إِلَىٰ ظِلٍّ ذِي ثَلَٰثِ شُعَبٍ

Depart unto the shodow three-branched. [77:30]

ش ع ر ★

يَشْعُرُونَ (*imperf. 3 p. m. plu.*)
they perceive

شَعَرَ يَشْعَرُ ، شَعُرَ يَشْعُرُ شِعْراً وَ شُعُوراً (ف،ك)

to percieve by the senses, to know

تَشْعُرُونَ (*imperf. 2 p.m. plu.*)
you perceive

يُشْعِرُ (*imperf. 3 p.m. sing.*) *iv.*
~makes perceive or know

لَا يُشْعِرَنَّ (*emp. 3 p. m. sing.*)
do not let them know, or discover

شَاعِرٌ poet (*act. pic. m. sing.*)

الشُّعَرَاءُ poets (*act. pic. m. plu.*)

شَعَآئِرُ (*act. 2 pic. f. plu.*)
signs, marks

(*sing.*) شَعِيْرَةٌ >

Note : شَعَآئِرُ اللهِ means 'all those religious services which God has appointed to us as signs, or the rites and ceremonies of the pilgrimage and the places where these rites and ceremonies are performed.'

الشِّعْرُ poetry (*n.*)

أَشْعَارٌ <hair (*n.p.b.*) *gen.*
(*sing.*) الشَّعْرُ

Note أَشْعَارٌ is the plural of الشَّعْرُ (with *Fatha* on the first redical, not of الشِّعْرُ (with *Kasar* on it) because this latter one means 'poetry'.

الْمَشْعَرُ monument (*n.p.*)

فَإِذَآ أَفَضْتُم مِّنْ عَرَفَٰتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ

Then when ye hurry from Arafat, remember Allah near the sacred monument. [2:198]

Note · الْمَشْعَرُ الْحَرَامُ literally signifies the holy monument, which stands at the place known as Muzdalafa, or the ground bordering it, where the pilgrims stop for the night after their return from Arafat on the evening of ninth Dhul Hajjah.

الشِّعْرٰى Sirius (*n.*)
(name of a star which the pagans considered a deity).

ش ع ل ★

اشْتَعَلَ (*perf. 3 p. m. sing.*) viii
~flared (*M.A.*)

>>شَعَلَ يَشْعَلُ شَعْلاً (ف) وَ أَشْعَلَ iv

to light a fire *ii* وَ شَعَّلَ

< اشْتَعَلَ اشْتِعَالاً

to become inflamed

litt. inflamed

ش غ ف ★

شَغَفَ (*perf. 3 p. m. sing.*)
~affected deeply

litt. means that *SS* has so affected *SS* that the love entered beneath the pericardium.

ش غ ل ★

شَغَلَتْ (*perf. 3 p. f. sing.*)
<~kept busy and occupied

شَغَلَ يَشْغَلُ شَغْلاً (ف) to occupy

شُغُلٌ occupation (*n.*)

ش ف ع ★

يَشْفَعُ (*imperf. 3 p. m. sing.*)
<~intercedes

شَفَعَ يَشْفَعُ شَفَاعَةً (ف)

to intercede for

يَشْفَعُونَ (*imperf. 3 p.m. plu.*)
they intercede

يَشْفَعُوا (*el. 3 p.m. plu.*)
that they may intercede

الشَّافِعِيْنَ (*act. pic. m. plu.*) *gen.*
mediators, interceders

شَفِيْعٌ (*act. 2 pic. m. sing.*)
intercessor

شُفَعَاءُ (*act. 2 pic. m. plu.*)
intercessors

(*sing.*) شَفِيْعٌ <

الشَّفَاعَةُ intercession (*v.n.*)

الشَّفْعِ <evenness (*n.*)

شَفَعَ يَشْفَعُ شَفْعاً (ف)

to make double, to pair

(a number divisible by two)

Note: the commentators hold different opinions about the abovementioned word. Therefore the commenteries on the Quran should be consulted in this connection.

ش ف ق ★

أَشْفَقْتُمْ (*perf. 2 p.m. plu.*) iv
you feared,

< أَشْفَقَ إِشْفَاقاً

to be on guard against anyone, to fear and shun

أَشْفَقْنَ (*perf. 3 p. f. plu.*) iv
they feared

مُشْفِقُوْنَ acc. مُشْفِقِيْنَ ، nom.
(act. pic. m. plu.)
fearful ones

اَلشَّفَقُ twilight, (n.)
afterglow of sunset

ش ف ه / و

شَفَتَيْنِ two lips (n. dual.)

ش ف ى ★

يَشْفِىْ (imperf. 3 p.m. sing.)
< ~heals
شَفَا يَشْفِىْ شِفَاءً (ض)
to cure, heal
يَشْفِيْنِ (يَشْفِىْ+نِىْ)
~heals me

يَشْفِ (imperf. 3 p.m. sing.) juss.
~heals, relieves

شِفَاءٌ healing (v.n.)

شَفَا brink (n.)

ش ق ق ★

شَقَقْنَا (perf. Ist p. plu.)
~clove (1)
< شَقَّ يَشُقُّ شَقًّا (ن)
to split, cleave

اَشُقَّ ـ عَلَىٰ (imperf. Ist p. sing.)
I shall be hard (2)
upon SS

وَمَآ اُرِيْدُ اَنْ اَشُقَّ عَلَيْكَ
And I wish not to be hard on thee. [28:27]

شَاقُّوْا (perf. 3 p.m. plu.) iii
they opposed
< شَاقَّ يُشَاقُّ شِقَاقًا
to become hostile to

يُشَاقَّ ، يُشَاقِقِ iii
(imperf. 3 p. m. sing.)
~opposes

تُشَاقُّوْنَ (imperf. 2 p. m. plu.) iii
you become hostile, cause cleavage

ثُمَّ يَوْمَ الْقِيٰمَةِ يُخْزِيْهِمْ وَيَقُوْلُ اَيْنَ شُرَكَآءِىَ
الَّذِيْنَ كُنْتُمْ تُشَآقُّوْنَ فِيْهِمْ
Then on the Judgment Day He will humiliate them and say : where are My associates regarding whom ye have been causing cleavage ? (Jid.) for whose sake you became hostile ? [16:27]

يَشَّقَّقُ (imperf. 3 p.m. plu.)
~splits asunder, cleaves asunder

تَشَقَّقُ (imperf. 3 p. f. sing.) v
~splits or cleaves asunder

اِنْشَقَّ (perf. 3 p.m. sing.) vii
~rent asunder

اِنْشَقَّتْ (perf. 3 p. f. sing.) vii
~rent asunder

تَنْشَقُّ *(imperf. 3 p. f. sing.) vii*
~cleaves asunder

شَقًّا *(v.n.) acc.*
cleaving asunder

شِقٌّ travail, distress, *(n.) gen.*
difficulty

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنفُسِ

And they bear your loads to a city which ye could not reach except with travail (distress to) your souls. [16:7]

شُقَّةٌ a distance hard *(n.)* to reach

لَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ

But the distance seemed hard unto them. [9:42]

شِقَاقٌ cleavage, *(v.n. iii)*
divergence, schism

ش ق ى ★

شَقُوا *(perf. 3 p.m. plu.)*
<~are/were wretched

شَقِيَ يَشْقَىٰ شَقًا وَ شَقَاوَةً وَ شِقْوَةً (س)
to be miserable unfortunate

يَشْقَىٰ *(imperf. 3 p. m. sing.)*
~shall be distressed

تَشْقَىٰ *(el. 2 p.m. sing.) acc.*
that you may be distressed, lest you may be distressed

شَقِيٌّ *(act. 2 pic. m. sing.)*
unblessed

الْأَشْقَى، أَشْقَىٰ the wretched *(elative)* one, unfortunate

شِقْوَةٌ wretchedness *(v.n.)*

ش ك ر ★

شَكَرَ *(pref. 3 p.m. sing.)*
<~gave thanks, became grateful

شَكَرَ يَشْكُرُ شُكْرًا وَ شُكْرَانًا (ن)
to realise or acknowledge one's favour

شَكَرْتُمْ *(perf. 2 p.m. plu.)*
they returned / gave thanks

يَشْكُرُ *(imperf. 3 p.m. sing.)*
~gives thanks

يَشْكُرُونَ *(imperf. 3 p.m. plu.)*
they give thanks, become grateful

تَشْكُرُونَ *nom.* **تَشْكُرُوا** *juss.*
(imperf. 2 p.m. plu.)
you give thank, become grateful

أَشْكُرُ *(imperf. Ist. p. sing.)*
I(return thanks,)become grateful

اشْكُرْ *(perate. m. sing.)*
be grateful !

اشْكُرُوا *(perate m. plu.)*
(you) be grateful, give/return thanks !

شَاكِرٌ *nom.* **شَاكِراً** *acc.*
(*act. pic. m. sing.*)
grateful (1)

شَاكِرًا لِّأَنْعُمِهِ

Grateful for his bounties. [16:121]

appreciative (2)
and bountiful in reward

وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whosoever voluntarily doth good, then verily Allah is appreciative, knowing. (or) surely Allah is Bountiful in rewarding, Knowing [2:158]

Note : شَاكِرٌ when applied to God means, 'He who approves or rewards, or forgives, much or largely; He who gives large reward for small, or few, works' (*LL*) or, one who highly appreciates good and is bountiful in rewarding it

شَاكِرُونَ *nom.* **الشَّاكِرِينَ ، شَاكِرِينَ** *juss*
(*act. pic. m. plu.*) *acc.*
grateful or thankful ones

مَشْكُوراً (*act. 2 pic. m. sing.*)
accepted, appreciated, recompensed

الشَّكُورُ ، شَكُورٌ *nom.* **شَكُوراً** *acc.*
grateful (2) (*ints. sing.*)

إِنَّهُ كَانَ عَبْدًا شَكُورًا

Verily he was a bondman grateful. [17:3]

appreciative, (2)
bountiful in rewarding

إِنَّهُ غَفُورٌ شَكُورٌ

He is Forgiving. Appreciative. [35:30]

Note : شَكُورٌ is absolutely similar to شَاكِرٌ when it is applied to God ; see the above note.

شُكْراً thanksgiving (*v.n.*)

شُكُوراً gratefulness, (*v.n.*) thankfulness

ش ك س ★

مُتَشَاكِسُونَ (*ap-der.>vi m. sing.*)
quarrelling ones

>> شَكِسَ يَشْكَسُ شَكَاسَةً (س)
to be perverse, stubborn,

< تَشَاكَسَ to wrangle, quarrel

ش ك ك ★

شَكٌّ doubt (*n.*) *nom. juss.*

ش ك ل ★

شَاكِلَةٌ (*act. pic. f. sing.*)
manner, disposition

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ

Say : everyone acts according to his rule of conduct. [17:84]

شَكْلٍ similar, like (*n.*) *gen.*

ش ك و ★

أَشْكُو (*imperf. Ist. p. sing.*)
<I bewail, (*Jid.*) I complain

شَكَا يَشْكُو شَكْوَى وَ شَكَاةً (ن)
to complain, to accuse

تَشْتَكِي (*imperf. 2 p.m. sing.) viii*
thou complaineth, bewaileth

as *RF* < اِشْتَكَىٰ

مِشْكَاةٌ (مِشْكَوٰةٌ) a niche (*n.*)

ش م ت ★

لَا تُشْمِتْ (*perate. neg. m. sing.*)
cause not *SS* to rejoice (*Jid.*) make not *SS* gloat (*Arb.*)

< أَشْمَتَ إِشْمَاتاً - ب
to make one rejoice at another, affection

ش م خ ★

شَامِخَاتٍ (*act. pic. f. plu.*) *acc.*
<lofty, high, tall

شَمَخَ يَشْمُخُ شُمُوخاً (ن) to be high

ش م ز ★

اِشْمَأَزَّتْ (*perf. 3 p. f. sing.*) *xi*
~shrank (with aversion)

< اِشْمَأَزَّ اِشْمِئْزَازاً
to shrink from

>> شَمَزَ يَشْمُزُ شَمْزاً (ن) - مِنْ
to feel aversion for

ش م س ★

الشَّمْسُ ، شَمْساً the sun (*n.*) *acc.*

ش م ل ★

اِشْتَمَلَتْ (*perf. 3 p. f. sing.*) عَلَىٰ - *viii*
~contained *SS*

< اِشْتَمَلَ اِشْتِمَالاً to contain, *viii* to comprise

>> شَمَلَ يَشْمُلُ شَمْلاً وَ شُمُولاً
وَ شَمِلَ يَشْمَلُ شَمَلاً (ن ، س)
to include, contain

الشِّمَالُ the left (side) (1) (*n.*)

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ
عَنْ يَمِينٍ وَشِمَالٍ

Certainly there was a sign for Saba in their abode—two gardens on the right and the left hand. [34:15]

the left hand (2)

وَاَمَّا مَنْ اُوْتِیَ كِتٰبَهٗ بِشِمَالِهٖ

Then as to him who shall be vouchsafed his book in his left hand. [69:25]

the left side (*n.p.b.*) الشَّمَآئِلِ ، شَمَآئِلِ

ش ن ء ★

(*act. pic. m. sing.*) شَانِئٌ
traducer, insulter

hatred (*n.*) شَنَآنٌ

ش ه ب ★

شِهَابٌ nom. شِهَابًا acc.
flame (1) (*n.*) gen.

اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ

Except him who snatches away (a word by stealth) and him then pursueth a glowing flame. [37:10]

a brand (2)

اَوْ اٰتِيْكُمْ بِشِهَابٍ قَبَسٍ

Or bring you therefrom a burning brand. [27:7]

the flames (*n. p. b.*) شُهُبًا

ش ه د ★

(*perf. 3 p. m. sing.*) شَهِدَ
~bore witness (1)

> شَهِدَ يَشْهَدُ شُهُوْدًا (س)
to witness, be present

>> شَهِدَ يَشْهَدُ شَهَادَةً (ك) ـ عَلٰى
to bear witness, give testimony against

وَشَهِدَ شَاهِدٌ مِّنْ اَهْلِهَا

And a witness of her own family bore witness. [12:26]

is present (2)

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

So whoever of you is present in the month he shall fast therein. [2:185]

(*perf. 3 p. m. plu.*) شَهِدُوْا
they bore witness (1)

وَشَهِدُوْا اَنَّ الرَّسُوْلَ حَقٌّ

And they had borne witness that the messenger was true. [3:86]

they witnessed (2)

اَشَهِدُوْا خَلْقَهُمْ

Have witnessed their creation? [43:19]

(*perf. 2 p. m. plu.*) شَهِدْتُمْ
you bore witness

(*perf. 1st. p. plu.*) شَهِدْنَا
we bore witness (1)

قَالُوْا شَهِدْنَا عَلٰٓى اَنْفُسِنَا

They will say : we bear witness against ourselves. [6:130]

تَشْهَدُوْنَ (*imperf. 2 p.m. plu.*)
you bear witness (1)
you witness (2)

أَشْهَدُ (*imperf. 1st. p. sing.*)
I bear witness

نَشْهَدُ (*imperf. Ist. p. plu.*)
we bear witness

اشْهَدْ (*perate. m. sing.*)
bear witness !

اشْهَدُوْا (*perate. m. plu.*)
(you) bear witness !

لاَ تَشْهَدْ (*perate. neg. m. sing.*)
testify thou not !

أَشْهَدَ (*perf. 3 p.m. sing.*) *iv*
~made *SS* testify

أَشْهَدْتُ (*perf. Ist p. sing.*) *iv*
I made *SS* present

يُشْهِدُ (*imperf. 3 p.m. sing.*) *iv*
~takes *SS* to witness

أُشْهِدُ (*imperf. 1st. p. si g.*) *iv*
I take *SS* to witness

أَشْهِدُوْا (*perate. m. plu.*) *iv*
(you) take *SS* to witness

اسْتَشْهِدُوْا (*prate. m. plu.*) *x*
(you) call *SS* to witness

شَاهِدٌ *nom.* شَاهِدًا *acc.*
(*act. pic. m. sing.*)
an evidence, a witness

شَاهِدُوْنَ *nom.* شَاهِدِيْنَ *acc. gen.*
(*act. pic. m. plu.*)
bearers of witness (1)
witnesses (2)

we witnessed (2)

ثُمَّ لَنَقُوْلَنَّ لِوَلِيِّهٖ مَا شَهِدْنَا مَهْلِكَ أَهْلِهٖ

And thereafter we shall surely say unto his heir, we witnessed not the destruction of his household. [27:49]

يَشْهَدُ (*imperf. 3 p.m. sing.*)
~bears witness (1)
~witnesses (2)

يَشْهَدُوْنَ (*imperf. 3 p.m. plu.*)
they bear witness (1)
they witness (2)

لِيَشْهَدُوْا (*el. 3 p.m. plu.*)
that they witness

تَشْهَدُ (*imperf. 3 p.f. sing.*)
will bear witness (1)

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيْهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ

On the day wherefrom their tongues and their hands and their feet will bear witness against them regarding that which they were wont to work. [24:24]

declares on oath, (2)
swears

وَيَدْرَؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهٰدٰتٍۭ بِاللّٰهِ إِنَّهٗ لَمِنَ الْكٰذِبِيْنَ

And it will avert the chastisement from her if she testifieth by Allah four times that verily he is of the liars. [24:8]

شُهُودٌ *(act. pic. m. plu. b.)*
(sing.) شَاهِدٌ <witnesses

الْأَشْهَادُ *(act. pic. m. p.b.)*
(sing.) شَاهِدٌ <witnesses

شَهِيدًا *(act. 2 pic. m. sing.)*
present (1)

قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا

Allah hath bestowed favour on me that I was not present with them. [4:72]

witness (2)

وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ

And We shall bring thee against these as a witness. [16:89]

heedful (3)

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Verily herein is an admonition unto him who hath a heart, or giveth ear while he is heedful. [50:37]

شَهِيدَيْنِ *(act. 2 pic. m. dual.)*
two witnesses

الشُّهَدَاءُ *(act. 2 pic. m. plu.)*
witnesses (1)
martyrs (2)

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

And whosoever obeyeth Allah and the apostle, then those shall be with them whom Allah hath blessed, from among the prophets, the saints, the martyrs, and righteous. Excellent are these as a company. [4:69]

مَشْهُودٌ *nom.* مَشْهُودًا *acc.*
(pact. pic. m. sing.)
witnessed

مَشْهَدٌ witness *(v.n. mim.)*

الشَّهَادَةُ witness *(v.n.)*

الشَّهَادَةُ witnesses *(v.n.p.)*

ش ه ر ★

الشَّهْرُ ، شَهْرٌ month *(n.)*

شَهْرَيْنِ two months *(n. dual.)*

الشُّهُورُ . الْأَشْهُرُ months *(n.p.b.)*

ش ه ق ★

شَهِيقٌ *nom.* شَهِيقًا *acc.* *(v.n.)*
roaring, braying

ش ه و ★

اشْتَهَتْ (*perf. 3 p. f. sing.*) viii
~desired

يَشْتَهُونَ (*imperf. 3 p.m. plu.*) viii
they desire

تَشْتَهِى (*imperf. 3 p. f. sing.*) viii
~desires

شَهْوَةً lustfully (*n.*)

الشَّهَوَاتُ desires, lusts, joys (*n.p.*)

ش و ب ★

شَوْباً mixture for drink (*Rgh.*) (*n.*)
drought (*Jid.*)

ش و ر ★

شَاوِرْ (*perate m. sing.*) iii
<consult !

to ask شَاوَرَ اسْتَشَارَ
for advise, consult

أَشَارَتْ (*perf. 3 p. f. sing.*) iv
<~pointed to

أَشَارَ يُشِيرُ إِشَارَةً

to point out or at إِلَى -

to counsel عَلَى ، ب -

تَشَاوُرٌ mutual counsel (*v.n.*>*vi*)

الشُّورَى counsel (*n.*)

ش و ظ ★

شُوَاظٌ flame (*n.*)

ش و ك ★

الشَّوْكَةُ *meta.* arms (*n.*)
litt. thorn

ش و ى ★

يَشْوِى (*imperf. 3 p.m. sing.*)
<~scalds

شَوَى يَشْوِى شَيًّا (ض) وَ أَشْوَى
to roast *iv*

الشوى extremities (*M. Ali*) (*n.*)
scalds skin (*Jid.*)

ش ى ء ★

شَاءَ (*perf. 3 p.m. sing.*)
~willed

شَاءَ يَشَاءُ شَيْئاً وَ مَشِيْئَةً
وَ مَشَاءَةً (ف)
to will, to wish

شِئْتَ (*perf. 2 p.m. sing.*)
you willed

شِئْتُمَا (*perf. 2 p.m. dual.*)
you (two) wished

شِئْتُمْ (*perf. 2 p.m. plu.*)
you wished

شِئْنَا (*perf. 1st p. plu.*)
we willed, wished

يَشَاءُ (*imperf. 3 p.m. sing.*)
wills, wishes

يَشَاؤُونَ (*imperf. 3 p.m. plu.*)
they will wish, will

تَشَاءُ (*imperf. 2 p.m. sing.*)
thou wills

تَشَاؤُوْنَ (*imperf. 2 p.m. plu.*)
you will, wish

أَشَاءُ I will (*imperf. Ist p. sing.*)

نَشَاءُ we will (*imperf. Ist. p. plu.*)

شَيْءٌ *nom.* شَيْئًا (*n.*) *acc.*
thing (1)

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Verily Allah is over every thing potent. [2:20]

aught, any extent (2)

أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

Even though their fathers understood not aught. (*Jid.*) [2:170]

Note : the word شَيْئًا in direct objective case is often used to denote the meaning 'a little bit', 'at all' etc. as it is in the above quoted verse.

أَشْيَاءُ things (*n.p.b.*)

ش ى ب ★

شِيبًا (*n.p.b.*) *acc.*
< grey-headed ones

(*sing.*) أَشْيَبُ

شَيْبًا hoariness (*n.*) *acc.*

شَيْبَةً grey hair (*n.*)

ش ى خ ★

شَيْخٌ *nom.* شَيْخًا (*n.*) *acc.*
one advanced in years, aged

شُيُوخًا (*n.p.b.*) *acc.*
aged and old ones

ش ى د ★

مَشِيدٌ (*pact. pic. m. sing.*)
plastered, lofty, fortified

مُشَيَّدَةٌ (*pis. pic. f. sing.*)
plastered, lofty, fortified

ش ى ع ★

تَشِيعُ (*imperf. 3 p. f. sing.*)
circulate, be spread

شِيعَةٌ (*n.*) sect (1)

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا

Thereafter, we shall draw aside from each sect whichever of them against the Compassionate were most in excess. [19:69]

party (2)

مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ

One being of his own party and the other of his enemies. [28:15]

شِيَعًا parties (*n.p.b.*)
<sects, factions, schismatics

(*sing.*) **شِيْعَةٌ**

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا

Of those who split up their religion and became schismatics. *(Pic.)* Of those who split up their religion and becames sects. *(Jid.)* [30:32]

***

أَشْيَاعُ fellows, partisans, (*n.p.b.*) man of the same persuation

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ

And verily We have destroyed your fellows; but is there any that remembreth. *(Pic.)* And assuredly We have destroyed your likes; so is there anyone who shall be admonished. *(Jid.)* [54:51]

شِيَةٌ see و ش ى

***

كتاب الصاد

ص ب ء ★

الصَّابِئُونَ *nom.* الصَّابِئِينَ *acc.*

(act. pic. m. plu.)

<Sabians (*sing.*) صَابِئٌ

صَبَأَ يَصْبَأُ وَ صَبُؤَ يَصْبُؤُ صَبَأً وَ صُبُوءاً (ف، ك)

to change one's religion

Note : Sabi is literally 'one who goes forth from one religion to another' (*LL, Rgh.*).

The commentators hold different opinions regarding them. Most of them agree that they are a Judaeo-Christan sect. The others mention that they are semi-Christians. *Rgh.* stresses that they were among the followers of the Prophet Nooh. A few commentators have also expressed the idea that they were star-worshippers. But this opinion is rejected by others.

According to E. Br. (XIX. p. 790) the Sabians "were a semi-Christian sect of Bybylonia, the Elkasaites, closely resembling the Mandaeans or so-called 'Christians of St. John the Baptist', but not identical with them."

According to another definition "they were a sect in ancient Persia and Chaldea, who believed in the unity of God, but also worshipped intelligences supposed to reside in the heavenly bodies."

The commentators have also differed whether they were *Ahl-al-Kitab* or not.

to come ii صَبَّحَ تَصْبِيحاً
in morning

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ

And certainly a lasting chastisement overtook them in the morning. [54:38]

أَصْبَحَ (perf. 3 p.m. sing.) iv
<~became (1)

to enter أَصْبَحَ iv إِصْبَاحاً
upon the time of morning, to appear, to become

فَأَصْبَحَ مِنَ الْخٰسِرِيْنَ

And he became one of the losers. [5:30]

~began to do SS (2)
(i.e. engaged in doing SS)

فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ

So he began to wring his hands. [18:42]

أَصْبَحَتْ (perf. 3 p. f. sing.)iv
~became

أَصْبَحْتُمْ (perf. 2 p.m. plu.)iv
you became

أَصْبَحُوْا (perf. 3 p.m. plu.)iv
they became

يُصْبِحَ (imperf. 3 p.m. sing.) iv acc.
~becomes

تُصْبِحُ nom. تُصْبِحَ acc.
(imperf. 3 p.f. sing.) iv
~becomes

يُصْبِحُوْا (imperf. 3 p.m. plu.)vi, acc.
they become

The majority does not count them among the *Ahl-al-Kitab* (the people of the book) "Ibn Kathir, Ibn Jurir and Qurtubi have quoted a few opinions of eminent companions of the Prophet (*PBH*) as Umar and Abdullah Ibn Abbas and from among the Tabeens as Hasan Basri including the Muslim jurist Imam Abu Haneefa who hold that marriage relations are allowed with them.

ص ب ب ★

صَبَّ (perf. 3 p.m. sing.) assim.
<~poured

صَبَّ يَصُبُّ صَبًّا (ن)

to pour out, be poured out

صَبَبْنَا (perf. Ist. p. plu.) assim.
we poured

يُصَبُّ (pip. 3 p.m. sing.) assim.
~is poured, will be poured

صُبُّوْا (perate. m. plu.) assim.
(you) pour !

صَبًّا pouring (v.n.) acc.
(used as emphatic case, meaning heavy pouring')

ص ب ح ★

صَبَّحَ (perf. 3 p'm. sing.) ii
<~came in the morning

لَيُصْبِحُنَّ (epl. 3 p.m. plu.) iv
they certainly will become

تُصْبِحُوْا (imperf. 2 p.m. plu.)iv, acc.
that you become

تُصْبِحُوْنَ (imperf. 2 p.m. plu.) iv
you enter the (3) morning

فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ

And glory be to Allah when you enter the night and when you enter the morning. [30:17]

الصُّبْحُ morning, dawn (*n.*)

الصَّبَاحُ morning, dawn (*n.*)

الْاِصْبَاحُ daybreak, dawn (*v.n.*)

مُصْبِحِيْنَ (*ap-der. iv, m. plu.) acc.*
(passers by) in morning

وَاِنَّكُمْ لَتَمُرُّوْنَ عَلَيْهِمْ مُّصْبِحِيْنَ

And you will pass by them in the morning. [37:137]

الْمِصْبَاحُ ، مِصْبَاحٌ lamp (*n.*)

مَصَابِيْحَ lamps (*n.p.b.*)

وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ

And certainly we have adored this lower heaven with lamps (*i.e.*, which are radiant stars). [67:5]

ص ب ر ★

صَبَرَ (*perf. 3 p. m. sing.*)
<~bore with patience

صَبَرَ يَصْبِرُ صَبْرًا (ض)

to be patient, to endure

صَبَرُوْا (*perf. 3 p.m. plu.*)
they bore patiently (1)

فَصَبَرُوْا عَلٰى مَا كُذِّبُوْا

But they patiently bore that wherefore they belied. [6:34]

they endured / (2) were steadfast, constant

ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ هَاجَرُوْا مِنْۢ بَعْدِ مَا فُتِنُوْا ثُمَّ جٰهَدُوْا وَصَبَرُوْٓا

Then, verily, thy Lord unto those who have emigrated after they had been persecuted and then striven hard and were steadfast (or endured, or were constant). [16:110]

they persevered (3)

اِلَّا الَّذِيْنَ صَبَرُوْا وَعَمِلُوا الصّٰلِحٰتِ

Save those who persevered and did good works. [11:11]

they suffered (4)

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنٰى عَلٰى بَنِيْٓ اِسْرَآءِيْلَ ۙ بِمَا صَبَرُوْا

And fulfilled was the good word of thy Lord unto the children of Israel for they were long-suffering. [7:137]

صَبَرْتُمْ *(perf. 2 p. m. plu.)*
you persevered, endured

سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ

Peace be upon you for ye patiently persevered. [13:24]

وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِينَ

And if ye endure patiently then surely it is better for the patient. [16:126]

صَبَرْنَا *(perf. Ist. p. plu.)*
we bore patiently (1)

سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا

It is the same to us whether we cry or bear patiently. [14:21]

we adhered (2) patiently

إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْلَآ أَن صَبَرْنَا عَلَيْهَا

He had well-nigh led us astray from our gods, if we had not adhered to them patiently. [25:42]

يَصْبِرْ *(imperf. 3 p.m. sing.) juss.*
~endures patiently

إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ
فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Verily whosoever feareth and endureth then verily Allah wasteth not the reward of well-doers. [12:90]

تَصْبِرْ *(imperf. 2 p. m. sing.) juss.*
thou hast patience

تَصْبِرُونَ *nom.* تَصْبِرُوا *juss.*
(imperf. 2p.m.plu.)
you will bear patiently

لَن نَّصْبِرَ *acc.*
(imperf. neg. Ist. p. plu.)
we certainly cannot bear patiently/cannot endure to

لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ

We shall by no means bear patiently with one food. (*Jid.*) Indeed we cannot endure but one kind of food. (*M. Asad*) [2:61]

لَنَصْبِرَنَّ *(epl. 1st p. plu.)*
surely we shall bear patiently

وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا

And surely we shall bear patiently that which ye afflict us. [14:12]

اصْبِرْ *(perate m. sing.)*
endure ! be patient, bear patiently

فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

So be you patient, verily the happy end is for the God-fearing. [11:49]

wait patiently (*Rgh.*) (2)

وَاصْبِرْ لِحُكْمِ رَبِّكَ

And wait thou patiently the judgement of thy Lord. [52:48]

اصْبِرُوا *(perate. m. plu.)*
endure, be patient, bear with patience, adhere steadily

صَابِرُوا (perate.>iii, m. plu.)
excel in perseverance

اصْطَبِرْ (perate.>viii, m. sing.)
endure, be steadfast !

الصَّبْرُ ، صَبْرٌ nom. صَبْراً acc.
patience (v.n.)

صَابِراً (act. pic. m. sing.) acc.
patient

الصَّابِرُونَ ، صَابِرُونَ nom.
الصَّابِرِينَ (act. pic. m. plu.) acc.
patients, steadfasts, perseverers

صَابِرَةٌ (pact. pic. f. sing.)
persevering one (f.)

صَابِرَاتٌ (act. pic. f. plu.)
persevering women, patient women

مَا أَصْبَرَ (elative-w.)
how enduring !

فَمَآ أَصْبَرَهُمْ عَلَى النَّارِ
How enduring must they be of the fire. [2:175]

Note : مَا here is expressive of surprise and wonder.

صَبَّارٌ (ints. sing.)
verily patient, steadfast

ص ب ع ★

أَصَابِعُ <fingers (n.p.b.)
(sing.) أُصْبُعٌ

ص ب غ ★

صِبْغٌ <savour, relish (n.)

صَبَغَ يَصْبِغُ صِبْغاً (ض)
to dye, colour, baptize

صِبْغَةٌ dye, colour, hue (n.)

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً
Ours is the dye of Allah ! And who is better at dying than Allah ? [2:138]

(i.e., the religion of Islam : surrender to the Divine will. 'The dye of Allah is grace on His part and absolute surrender on ours. صِبْغَةٌ is also "Religion" and صِبْغَةَ اللهِ means the religion of God, because 'its effect appears in him who has it like the dye in the garment, or because it intermingles in the heart like the dye in the garment'—

ص ب و ★

أَصْبُ (imperf. 1st. p. sing.)
I shall incline, yearn

<صَبَا يَصْبُو صُبُوّاً (ن)
to be inclined, to be a youth

accompanied'. Illustrating the meaning of this verse *Rgh.* stresses : 'No peace, mercy, compassion or solace from Us will be available to them'.

صَاحِبْ (*perate. m. sing.*)
(thou) accompany ! keep company with ! consort !

لَا تُصَاحِبْ (*perate. neg. m. sing.*)
accompany not !

صَاحِبٌ (*act. pic. m. sing.*)
companion (1)

إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

When he said unto his companion, grieve not, verily Allah is with us. [9:40]

fellow (2)

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ

Then they called their fellow, and he took sword, and hamstrung her. [54:29]

victims (3)

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

And thou will not be asked about the fellows (victims) of the hell fire. [2:119]

showing any type (4) of connection or link

وَلَا تَكُن كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ

And be not thou like him of the fish when he cried out while he was in anguish. [68:48]

وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ

Then if thou avertest their guile from me I should incline toward them. (*Jid.*) and if thou turn not away their device from me, I shall yearn towards them. (*M.A.*) [12:33]

صَبِيًّا child, young boy, (*n.*) *acc.* infant

ص ح ب ★

يُصْحَبُونَ (*pip. 3 p.m. plu.*)
<they can be kept company with

صَحِبَ يَصْحَبُ صَحَابَةً وَ صُحْبَةً (س)

to company, to associate

لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ

They will not be able to succour themselves, and against Us they cannot be company with (by solace and comfort). (*Jid.*) they cannot help themselves nor can they be defended from Us. (*M.A.*) [21:43]

Note : All the forms derived from the root ص ح ب necessarily will contain the meaning of company, therefore, the above mentioned word يُصْحَبُونَ literally means 'they will be

صَاحِبَيِ (act. pic. m. dual.) n.d.
two fellows

صَاحِبَةٌ (act. pic. f. sing.)
spouse, consort, wife

وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا

And He—exalted be the majesty of our Lord—hath taken neither a spouse nor a son. (*Jid.*) neither wife nor a son. (*Pic.*) has not taken a consort nor a son. (*M.A.*) [72:3]

أَصْحَابٌ (act. pic. m. plu.)
<fellows

(*sing.*) صَاحِبٌ

ص ح ف ★

صُحُفٌ <scriptures, (*n.p.b.*)
writs, books

(*sing.*) صَحِيفَةٌ

صِحَافٌ <dishes, bowls (*n.p.b.*)

(*sing.*) صحفة

ص خ خ ★

الصَّاخَةُ (act. pic. f. sing.)
<deafening cry or shout
صَخَّ يَصُخُّ صَخًّا (ن)
to strike sound on the ear

ص خ ر ★

صَخْرَةٌ rock (*n.*)

صَخْرٌ rocks (*n.p.*)

ص د د ★

صَدَّ *trans. assim.*
(*perf. 3 p.m. sing.*)

<~turned (1)
away (aside)
صَدَّ يَصُدُّ صَدًّا (ن)

- صُدُودًا to oppose, to turn away from,

- صَدِيدًا to shout

فَمِنْهُم مَّنْ آمَنَ بِهِ وَمِنْهُم مَّن صَدَّ عَنْهُ

Then of them were some who believed therein and of them were some who turned aside therefrom. [4:55]

~hindered (*intrans.*) (2)

وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ اللَّهِ

And that which she was wont to worship instead of Allah hindered her. [27:43]

صَدُّوا (*perf. 3 p.m. plu.*)
they hindered

صَدَدْنَا (*perf. Ist. p. plu.*)
we hindered, kept away

صُدَّ (*pp. 3 p. m. sing.*)
~was hindered

يَصُدُّونَ *nom.* يَصُدُّوا *acc.*
(*imperf. 3 p.m. plu.*)
they turned away (1)

لاَ يَصُدَّنَّ (*emp. neg. 3 p.m. sing.*)
(thou) let *SS* not turn aside

لاَ يَصُدُّنَّ (*emp. neg. 3 p.m. plu.*)
(you) let *SS* not turn aside

صَدٌّ hindering (*n.*)

صُدُوْدٌ hanging back, (*n.*) turning away

صَدِيْدٌ fetid water, festering (*n.*) water, boiling water

(صَدِيْدٌ is translated variously as pus, filthy water, hot or boiling water—*LL*)

ص د ر ★

يَصْدُرُ (*perf. 3 p.m. sing.*)
<∼will proceed, will come forth

صَدَرَ يَصْدُرُ صَدْراً وَ مَصْدَراً (ن)
to return from, proceed

يُصْدِرَ (*imperf. 3 p.m. sing.*)*iv, acc.*
∼drive away, taken away *SS*

صَدْرٌ breast, heart (*n.*)

صُدُوْرٌ <breasts, hearts (*n.p.b.*)
(*sing.*) صَدْرٌ

ص د ع ★

يُصَدَّعُوْنَ (*pip. 3 p. m. plu.*)*ii*
they are/will be affected with headache

<< صَدَعَ يَصْدَعُ صَدْعاً (ف)
to divide

رَأَيْتَ الْمُنٰفِقِيْنَ يَصُدُّوْنَ عَنْكَ صُدُوْدًا
Thou seest the hypocrites turning away from thee. [4:61]

they hinder, / (2) are hindering

وَهُمْ يَصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ
When they are hindering people from the sacred Mosque. [8:34]

(*imperf. 3 p.m. plu.*)
they cry out, shout (3)

اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ
Behold they (people) thereat cry out. (*Jid.*) lo ! thy people raise a clamour thereat. (*M.A.*) behold ! the folk laugh out. (*Pic*). [43:57]

Note : the difference between يَصُدُّوْنَ (with *dhamma* upon ص) and يَصِدُّوْنَ (with *Kasra* under ص) should be noted. The former means: 'they hinder or keep away', while the latter means: 'they raise a shout with laughter and clamour'.

تَصُدُّوْا (*imperf. 2 p.m plu.*) *acc.*
that you hinder *SS*

يَصَّدَّعُونَ (*imperf. 3 p.m. plu.*) v
they will be sundered, separated.

Note : It is notable that the former يُصَدَّعُونَ is of the second derived stem and passive imperfect, while the latter is يَصَّدَّعُونَ which is of the fifth derived stem and active imperfect. The latter is originally يَتَصَدَّعُونَ but in the abovementioned form the ت is interchanged with ص , then assimilated to the other one.

اصْدَعْ (*perate. m. sing.*)
proclaim, promulgate aloud, declare openly

الصَّدْعُ splitting (*v.n.*)

وَالْأَرْضِ ذَاتِ الصَّدْعِ

And by the earth which splitteth (with herbage). [86:12]

مُتَصَدِّعاً *acc.*
(*Ap-der.>v, m. sing*)
splitting asunder, rending asunder

ص د ف ★

صَدَفَ (*perf. 3 p.m. sing.*)
~shunned, turned away

> صَدَفَ يَصْدِفُ صَدْفاً (ض)
to turn away

يَصْدِفُونَ (*imperf. 3 p.m. plu.*)
They shun, turn aside

الصَّدَفَيْنِ (*n. dual.*)
cliffs, mountain sides

حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ

When he levelled up (the gap) between the cliffs. (*Pic.*) between the two mountain sides. (*Jid.*) [18;96]

ص د ق ★

صدق (*perf. 3 p.m. sing.*)
<~spoke the truth (1)

صَدَقَ يَصْدُقُ صِدْقاً (ن)
to be true, to say the truth, to fulfill *SS*

قُلْ صَدَقَ اللّٰهُ

Say thou, Allah hath spoken the truth. [3:95]

fulfilled *SS* true, (2) showed *SS* true

لَقَدْ صَدَقَ اللّٰهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ

Allah hath fulfilled the vision for his messenger in very truth. (*Pic.*) [48:27]

صَدَقَتْ (*perf. 3 p.f. sing.*)
~has spoken truth, spoke truth

صَدَقُوا (*perf. 3 p.m. plu.*)
they totd truth (1)

صَدَّقَتْ (*perf. 3 p. f. sing.*) *ii*
~testified

صَدَّقْتَ (*perf. 2 p.m. sing.*) *ii*
thou fulfilled *SS*

يُصَدِّقُ (*imperf. 3 p.m. sing.*) *ii*
~confirmes *SS*

يُصَدِّقُونَ (*imperf. 3 p.m. plu.*) *ii*
they testify, believe in *SS*

تُصَدِّقُونَ (*imperf. 2 p.m. plu.*) *ii*
you confess *SS*, admit the truth

تَصَدَّقَ (*perf. 3 p.m. sing.*) *v*
meta.~forgo
litt.~gave charity

فَمَنْ تَصَدَّقَ بِهٖ فَهُوَ كَفَّارَةٌ لَّهٗ

Then whosever forgoeth it, then it shall be for him an expiation. [5:45]

تَصَدَّقُوا *v. acc. n. d.*
(*imperf. 3 p.m. plu*
meta.~you forgo
litt.~you give charity

Note : Its original from is تَتَصَدَّقُونَ The final *Nun* is dropped due to accusative case. The first *Ta* is also dropped, as it is usual to the fifth derived stem in imperfect form.

تَصَدَّقْ (*perate. m. sing.*) *v*
be charitable

يَصَّدَّقُوا *acc. v*
(*imperf. 3 p.m. plu.*)
that they forgo, remit as a charity

حَتّٰى يَتَبَيَّنَ لَكَ الَّذِيْنَ صَدَقُوْا

Before it was manifest unto thee as whosoever told the truth. [9:43]

they are sincere (2)

اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا

Such are they who are sincere. [2:177]

they fulfilled *SS* (3)
true

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ

Of the believers are men who have fulfilled that which they covenanted with Allah. [33:23]

صَدَقْتَ (*perf. 2 p.m. sing.*)
thou told the truth

صَدَقْنَا (*perf. Ist. p. plu.*)
we fulfilled

صَدَّقَ (*perf. 3 p.m. sing.*) *ii*
~verified (1)

وَصَدَّقَ الْمُرْسَلِيْنَ

And he verified the messengers. [37:37]

~believed (2)

فَلَا صَدَّقَ وَلَا صَلّٰى

He neither believed nor prayed. [75:31]

~proved true (3)

وَلَقَدْ صَدَّقَ عَلَيْهِمْ اِبْلِيْسُ ظَنَّهٗ

Iblis proved true his opinion of them. (*Arb.*) [34:20]

فَأَصَّدَّقَ *acc. v*
(*imperf. 1st. p. sing.*)
that I may / shall give alms

لَنَصَّدَّقَنَّ (*epl. 1st. p. plu.*) *v*
we will surely give alms

الصِّدْقُ ، صِدْقٌ *nom.* صِدْقًا *acc.*
truth (*n.*) (1)

لِيَسْئَلَ الصّٰدِقِينَ عَنْ صِدْقِهِمْ

That he may ask the truthful of their truth. [33:8]

veracity, (2) truthfulness

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا

And perfected is the word of thy Lord in veracity and in justice. [6:115]

excellence (3)
(*Rgh. Zajjaj*)

وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ

And give glad tiding to those who believe that for them is advancement in excellence. [10:2]

Note : the word الصِّدْقُ literally means truth in word or deed, as Raghib has mentioned in Mufradat. It is almost impossible to render the vast and various meanings of this word into one word. It will suffice here to mention that this word and its other forms always has the meanings of excellence, truthfulness, veracity, virtue, firmness etc.

صَادِقٌ *nom.* صَادِقًا *acc.*
(*act. pic. m. sing.*)
true, truthful, truth-teller

الصَّادِقُونَ ، صَادِقُونَ *nom.*

الصَّادِقِينَ ، صَادِقِينَ *acc.*
(*Ap-der. m. plu.*)
truthful ones

الصَّادِقَاتُ (*ap-der f. plu.*)
truthful women

صَدَقَةٍ alms, charity (*n.*) *acc. gen.*

الصَّدَقَاتُ <alms, charities (*n.*)
(*sing.*) : الصَّدَقَةُ

صَدُقَاتٌ <dowries (*n.*)
(*sing.*) صَدُقَةٌ

صَدِيقٌ (*act. 2 pic. m. sing.*)
friend

أَصْدَقُ (*elative m. sing.*)
more truthful than *SS*

الصِّدِّيقُ ، صِدِّيقٌ (*ints. m. sing.*)
truthful one, man of truth and veracity

صِدِّيقَةٌ (*ints. f. sing.*)
truthful woman

الصِّدِّيقُونَ *nom.* الصِّدِّيقِينَ *gen.*
(*ints. m. plu.*)
truthful ones

مُصَدِّقٌ nom. مُصَدِّقًا acc.
(ap-der.> ii, m. sing.)
confirming one

الْمُصَدِّقِيْنَ (ap-der.> ii, m. sing.)gen.
confirming one

الْمُتَصَدِّقِيْنَ acc. gen.
(Ap-der.> v, m. plu.)
almsgivers, charitable ones

الْمُصَّدِّقِيْنَ (ap-der.> v, m. plu.) acc.
almsgivers, charitable ones

الْمُتَصَدِّقَاتُ (Ap-der.> v, f. plu.)
charitable or almsgiver (women)

الْمُصَّدِّقَاتُ (ap-der.> v, f. plu.)
charitable or almsgiver (women)

تَصْدِيْقٌ confirmation (v.n.)

ص د ى ★

تَصَدّٰى (imperf. 2 p.m. sing.) v
~thou attendest

> تَصَدّٰى v تَصَدِّيًا

to correspond to appear

تَصْدِيَةٌ clapping (v.n.)

ص ر ح ★

صَرْحٌ nom. الصَّرْحَ ، صَرْحًا acc
palace, lofty building, (n.) tower

ص ر خ ★

يَصْطَرِخُوْنَ *(imperf. 3 p.m. plu.)* viii
they will be shouting

> صَرَخَ يَصْرُخُ صُرَاخًا وَّ صَرِيْخًا (ن)

to cry out loudly

يَسْتَصْرِخُ *(imperf. 3 p.m. sing.)* v
~is crying unto SS for succour

مُصْرِخٍ *(ap-der.> ii, m. sing.) gen.*
one who succours

مَآ أَنَا بِمُصْرِخِكُمْ وَمَآ أَنْتُمْ بِمُصْرِخِيَّ

I cannot succour you nor can ye succour me. [14:22]

(مُصْرِخِيْنَ nd. + ى)

مُصْرِخِيَّ (Ap-der.> ii, m. plu.)
those who succour (me)

صَرِيْخَ *litt.* shout or (v.n.) acc.
cry for help (but in the Holy Quran this word means reponse for the shout for help. In other words there will be nobody to approach to succour)

ص ر ر ★

أَصَرُّوْا *(perf. 3 p.m. plu.) assim. iv*
they persisted

> أَصَرَّ iv إِصْرَارًا to persist,
to persevere in

يُصِرُّ *assim. iv*
(imperf. 3 p.m. sing.)
~persists

يُصِرُّوْنَ *assm. iv*
(imperf. 3 p.m. plu.)
they persist

لَمْ يُصِرُّوْا *assim. juss. iv*
(imperf. neg. 3 p.m. plu.)
they persist not

صِرٌّ intense cold (*n*.)

صَرَّةٍ *gen.*
vociferating, moaning (*n*.)

ص ر ص ر

صَرْصَراً *acc. qurd.* صَرْصَرٍ *gen.*
raging, furious and (*n*.) intensely cold (wind)

ص ر ط ★

الصِّرَاطُ ، صِرَاطٌ *nom.*

صِرَاطاً straight and right (*n*.) *acc.* path

ص ر ع ★

صَرْعىٰ <lying or thrown (*n.p.*) prostrate

صَرَعَ يَصْرَعُ صَرْعاً (ف)
to strick down

ص ر ف ★

صَرَفَ - عَنْ (*perf. 3 p.m. sing.*)
<~turned, averted

صَرَفَ يَصْرِفُ صَرْفاً (ض) - عَنْ
to turn away,

to turn to إِلَى -

صَرَفْنَا - إِلَى (*perf. Ist. p. plu.*)
we turned towards, inclined towards,

يَصْرِفُ (*imperf. 3 p. m. sing.*)
~averts, turns away

تَصْرِفْ (*imperf. 2 p.m. sing.*) *juss.*
thou turns away, averts

أَصْرِفْ *nom. juss.*
(*imperf. 1st. p. sing.*)
I shall turn away

لِنَصْرِفَ (*el. Ist. p. plu.*)
that we avert from, turn away

صُرِفَتْ (*pp. 3 p. f. sing.*)
~would be turned to

يُصْرَفْ (*pip. 3 p.m. sing.*) *juss.*
~is averted from

يُصْرَفُوْنَ (*pip. 3 p.m. plu.*)
they are turned away

تُصْرَفُوْنَ (*pip. 2 p. m. plu.*)
you are turned awny

اِصْرِفْ (*perate. m. sing.*)
avert ! turn !

صَرَّفْنَا (*perf. Ist. p. plu.*) *ii*
we variously propounded, set forth

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ

And assuredly We have variously propounded for mankind in the Quran every kind of similitude. [17:89]

نُصَرِّفُ (imperf. Ist p. plu.) ii
we propound variously, vary

انْصَرَفُوا (perf. 3 p.m. plu.) vii
they turned away

مَصْرُوفًا (pact. pic. m. sing.) acc.
avertible

صَرْفًا diversion, (v.n.) acc.
averting

مَصْرِفًا (n.pt.) acc.
escape, way for aversion

تَصْرِيفُ turning about (v.n.ii) gen.

ص ر م ★

لَيَصْرِمُنَّ (epl. 3 p.m. plu.)
surely they will reap

< صَرَمَ يَصْرِمُ صَرْماً (ض)
to cut off

صَارِمِينَ (act. pic. m. plu.) acc.
reapers

الصَّرِيمِ (act. 2 pic. m. sing.) gen.
reaped, plucked

ص ع د ★

يَصْعَدُ (imperf. 3 p.m. sing.)
~ascendeth, mounteth up

< صَعِدَ يَصْعَدُ صُعُوداً (س)
to ascend

تُصْعِدُونَ (imperf. 2 p.m. plu.) iv
you are going, running, ascending

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ
And recall what time ye were running off. [3:153]

يَصَّعَّدُ (imperf. 3 p.m. sing.) viii
~ascending, mounting up

صَعَداً vehement (n.) acc.

وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَاباً صَعَداً
And whosoever turneth aside from the rememberance of his Lord, him He shall thrust into a torment vehement. [72:17]

صَعُوداً fearful woe, distressing punishment (n.) acc.

سَأُرْهِقُهُ صَعُوداً
I shall afflict him with a fearful woe. [74:17]

Note : Literally صَعُودٌ is an ascending road, a mountain-road difficult of ascent; a difficult place of ascent. (LL)

صَعِيداً soil, earth (n.) acc.

ص ع ر ★

لَا تُصَعِّرْ (perate. neg. m. sing.) ii
turn not !

< صَعَّرَ ii تَصْعِيراً
to turn the face

ص ع ق ★

صَعِقَ (perf. 3 p.m. sing.)
< ~swooned

to swoon on صَعِقَ صَعْقاً hearing a vehement sound

(*i.e.*, the living will die and the souls of the dead will become unconscious—*Jid.*)

يُصْعَقُوْنَ (*pip. 3 p.m. plu.*)
they shall be swooned

الصَّاعِقَةُ ، صَاعِقَةٌ (*act. pic. f. sing.*)
thunderbolt, vehement cry, (*meta.* destructive punishment)

(*n.p.b.*)
thunderbolts, thunderclaps الصَّوَاعِقُ

thunderstruck (*n. adj.*) *acc.* صَعِقاً

ص غ ر ★

صَاغِرُوْنَ *nom.* الصَّاغِرِيْنَ ، صَاغِرِيْنَ *acc.*
<∼(*act. pic. m. plu.*) *gen.*
abject ones, subdued ones

صَغُرَ يَصْغُرُ صَغْراً (ك)

to be small,
to be mean صِغَاراً -

صَغِيْراً *acc.* صَغِيْرٍ *gen.*
(*act. 2 pic. m. sing.*)
small

صَغِيْرَةً (*act. 2 pic. f. sing.*) *acc.*
small

أَصْغَرُ less than *SS* (*elative*)

صَغَارٌ vileness, humiliation (*v.n.*)

ص غ ى ★

صَغَتْ (*perf. 3 p. f. sing.*) *f.d.*
∼inclined to

< صَغَىٰ يَصْغُوْ صَغْواً (ن)
to incline to

لِتَصْغَىٰ (*el. 3 p. f. sing.*)
that∼may incline to

ص ف ح ★

لِيَصْفَحُوْا (*el. 3 p.m. plu.*)
they should forgive, overlook *SS*, pass over *SS*, pardon

< صَفَحَ يَصْفَحُ صَفْحاً (ف) - عَنْ
to pardon, forgive

تَصْفَحُوْا (*imperf. 2 p.m. plu.*) *juss.*
you overlook, pardon

اِصْفَحْ (*perate. m. sing.*)
(you) overlook! pardon! forgive!

الصَّفْحَ overlooking, (*v.n.*) *acc.*
forgiveness

صَفْحاً avoidance, (*v.n.*) *acc.*
turning away from

أَفَنَضْرِبُ عَنكُمُ الذِّكْرَ صَفْحًا

Shall We then take away from you the admonition. [43:5]

(this phrase 'is taken from a rider's striking his beast

وَإِنَّا لَنَحْنُ الصَّآفُّوْنَ

And verily we ! we are ranged ranks. [37:165]

(*act. pic. f. plu.*)*gen.* الصَّافَّاتِ ، صَافَّاتٍ
those who are (1) ranged in ranks (*i.e.* angels)

وَالصَّٰٓفّٰتِ صَفًّا

By the angels ranged in ranks. [37:1]

spreading and (2) outstretching the wings (*i.e.*, birds)

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صٰٓفّٰتٍ وَّيَقْبِضْنَ

Behold they not the birds above them outstretching the wings and they also withdraw them ? [67:19]

those standing (*n.p.b.*) *acc.* صَوَآفَّ
in rows ('applied to camels as meaning, setting their legs in an even row'.--*LL*)

gen. مَصْفُوْفَةٍ *nom.* مَصْفُوْفَةٌ
(*pact. pic. f. sing.*)
ranged

row, rank (*n.*) *acc.* صَفًّا

ص ف ن ★

(*act. pic. f. plu.*) الصَّافِنَاتُ
well-bred, coursing horses

Note ; '*Safinat*' Is plural of *safin*, which signifies, 'a with his stick when he desires to turn him from the course that he is pursuing' (*LL*). And it signifies avoidance of something).

ص ف د ★

<chains, fetters (*n.p.b.*) الْأَصْفَادُ
(*sing*) صَفَدٌ

ص ف ر ★

(*Ap-der. ix, m. sing.*) *acc.* مُصْفَرًّا
<yellow

اِصْفَرَّ *ix* اِصْفِرَارًا
to become yellow, pale

yellow (*f*) صَفْرَاءُ

<tawny (*n.p.*) صُفْرٌ
(*sing.*) صَفْرَاء و أَصْفَرُ

ص ف ص ف

smooth, (*n.*) (*qurd.*) *acc.* صَفْصَفًا
levelled and empty plain

ص ف ف ★

(*act. pic. m. sing.*) *assim.* الصَّافُّوْنَ
<those ranged in ranks (*i.e.*, angels)

صَفَّ يَصُفُّ صَفًّا (ن)
to set in a rank

horse standing upon three legs and the extremity of the hoof of the fourth leg' (*LL, Ibn Kathir*). Therefore, it means a horse that is still when standing, or well-bred horse.

ص ف و ★

أَصْفٰى *(perf. 3 p. m. sing.) iv*
<<~distinguished

صَفَا يَصْفُوْ صَفْواً (ن)
to be pure,

to choose **أَصْفٰى** *iv* **إِصْفَاءً**
to clarify

أَفَأَصْفٰكُمْ رَبُّكُمْ بِالْبَنِيْنَ
Hath then your Lord distinguished you with sons. [17:40]

اِصْطَفٰى *(perf. 3 p.m. sing.) viii*
~chose SS

اِصْطَفَيْتُ *(perf. 1st p. (sing.) viii*
I chose SS

اِصْطَفَيْنَا *(perf. Ist p. plu.) viii*
we chose SS

يَصْطَفِيْ *(imperf. 3 p. m. sing.) viii*
~chooses

مُصَفًّى *(pis. pic. m. sing.)*
clarified, pure

الْمُصْطَفَيْنَ *(pis. pic. m. plu.)*
slected ones

الصَّفَا Safa *(n.)*
(a small mount or merely an eminence in the holy city of Makkah besides the building of the holy mosque).

ص ل ب ★

صَلَبُوْا *(perf. 3 p.m. plu.)*
<they crucified

صَلَبَ يَصْلُبُ صَلْباً (ن)
to crucify **تَصْلِيْباً** *ii* **وَصَلَّبَ**

يُصْلَبُ *(pip. 3 p. m. sing.)*
~will be crucified

يُصَلَّبُوْا *(pip. 3 p.m. sing.) ii*
~will be crucified

لَأُصَلِّبَنَّ *(epl. Ist. p. sing.) ii*
I will surely crucify

الصُّلْب rib, *(n.) gen.*
breast bone

أَصْلَاب loins *(n. p.b.) gen.*

Note : **الصُّلْبُ** *(sing.)* and **أَصْلَابٌ** *(plu.)*each of them is used in Quran only one time. But the place where it is used as singular means the "rib of woman' and where it is used as plural it means there 'the loin of the man.'

ص ل ح ★

صَلَحَ *(perf. 3 p.m. sing.)*
< ~act righteously, are good, are fit

صَلَحَ يَصْلُحُ (ف، ك)

to be good, right, sound

أَصْلَحَ *(perf. 3 p.m. sing.) iv*
~amended, reformed (1)

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ

Then whosoever repenteth after his wrongdoing and amendeth (*e. g.*, reformed the conduct). [5:39]

~effected an (2) agreement, made up

فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ

But if one fears a wrong or sinful course on the part of the testator and effects an agreement between the parties. (*M.A.*) and thereupon he maketh up the matter between them.(*Jid.*) [2:182]

~made good, (3) imporoved

كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

He shall expiate their misdeeds from them and make good their state. (*Jid.*) and improve their condition. (*M.A.*) [47:2]

أَصْلَحُوا *(perf. 3 p.m. plu.) iv*
they amended (their conduct in future)

أَصْلَحْنَا *(perf. Ist. p. plu.) iv*
we made *SS* fit and sound

يُصْلِحُ *(imperf. 3 p.m. sing.) iv*
~rectifies, corrects, purifies

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ

He will rectify for you your works. [33:71]

sets right (2)

إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

Verily Allah setteth not right the work of corrupters. [10:81]

يُصْلِحَا *(imperf. 3 p.m. dual.) acc. iv*
they (twain) effect a reconciliation

يُصْلِحُونَ *(imperf. 3 p. m. plu.) iv*
they rectify

تُصْلِحُوا *acc. gen. iv*
(imperf. 2 p.m. plu.)
that you make peace, reconciliate

الصَّالِحُ، صَالِحٌ *nom.*

صَالِحًا *(act. pic. m. sing.) acc.*
good, righteous, fit (1)

SALEH (2) *(prop. n.)*
(the name of a Prophet sent to Thamudites)

صَالِحَيْنِ (*act. pic. m. dual.*) **gen.**
two righteous ones

الصَّالِحُونَ *nom.* الصَّالِحِينَ *acc.*
(*act. pic. m. plu.*)
good, righteous ones

الصَّالِحَاتُ (*act. pic. f. plu.*)
righteous (works or deeds)

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
And give glad tidings unto those who believe and do good works. [2:25]

good, righteous (2) women

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ
So righteous women are obedient, guarding in secret that Allah hath guarded. [4:34]

الْمُصْلِحُ (*Ap-der.* > *iv, m. sing.*)
fair dealer *lit.* rectifier

الْمُصْلِحُونَ *nom.* الْمُصْلِحِينَ *gen.*
(*Ap-der.* > *iv, m.plu.*)
rectifiers, reconcilers

الصُّلْحُ *nom.* صُلْحاً *acc.* (*v.n.*)
reconciliation

إِصْلَاحٌ *nom.* الإِصْلَاحَ ، إِصْلَاحاً *acc.*

إِصْلَاحٍ rectification (*v.n. ii*) *gen.*
reconciliation, setting good

ص	ل	د	★

صَلْداً smooth and bare (*n.*) *acc.*
(rock)

< صَلَدَ يَصْلِدُ صَلْداً (ض)
to be hard and smooth

ص	ل	ص	ل

صَلْصَالٍ ringing clay (*n.*) *gen.*

ص	ل	و	★

صَلَّى (*perf. 3 p.m. sing.*) *ii*
prayed
to pray, *ii* صَلَّى صَلَاةً
to pray for

يُصَلِّي (*imperf. 3 p. m. sing.*) *ii*
~is praying (1)

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ
Then the angels called unto him even while he stood praying in the apartment. [3:39]

~sends blessings (2) and benedictions

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ
He it is who sendeth His blessings (benedictions) to you, and His angels. [33:43]

يُصَلُّونَ (*imperf. 3 p. m. plu.*) *ii*
they send their blessings and benedictions

لَمْ يُصَلُّوا (*imperf. neg. 3 p.m. plu.*) *ii*
they have not prayed

churches, synagogues and mosques would have been pulled down. [22:40]

ص ل ى ★

يَصْلَىٰ (*imperf. 3 p.m. sing.*)
<~will roast

صَلِيَ يَصْلَىٰ صِلِيًّا (ف)

to roast, fry, boil

يَصْلَوْنَ (*imperf. 3 p.m. plu.*)
they will roast

تَصْلَىٰ (*imperf. 3 p. f. sing.*)
~will roast

اصْلَوْا (*perate, > ii, m. plu.*)
you roast

صَلُّوا (*perate. > ii, m. plu.*)
(you) roast SS

أُصْلِي (*imperf. 1st p. sing.) iv*
I shall roast SS

نُصْلِي *juss.* نُصْلِ *nom.*
(*imperf 1st p. plu.*) *iv*
we shall roast SS

تَصْطَلُونَ (*imperf. 2 p. m. plu.*) *viii*
you may warm yourselves (with fire in severe cold)

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُم مِّنْهَا بِخَبَرٍ أَوْ آتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ

(Remember) when Musa said unto his household: I perceive a fire afar, I will bring you tiding thence or bring to you a borrowed flame that you may warm. [27:7]

لِيُصَلُّوا (*el. 3 p.m. plu.) ii*
they should pray

صَلِّ (*perate. > ii, m. sing.*)
(thou) pray!

صَلُّوا (*perate > ii. m. plu.*)
(you) send benedictions and blessings!

لَا تُصَلِّ - عَلَىٰ ii

(*perate neg. m. sing.*)
(thou) pray not over SS

الْمُصَلِّينَ *acc. gen.*
(*Ap-dr. > ii, m. plu.*)
prayerful ones, (those who pray)

مُصَلًّى the place for prayer (*n.pt.*)

الصَّلَاةُ ، صَلَاةٌ prayer, worship (*n.*)

صَلَوَاتٌ *nom.* الصَّلَوَاتِ (*n.p.b.*) *gen.*
<prayers (1)

(*sing.*) صَلَوٰةٌ

حَافِظُوا عَلَى الصَّلَوَاتِ

Guard the prayers. [2:238]

blassings, benedictions (2)

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ

These on them shall be benedictions from their Lord. [2:157]

synagogues (3)

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ

And were it not for Allah's repelling of some by means of others, cloisters and

Note : It is notable that all forms of this root except iv are intransitive. And both are used in the Quran in the context of torment. The eighth derived stem is used in the Quran only two times and not in context of chastisement, but only in the meaning of getting warm. [27:7]

صَالُ (*act. pic. m. sing.) nom. f.d.*
one who is to roast

صَالُوا (*act. pic. m. plu.) nom. f.n.d.*
those who are to roast

ص م ت ★

صَامِتُونَ (*act. pic. m. plu.)*
<silent ones

صَمَتَ يَصْمُتُ صَمْتاً (ن)

to be silent

ص م د ★

الصَّمَدُ An epithet of Allah, meaning: Besought of all, and Independent of every one and every thing, *i.e.*, lacking in nothing and wanting none to complement Him, The Absolute, the Eternal.

ص م ع ★

صَوَامِعُ <cloisters *(n.p.b.)*
(sing.) صَوْمَعَةٌ

ص م م ★

صَمُّوا *(perf. 3 p.m. plu.) assim.*
they (willfully) became deaf

< صَمَّ يَصَمُّ صَمًّا (ن)

to be deaf

أَصَمَّ (*perf. 3 p.m. sing.) iv*
~deafened SS

الْأَصَمُّ deaf *(n. adj.)*

الصُّمُّ ، صُمٌّ nom. صُمًّا acc.
deaf ones *(n. adj. plu.)*

ص ن ع ★

صَنَعُوا *(perf. 3 p.m. plu.)*
<they worked, wrought

صَنَعَ يَصْنَعُ صُنْعاً (ف)

to make do, create

يَصْنَعُ *(imperf. 3 p.m. plu.)*
~is making

وَيَصْنَعُ الْفُلْكَ

And he was making the Ark. [11:38]

~is building (2)

وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ

And we destroyed that which Fir'awn and his people had built and that which they had raised. [7:137]

لِتُصْنَعَ *(el. (pip) 2 p. m. sing.)* that thou may be brought up

وَلِتُصْنَعَ عَلَىٰ عَيْنِيٓ

And that thou may be brought up before my eyes. [20:39]

يَصْنَعُونَ *(imperf. 3 p.m. plu.)* they are doing, performing

تَصْنَعُونَ *(imperf. 2 p. m. plu.)* you are doing, performing

اصْنَعْ *(perate. m. sing.)* (you) make *(SS)* !

اصْطَنَعْتُ *(perf. Ist p. sing.) viii* I chose *(SS)*

وَاصْطَنَعْتُكَ لِنَفْسِي

And I have chosen thee for Myself. [20:41]

Note : It would be rendered as 'I brought up' according to other reliable commentators.

مَصَانِعَ castles, fortress (*n. pt*) *acc.*

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ

And take ye for yourselves castles (or fortresses) that haply ye abide. [26:129]

صُنْعَ ، صُنْعاً (*n.*) *acc.* performance, (1) doing

وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

And they deem that they are doing well in performance. [18:104]

handiwork (2)

صُنْعَ ٱللَّهِ ٱلَّذِيٓ أَتْقَنَ كُلَّ شَيْءٍ

The handiwork of Allah who hath perfected every thing. [27:88]

صَنْعَةَ making, art of making(*n.*)

ص ن م ★

الْأَصْنَامَ ، أَصْنَاماً *acc.* أَصْنَامٍ *gen.* < idols (*n.p.b.*)

(*sing.*) صَنَمٌ

ص ن و ★

صِنْوَانٌ two palm trees *(n. sing.)* from one root

ص ه ر ★

يُصْهَرُ *(pip. 3 p. m. sing.)* ~shall be melted

صِهْراً kinship by (*n.*) *acc.* marriage

ص و ب ★

أَصَابَ *(perf. 3 p. m. sing.) iv* ~befall (*e. g.*, (1) calamity)

أَصَابَ < *iv* إِصَابَةٌ

to hit, attain the purpose, to be right, to assail, to befall (calamity)

مَا أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

No calamity befalleth save by Allah's leave. [64:11]

~made *SS* fall (2) upon (in good context)

فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

Then when He causes it to fall upon whom He pleases of His bondmen, lo! they rejoice. [30:48]

~intended, desired (3)

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ

So We made the wind subservient to him, it made his command to run gently whenever he desired (*M.A.*) whithersoever he intended (*Pic.*). [38:36]

أَصَابَتْ *(perf. 3 p.f. sing.) iv*
~befell, afflicted

أَصَبْتُم *(perf. 2 p.m. plu.) iv*
you inflicted, smited

أَصَبْنَا *(perf. Ist. p. plu.) iv*
we inflicted, smited

يُصِيبُ *nom.* **يُصِيبَ** *acc.* **يُصِبْ** *juss.*
(imperf. 3 p. m. sing.) iv
~shall befall, (1) let befall

~will afflict (2)

لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ

Afflict them not thirst or fatigue or hunger. [9:120]

تُصِيبُ *nom.* **تُصِيبَ** *acc.* **تُصِبْ** *juss.*
(imperf. 3 p. f./2 p. m. sing.)
you/it will befall, afflict

لَا تُصِيبَنَّ *(e.m neg. f. sing.) iv*
~shall not afflict

تُصِيبُوا *(imperf. 2 p.m. plu.) iv acc.*
that you may not harm, hurt

أُصِيبُ *(imperf. Ist. p. sing.) iv*
I shall afflict

نُصِيبُ *(imperf. Ist p. plu.) iv*
we bestow

نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ

We bestow Our mercy on whomsoever We will. [12:56]

مُصِيبٌ *(ap-der.> iv, m. sing.)*
that which to befall or smite *SS*

مُصِيبَةٌ *(ap-der.> iv, f. sing.)*
affliction

صَيِّبٌ laden cloud, (*n.*) abundant rain

صَوَابًا right (*n.*) *acc.*

ص و ت ★

صَوْتٌ voice *(n.)*

الْأَصْوَاتُ voices (n.p.b.) acc.

ص و ر ★

صُرْ (perate. m. sing.)
<(you) incline

صَارَ يَصُورُ صَوْراً (ن)
to cause to incline

فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ
Take then thou four of the birds and incline them towards thee. [2:260]

صَوَّرَ (perf. 3 p.m. sing.) ii
shaped, formed, fashioned

صَوَّرَ < ii تَصْوِيراً
to shape, fashion

صَوَّرْنَا (imperf. Ist. p. plu.) ii
we shaped, formed, fashioned

يُصَوِّرُ (imperf. 3 p.m. sing.) ii
~shapes, fashions

الْمُصَوِّرُ (ap-der. m. sing.) ii
Fashioner (an epithet of Allah)

ص و ع ★

صُوَاعُ cup (n.)

ص و ف ★

أَصْوَافِ <wools (n.p.b.) gen.
(sing.) صُوفٌ

ص و م ★

لِيَصُمْ (e. l. 3 p.m. sing.)
<~should fast

صَامَ يَصُومُ صَوْماً (ن) to fast

عَنْ - to abstain from

تَصُومُوا (imperf. 2 p.m. plu.) acc.
that you fast

الصَّائِمِينَ (act. pic. m. plu.) gen.
fasting men

الصَّائِمَاتِ (act. pic. f. plu.) gen.
fasting women

صَوْماً a fast (n.) acc.

الصِّيَامُ، صِيَامٌ nom. الصِّيَامَ acc.
الصِّيَامِ، صِيَامٍ fasting (v.n.) gen.

ص ى ح ★

الصَّيْحَةُ nom. الصَّيْحَةَ، صَيْحَةً acc.
صَيْحَةٍ (an awful) shout (n.) gen. or cry

ص ى د ★

اصْطَادُوا (perate. m. plu.)
<<(you) hunt, chase
may hunt, may chase

صَادَ يَصِيدُ صَيْداً (ض) وَ اصْطَادَ
to hunt

صَيْدٌ nom. الصَّيْدَ acc. الصَّيْدِ gen.
hunting, chase (1) (v.n.)

وَأَنتُمْ حُرُمٌ غَيْرَ مُحِلِّي الصَّيْدِ

Not allowing the chase while you are in a state a sanctity. [5:1]

the game (2)
(that which is to be hunted)

لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ

Allah shall surely try you with the game. [5:94]

ص ى ر ★

تَصِيرُ *(imperf. 3 p. f. sing.)*
<~cometh to, reaches to, tenders to

صَارَ يَصِيرُ صَيْراً (ض) - إِلَى
to arrive

الْمَصِيرُ *nom.* مَصِيرٍ ، مَصِيراً *:acc.*
return, destination (*v.n.*)

ص ى ص ★

صَيَاصِي <fortresses (*n. p.b.*)
(*sing.*) صَيْصَة ، صِيصِيَة

ص ى ف ★

الصَّيْفِ summer (*n.*) *gen.*

***

كتاب الضاد

ض أ ن ★

الضَّأْنُ the sheep (*n.*)

ض ب ح ★

ضَبْحاً <panting (*v.n.*) *acc.*

ضَبَحَ يَضْبَحُ ضَبْحاً وَ ضُبَاحاً (ف)
to pant, breathe in running hard (horses)

ض ج ع ★

المَضَاجِعُ / مَضَاجِعُ (*n.p.t.*)
<places of laying down (beds)

مَضْجَعٌ (*sing.*)

ض ح ك ★

ضَحِكَتْ (*perf. 3 p.f. sing.*)
<~ laughed

ضَحِكَ يَضْحَكُ ضَحْكاً وَ ضِحْكاً (س)
to laugh, to wonder, to rejoice (*Rgb., LL*)

to laugh at - مِنْ

يَضْحَكُونَ (*imperf. 3 p.m. plu.*)
they laugh

إِذَا هُمْ مِنْهَا يَضْحَكُونَ

Behold! at them they were laughing. [43:47]

لِيَضْحَكُوا (*el. imperf. 3 p.m. plu.*)
let them laugh

تَضْحَكُونَ (*imperf. 2 p.m. plu.*)
you laugh

وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ

You were laughing at them. [23:110]

أَضْحَكَ (*perf. 3 p. m. sing.*) *iv*
~causeth to laugh

ضَاحِكاً ضَاحِكٌ *acc.*
(*act. pic. m. sing.*)
laughing

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا

So he smiled wondering at her word. [27:19]

ضَاحِكَةٌ (*act. pic. m. sing.*) laughing

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ

Laughing, rejoicing. [80:39]

ض ح و ★

تَضْحَىٰ (*imperf. 2 p.m. sing.*) *acc.* <thou shall suffer from sun

ضَحِيَ يَضْحَىٰ ضُحًا (س)

to be smitten by the sun

ضُحًى <early forenoon (*n.*)

The word ضُحًى properly signifies the bright part of the day when the sun shines fully (*LL*).

وَالضُّحَىٰ *comp.* by the brightness of the day

[the particle و means 'swear by' and الضُّحَىٰ brightness of the day. The final latter of the word *i.e.,* ى is replaced in case of its attachment to pronominal thus:
ضُحَاهَا its sunshine]

ض د د ★

ضِدًّا (in) adversary (*n.*) *acc.*

ض ر ب ★

ضَرَبَ (*part. 3 p. m. sing.*)

- مَثَلًا <~set forth a parable
~coineth the similitude (*pic.*)
~propounded the similitude (*Jid.*)

ضَرْبًا (ض) ضَرَبَ يَضْرِبُ

to strike, to beat

- مَثَلًا to coin a similitude or give a parable, to make an example

- لِ - to give similitude (1)
to mention (2)
to compare (3)

فِي to strive, go forth

- فِي الْأَرْضِ to travel

- عَنْ to take away, avoid

- عَلَىٰ to put a cover, shut

كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

How Allah set forth a parable. [14:24]

ضَرَبُوا (*perf. 3 p. m. plu.*)
they set forth a (1) parable

يَضْرِبُ (imperf. 3 p.m. sing.)
~coineth a similitude, gives a parable

يَضْرِبُ اللّٰهُ الْأَمْثَالَ
Allah coineth the similitudes. [13:17]

يَضْرِبُ اللّٰهُ الْحَقَّ وَالْبَاطِلَ
"Allah propounds the truth and falsity." [13:17]
(Most of the commentaters took the word الْأَمْثَالَ in this verse as ellipsis, thus the meaning would be "Allah set forth or propounded a similitude to show the differences between the truth and the false (see *IK.*, *RZ*); some of them as *Qr.*, *Rgh.* took the verb يَضْرِبُ in the meaning of compare *i.e.*, "Allah compares(between) the truth and false"; some of them explained it as "likeneth or confirmeth".

يَضْرِبُونَ (imperf. 3 p.m. plu.)
they strike

يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ
They strike their faces and their backs. [8:50]

they travel فِي الْأَرْضِ ـ

وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ
And others who travel on the land. [73:20]

كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ
How they set forth a parble. [17:48]

They mentioned (2)

مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا
They mentioned him not to thee save for disputation. [43:58]

they travel (3)

إِذَا ضَرَبُوا فِي الْأَرْضِ
When they travel in the earth. [3:156]

ضَرَبْتُمْ (perf. 2 p.m. plu.)
ye went forth (1)...فِي

إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللّٰهِ
When ye go forth in Allah's way. [4:94]

ye travel in the (2) فِي الْأَرْضِ earth.

إِذَا ضَرَبْتُمْ فِي الْأَرْضِ
And when ye travel in the earth. [4:101]

ضَرَبْنَا ـ الْأَمْثَالَ (perf. Ist. p. plu.)
we made example

وَضَرَبْنَا لَكُمُ الْأَمْثَالَ
We made (them) example for you. [14:45]

we put over a cover (2) عَلَى ـ

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ
Wherefore We put a covering over their ears in the cave. [18:11]

يَضْرِبْنَ *(imperf. 3 p. f. plu.)*
they strike

they should not لَا يَضْرِبْنَ
strike

لِيَضْرِبْنَ *(el. imperf. 3 p.f. plu.)*
They should cover

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

And they (female) should put their scarves (head-covers) over their bosoms. [24:31]

لَا تَضْرِبُوا *(perate neg. m. plu.)*

propound not الْأَمْثَالَ
the similitude

نَضْرِبُ *(imperf. Ist. p. plu.)*

we propound the الْأَمْثَالَ
similitude,

we take away عَنْ -

أَفَنَضْرِبُ عَنكُمُ الذِّكْرَ صَفْحًا

Shall we then take away from you the Admonition. [43:5]

اضْرِبْ strike ! *(perate. m. sing.)*

اضْرِب بِّعَصَاكَ الْحَجَرَ

Strike with thy staff the stone. [2:60]

Caution : The only correct rendering of اضْرِبْ is 'smite' or 'strike'. The root verb ضَرَبَ never signifies "to seek a way" or "march on" as rendered by those translators who tend to deny miracles).

give a parable اضْرِبْ — مَثَلاً
or propound a similitude

make a way اضْرِبْ — طَرِيقاً

فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا

And make for them a way dry in the sea. [20:77]

اضْرِبُوا *(parate. m. plu.)*
mite ! (1)

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا

Wherefore We said, smite with part of her. [2:73]

beat (2)

وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ

And avoid the *(f)* in beds and beat them. [4:34]

ضُرِبَ *(pp. 3 p.m. sing.)*

similitude is (1) مَثَلٌ
propounded

~held up as (2) مَثَلاً
sample

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا

And when the son of Maryam is held up as an example. [43:56]

is set (3)

فَضُرِبَ بَيْنَهُم بِسُورٍ

Then between them a high wall is set. [57:13]

ضُرِبَتْ (pp. 3 p.f. sing.)
overshadowed - عَلَىٰ

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ
Overshadowed are they by ignominy. (*Asad.*) [3:112]

ضَرْبٌ smiting (*v.n.*)

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ
So when you meet (in battle) those who disbelieve smite the necks. [47:4]

ضَرْبٌ is verbal noun here used in the sense of imperative to emphasise the command. The verse means when you face disbelievers in the battle. *(see IK)*

ضَرْبًا *(v.n.) acc.*
going about in فِي الْأَرْضِ the earth

لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ
They are disabled from going about in the earth. [2:273]

striking (2)

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ
Then he slipped unto them striking with right hand. [37:93]

ض ر ر ★

يَضُرُّ *(imperf. 3 p.m. sing.) assim*
< ~hurts

ضَرَّ يَضُرُّ ضَرًّا وَ ضُرًّا (ن)
to injure, harm, hurt

وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ
And invite not beside Allah that can neither profit thee nor hurt thee. [10:106]

يَضُرُّوا *acc.*

يَضُرُّونَ *(imperf. 3 p.m. plu.)*
they hurt

they will never لَنْ يَضُرُّوكَ hurt thee

تَضُرُّوا *acc.*

تَضُرُّونَ *(imperf. 2 p.m. plu.)*
you hurt

لَا تَضُرُّونَهُ / لَا تَضُرُّوهُ
you hurt him not

يُضَارَّ *(pip. 3 p.m. sing.)*
~is hurt or is done harm

وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ
And let no harm be done to scribe or witness. [2:282]

تُضَارَّ *(pip. 3 p.f. sing.)*
~is/are hurt

لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا
A mother should not be hurt because of her child. [2:233]

أَضْطَرُّ *(imperf. Ist. p. sing.) viii*
< I shall compel

ضِرَاراً hurting (*v.n. iii, acc.*)

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا

And those who have set up a mosque for hurting. [9:107]

وَلَا تُمْسِكُوهُنَّ ضِرَارًا

And retain them not for hurting. [2:231]

مُضَارّ harming (*v.n. iii*)

مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ

After (paying) a bequest they may have made, or a debt (that may have incurred) neither of which having been intended to harm (the heirs). [4:12]

الضَّرَرُ فِعْلُ الْوَاحِدِ وَ الْمُضَارُّ فِعْلُ الْإِثْنَيْنِ

The word ضَرَرٌ is that what is done by one, while ضِرَارٌ or مُضَار (*v.n.*) requires more than one, to give the meaning of the word. (*MJJ.*)

ضَارٌّ (*act. pic. m. sing.*) one who harms

وَلَيْسَ بِضَارِّهِمْ شَيْئًا

And he can harm them not at all. [58:10]

ضَارِّينَ (*act. pic. m. plu.*) those who harm others

اضْطَرَّ اضْطِرَارًا *viii.* to force, compel, to drive to

قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ

He said: and who disbelieveth I shall give him enjoyment for a while. Thereafter I shall compel him to the doom of fire. [2:126]

نَضْطَرُّ (*imperf. Ist. p. plu.*) *viii* we compel or force to

اُضْطُرَّ (*pp. 3 p.m. sing.*) *viii* ~is compelled to

اضْطُرِرْتُمْ (*pp. 2 p.m. plu.*) *viii* you are compelled to

ضَرًّا *acc.* ضَرٌّ hurt (*v.n.*)

ضُرٌّ hurt (*v.n.*)

ضَرَرٌ (*lit.* hurt) (*n.*)

meta : disability (due to illness or any sort of defect)

غَيْرُ أُولِي الضَّرَرِ

Save those who are disabled. [4:95]

ضَرَّاءُ adversity, harm, distress (*n.*)

(ضَرَّاءُ is that evil which relates to the person as disease while بَأْسَاءُ is that which relates to property, as poverty.—*LL*)

(The duplicated ضّ indicates that ت of v is changed by its following emphatic letter ض as a phonemic rule).

تَضَرُّعاً humility (v.n.v.,) acc.

ضَرِيْعٌ (act. 2 pic. m. sing.) bad pasturage, dry herbage, thorny plant.

لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ ضَرِيْعٍ
No food shall be theirs save bitter thorn. [88:6]

ض ع ف ★

ضَعُفَ (perf. 3 p.m. sing.)
< ~ was/is weak

ضَعُفَ. يَضْعُفُ ضَعْفاً وَ ضَعَافَةً (ك)
to weak

ضَعُفَ الطَّالِبُ وَ الْمَطْلُوْبُ
Weak are (both) the invoker and the invoked. [22:73]

ضَعُفُوْا (perf. 3 p.m. plu.)
they were weak

مَا ضَعُفُوْا they weakened not (neg.)

اسْتُضْعِفُوْا (perf. 3 p.m. plu.) x
they weakened

يَسْتَضْعِفُ (imperf. 3 p.m. sing.) x
~ weakens

اسْتُضْعِفُوْا (p.p. 3 p. m. plu.) x
(lit.) those made weak

وَمَا هُمْ بِضَارِّيْنَ بِهٖ مِنْ اَحَدٍ
And they are not to harm anyone thereby. [2:102]

الْمُضْطَرَّ distressed (pis. pic.) viii

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ
Is not He (best) who answereth the distressed when he calleth unto Him. [27:62]

ض ر ع ★

تَضَرَّعُوْا (perf. 3 p.m. plu.) v
< They prayed humbling themselves (or they humbled themselves)

تَضَرَّعَ يَتَضَرَّعُ تَضَرُّعاً v
<< to pray with humiliaty or humble oneself

ضَرَعَ يَضْرَعُ ضَرْعاً وَ ضَرَاعَةً (ف)
to a base or اِلٰى - humiliate one's self before

فَلَوْلَا اِذْ جَآءَهُمْ بَأْسُنَا تَضَرَّعُوْا
Wherefore they did not, when the disaser from Us came upon them, humble themselves? [6:43]

يَتَضَرَّعُوْنَ (imperf. 3 p.m. plu.) v
they humble themselves

يَضَّرَّعُوْنَ (imperf. 3 p. m. plu.) v
they humble themselves

قَالَ لِكُلٍّ ضِعْفٌ

He said: to each double. (*i.e.* in the hereafter He will say) [7:38]

twofold (2)

لَهُمْ جَزَآءُ الضِّعْفِ بِمَا عَمِلُوا

Theirs (shall be) twofold rewards for that they have done. [34:37]

ضِعْفَيْنِ twofold *(n. dual.)*

أَضْعَافًا manifold *(m. p.) acc.*

مُضَاعَفَةً (مُضْعَفَةً) *(v. n. iii) acc.* multiplied

ضَعِيفًا *(act. pic. m. sing.) acc.* weak

ضِعَافًا weak ones *(n.p.) acc.*

ضُعَفَاءُ weak ones *(n. p.)*

أَضْعَفُ more weak *(elative.)* (in respect of......)

مُضْعِفُونَ *(Ap-der.> m. plu.)iv* those who get manifold

فَأُولَٰٓئِكَ هُمُ الْمُضْعِفُونَ

They shall have (increase) manifold. [30:39]

مُسْتَضْعَفُونَ *nom.* مُسْتَضْعَفِينَ *acc.* *(ap-der. m. plu.) x* weakened ones

(meta: oppressed people)

(in the verse 7:75 means: those who were counted weak, due to their poverty or owing to the smallness of their group).

يُسْتَضْعَفُونَ *(pip. 3 p. m. plu.) x* they are made weak

الَّذِينَ كَانُوا يُسْتَضْعَفُونَ

The people who used to be oppressed. [7:137]

(Note : يُسْتَضْعَفُونَ means who are made weak, metaphorically rendered 'oppressed.')

يُضَاعِفُ *(imperf. 3 p. m. sing.) iii* <<~ doubles, (multiplieth)

ضَعُفَ يَضْعُفُ ضُعْفًا (ف)

iii ضَاعَفَ مُضَاعَفَةً <

to double, multiply

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَآءُ

And Allah multiplieth unto whomsoever He listeth. [2:261]

يُضَاعَفُ *(pip. 3 p. m. sing.)* is made double

ضُعْفٌ weakness *(n.)*

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضُعْفٍ

Allah is it who created you in weakness. [30:54]

ضِعْفٌ double (1) *(n.)*

ض غ ث ★

ضِغْثًا a handful (*n.*) *acc.* of herbs

(or a handful of twigs of trees or shrubs) (*LL*)

أَضْغَاثٌ medleys *(n. p.)*

أَضْغَاثُ أَحْلَامٍ

Medleys of dreams. [12:44]

ض غ ن ★

أَضْغَانٌ <secret *(n. p.)* malevolence

(*sing.*) **ضِغْنٌ** hatred, malice

ض ف د ع

الضَّفَادِعُ <frogs *(n. p.)*

(*sing.*) **ضِفْدَعَةٌ**

ض ل ل ★

ضَلَّ (*perf. 3 p.m. sing.*) *assim.*
<~lost the right way, strayed (1)

ضَلَّ يَضِلُّ ضَلَالًا وَ ضَلَالَةً (ض)

to loss one's way,
go astay, to stray, to fail, to disappear, to err, to wander from, to foget

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Surely he lost the right way, or he surely has strayed. [2:108]

~failed (2)

وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ

And failed them that which they had been fabricating. [6:24]

~wasted (3)

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَوٰةِ الدُّنْيَا

(They are) those whose effort is wasted in the life of this world. [18:104]

~disappeared (4)

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ

And when there toucheth you a disaster on the sea, those whom ye call upon disappear except Him (alone). [1767]

ضَلَلْتُ *(perfect 1st p. sing.)*
I went astray

قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

For then I shall be gone astray, and shall not remain of the guided. [6:56]

ضَلُّوا *(perf. 3 p. m. plu.)*
strayed, erred (1)

قَدْ ضَلُّوْا ضَلٰلًا بَعِيْدًا

Indeed they have erred (or strayed) going far astray. [4:167]

disappeared, (2)
have gone away

قَالُوْا اَيْنَ مَا كُنْتُمْ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ قَالُوْا ضَلُّوْا عَنَّا

They say : where is that which you used to call upon besides Allah ? They would say : They have disappeared from us. [7:37]

ضَلَلْنَا *(perf. 1st p. plu.)*
we disappeared

وَقَالُوْٓا ءَاِذَا ضَلَلْنَا فِى الْاَرْضِ ءَاِنَّا لَفِىْ خَلْقٍ جَدِيْدٍ

And they say, When we are lost (disappeared) in the earth, shall we be in a new creation ? [32:10]

يَضِلُّ *(imperf. 3 p.m. sing.)*
~strays (1)

هُوَ اَعْلَمُ مَنْ يَّضِلُّ عَنْ سَبِيْلِهٖ

He knoweth well whosoever strayeth from His path. [6:117]

erreth (2)

لَا يَضِلُّ رَبِّىْ وَلَا يَنْسَى

My Lord erreth not nor He foregetteth. [20:52]

تَضِلُّ *(imperf. 3 p.f. sing.)*
errs *(f)* (forgets)

اَنْ تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰى

So if one of the two (women) erreth (forgeteth), the one may remind the other. [2:282]

أَضِلُّ *(imperf. Ist. p. sing.)*
I shall go astray

قُلْ اِنْ ضَلَلْتُ فَاِنَّمَآ اَضِلُّ عَلٰى نَفْسِىْ

Say : if (ever) I go astary, I shall stray only against mayself. [34:50]

أَضَلَّ *(perf. 3 p.m. sing.) iv*
<~left in error (1)

أَضَلَّ إِضْلَالًا *iv*

(i) to leave in error (if the subject of the sentence is Allah and the object is other than man),

(ii) to lead astray

اَتُرِيْدُوْنَ اَنْ تَهْدُوْا مَنْ اَضَلَّ اللّٰهُ

Do you (perchance) seek to guide those whom Allah let go astray (or left in error). [4:88]

~sent astray (2)

اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ اَعْمَالَهُمْ

Those who disbelieve and hinder others from the way of Allah, He shall send their work astray. [47:1]

(wandering in the way of God *i.e.*, struggling to find the way, in search of the true light. That the character of the Prophet was even in his youth exemplary and exceptional in the most tempting environment of Makka is borne out by hostile biographers.) *(Jid.)*

الضَّالُّوْنَ the strayed ones الضَّالِّيْنَ *nom.*

ضَلَالٌ an error *(v.n.)*

لٰكِنِ الظّٰلِمُوْنَ الْيَوْمَ فِيْ ضَلٰلٍ مُّبِيْنٍ

But today the wrong-doers are in error manifest. [19:38]

astray or (2) wasted, in vain

وَمَا دُعَآءُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ

And the supplication of the infidels only goes wasted or astray [13:14]

الضَّلَالُ the error *(v.n.)*

ضَلَالَةٌ، الضَّلَالَةُ error *(v.n.)*

أَضَلُّ further astray (1) *(elative)*

وَمَنْ اَضَلُّ مِمَّنِ اتَّبَعَ هَوٰىهُ

And who is further astray than he who followeth his desire. [28:50]

further astray (2)

اُولٰٓئِكَ شَرٌّ مَّكَانًا وَّاَضَلُّ عَنْ سَوَآءِ السَّبِيْلِ

Those are worst in abode;

وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا

And assuredly he (*i.e.*, Satan) hath led astray a great multitude. [36:62]

أَضَلَّا *(perf. 3 p.m. dual.) iv* the twain led astray

أَضَلُّوْا *(perf. 3 p.m. plu.) iv* they led astray

أَضْلَلْتُمْ *(perf. 2 p.m. plu.) iv* you led astray

أَضْلَلْنَ *(perf. 3 p. f. plu.) iv* they (*f. i.e.*, idols) led astray

يُضِلُّ *(imperf. 3 p.m. sing.) iv* ~sends astray

يُضْلِلْ *(imperf. 3 p.m. sing.) iv* ~sends astray

(Note : In conditional phrases the assimilation of two letters is removed, thus يُضِلُّ becomes يُضْلِلْ

يُضِلُّوْنَ *(imperf. 3 p.m. plu.) iv* they lead astray

لِيُضِلُّوْا *(el. 3 p.m. plu.) iv* in order to lead astray

يُضِلُّ *(imperf. 3 p.m. plu.) acc. nd* that they/they may lead astray

ضَالًّا *(act. pic. m. sing.) acc.* wandering

وَوَجَدَكَ ضَآلًّا فَهَدٰى

And He found thee wandering so He guided. [93:7]

and furtherst astray from the level way. [5:60]

مُضِلٌّ *(Ap-der. m. sing) iv*
misleader

مُضِلِّينَ *(Ap-der. m. plu.) acc. iv*
seducers

وَمَا كُنتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

I was not one to take seducers as supporters.[18:51]

ض م ر ★

ضَامِرٌ *(act. pic. m. sing.)*
<lean, thin mount

ضَمَرَ يَضْمُرُ ضُمُورًا (ن)

to be thin

وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ

And on any lean (mount) coming from every deep defile. [22:27]

(worn out and famished by a long journey; the phrase is expressive of fatiguing journey and great distance)

ض م م ★

اُضْمُمْ *(perate m. sing.) assim.*
<press !

ضَمَّ يَضُمُّ ضَمًّا (ن)

to join, gather, add, to press

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ

And press thy hand to thy side. [20:22]

ض ن ك ★

ضَنْكًا *(v.n.) acc.*
<hard, narrow

ضَنُكَ يَضْنُكُ ضَنْكًا وَ ضَنَاكَةً (ن)

to be narrow

ض ن ن ★

ضَنِينٌ *(act. 2 pic. m. sing.)*
<tenacious

ضَنَّ يَضِنُّ ضَنًّا (ن)

to be tenacious, regardly.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

And he is of the unseen not a tenacious (concealer). [81:24]

(The prophet has nothing to conceal, his messages are all plain and unambigous) (*Rz.*)

ض ه أ ★

يُضَاهِئُونَ *(imperf. 3 p.m. plu.)iii h.v.*
<they resemble

to resemble *iii* ضَاهَأَ مُضَاهَأَةً

(the verb has no triliteral from) (*LL*)

يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ

They resemble to saying of those who disbelived before. [9:30]

ض و ء ★

أَضَاءَ *(perf. 3 p.m. sing.) iv (h.v.)*
<~illuminated

أَضَاءَ إِضَاءَةً to illuminate, shine

>> ضَاءَ يَضُوءُ ضَوْءاً وَ ضِيَاءاً (ن)

to shine, glitter

أَضَاءَتْ (perf. 3 p. f. sing.) iv ~illuminated

يُضِيْءُ (imperf. 3 p.m. sing.) iv illuminates

ضِيَاءٌ light (v.n., r.f.)

ض ى ر ★

ضَيْرٌ <harm (v.n.) (w.v.)

ضَارَ يَضِيْرُ ضَيْراً (ض)

to harm, injure, damage

ض ى ز ★

ضِيْزٰى <unjust, unfair(n.) (w.v.)

ضَأَزَ وَ ضَازَ يَضِيْزُ ضَوْزٰى وَ ضِيْزٰى (ض) to be unjust in giving a judgement (Mojm.)

ض ى ع ★

أَضَاعُوْا (perf.3p.m. plu.) iv (w.v.) <they wasted, they neglected

أَضَاعَ يُضِيْعُ إِضَاعَةً iv

to waste, to neglect, to lose

أَضَاعُوا الصَّلٰوةَ

They neglected the prayer. [19:59]

يُضِيْعُ (imperf. 3 p.m. sing.) iv ~wastes

وَمَا كَانَ اللّٰهُ لِيُضِيْعَ إِيْمَانَكُمْ

And Allah is not one to let your faith go wasted. [2:143]

أُضِيْعُ (imperf. 1st. p. sing.) iv I waste

أَنِّيْ لَآ أُضِيْعُ عَمَلَ عَامِلٍ مِّنْكُمْ

That I waste not the work of a worker amongst you. [3:195]

نُضِيْعُ (imperf. 1st. p. plu.) iv we waste

إِنَّا لَا نُضِيْعُ أَجْرَ الْمُصْلِحِيْنَ

Verily We shall not waste the hire of the rectifiers.[7:170]

ض ى ف ★

يُضَيِّفُوْا (w.v.) ii يُضَيِّفُوْنَ acc. n.d. <they entertain

ضَيَّفَ to entertain iv

ضَافَ يَضِيْفُ ضِيَافَةً (ض)

to be a guest or to enjoy hospitality

ضَيْفٌ guest (n.)

ض ى ق ★

ضَاقَ (perf. 3 p.m. sing.) (w.v.) ~became narrow, (meta.) was troubled

ضَاقَ يَضِيْقُ ضَيْقاً وَ ضِيْقاً (ض)

to be narrow, to become straiten

يَضِيقُ (*imperf. 3 p.m. sing.*)
~straitens

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ
And We know indeed that thy breast straitens. [15:97]

لِتُضَيِّقُوا (*el. imperf. 2 p.m. plu.)ii*
that you, in order to straiten

ضَيِّقًا strait (*n.*) *acc.*

يَجْعَلْ صَدْرَهُ ضَيِّقًا
(He) maketh his breast strait. [6:125]

ضَائِقٌ (*act. pic. m. sing.)*
straitened (in the sense of *Pis. Pic.*)

وَضَائِقٌ بِهِ صَدْرُكَ
And thy breast will he straitened by it. [11:12]

ضَيْقٌ straitness (*v.n.*)

وَضَاقَ بِهِمْ ذَرْعًا
And he was troubled on their account (*Arb.*) and he felt straitened on their account (*Jid.*) [11:77]

(Primarily the meaning of phrase is "stretching forth the arm" and is used in the sense of power or ability (*TA*) the meaning of the phrase is "he was unable to do the thing, or he lacked strength to accomplish the affair"—*LL.*)

ضَاقَتْ (*perf. 3 p. f. sing.)*
~was straitened

ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
The earth, vast as it is, became straitened unto them. [9:118]

***

كتاب الطاء

ط	ب	ع	★

طَبَعَ (*perf. 3 p.m. sing.*)
< ~ set a seal

طَبَعَ يَطْبَعُ طَبْعاً (ف)

to seal, imprint

بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ

Aye ! Allah hath set a seal upon them for their infidelity. [4:155]

يَطْبَعُ (*imperf. 3 p. m. sing.*)
sets a seal

نَطْبَعُ (*imperf. Ist. plu.*)
we put a seal

طُبِعَ (*pp. 3 p.m. sing.*)
is sealed

وَطُبِعَ عَلَىٰ قُلُوبِهِمْ

And their hearts are sealed. [9:87]

ط	ب	ق	★

طَبَقٌ ، طَبَقاً *lit.* cover (*n.*) *acc.*
stage, state, layer

لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ

Surely you shall ride stage by stage. [84:19]

(*i.e.*, O makind your existence is not fixed or stationary, you must be ever changing growing , journeying from the state of the living to that of dead, and from the state of the dead to a new life in the next world. The preposition عَنْ is here synonymous with بَعْدَ and طَبَقاً عَنْ طَبَقٍ is equivalent to حَالَةً بَعْدَ حَالَةٍ .

طِبَاقاً storeys, stages (*v.n.*) *acc.*

تَطْرُدَ (imperf. 2 p.m.. sing.) acc.
thou mayst drive away

لَا تَطْرُدْ (perate. neg. m. sing.)
drive not !

طَارِدٌ (act. pic. m. sing.)
one who drives SS away

ط ر ف ★

طَرْفٌ ، الطَّرْفُ eye (n.)

lit. : eye. In some verses it is rendered as glance, sight, looking, according to the context.

طَرَفًا a side, n. acc. (1)
a portion

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا

That he may cut off a portion of those who disbelieve. [3:127]

side, end (2)

طَرَفَيْ < gen n.d. طَرَفَيْنِ

two ends (n. dual.)

وَأَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ

Aud establish the pttyer at the two ends of the day, and the neighbouring (watches) of the night. [11:114]

أَطْرَافٌ ends (1) (n. p.)

فَسَبِّحْ وَأَطْرَافَ النَّهَارِ

And hallow (Him) at the ends of the day. [20:130]

الَّذِي خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا

Who hath created seven heavens in storeys. [67:3]

ط ح و ★

طَحَا (perf. 3 p.m. sing.) w.v.
< ~extended

طَحَا يَطْحُو طَحْواً (ن)

to spread out, extend (trans. & intrans.) (Lis., Rgh.)

وَالْأَرْضِ وَمَا طَحٰهَا

By the earth and Him who spread it forth. [91:6]

ط ر ح ★

اطْرَحُوا (perate. m. plu.)
<cast forth

طَرَحَ يَطْرَحُ طَرْحاً (ف ، س)

to throw, cast forth

اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا

Slay Yusuf or cast him forth to some land. [12:9]

ط ر د ★

طَرَدْتُّ (perf. 1st p. sing.)
< I drove away

طَرَدَ يَطْرُدُ طَرْداً (ن)

to send away, to get SS out (trans.), to drive out

borders (2)

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا

Behold they not that We visit the land diminishing it by the borders thereof. [13:41]

ط ر ق ★

الطَّارِقُ *(act. pic. m. sing.) gen.*
< the comer by night

طَرَقَ يَطْرُقُ طَرْقاً (ن)

to come at night, to knock, to strick

(*lit.* anything coming by night or appearing at night thus الطارق is the star that appears in the night : also the morning star, because it comes at the end of the night—*Rgh. LL*)

طَرِيقاً *acc.* طَرِيقٌ way, path (*n.*)

الطَّرِيقَةُ ، طَرِيقَةٌ way, path (*n.*)

طَرَائِقُ ways, paths (*n. p.*)

ط ر ى - و

طَرِيّاً < fresh *acc. adj.*

طَرِيَ يَطْرَى - طَرُوَ يَطْرُوُ
طَرَاوَةً (س ، ك)

to be tender, fresh

ط ع م ★

طَعِمُوا *(perf. 3 p.m. plu.)*
< they ate

طَعِمَ يَطْعَمُ طَعْماً وَ طَعَاماً (س)

to eat (*intrans.*)

طَعِمَ يَطْعَمُ طَعْماً وَ طُعْماً (س)

to taste (*intrans.*)

طَعِمْتُمْ *(perf. 2 p.m. plu.)*
you ate

فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا

And when you have eaten then disperse. [33:53]

يَطْعَمُ *(imperf. 3 p.m. sing.)*
~ eats

لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ

None shall eat thereof save whom We allow. (6:138)

لَمْ يَطْعَمْ *(juss. 3 p.m. sing.)*
< did not taste

the *v.n.* is طَعْمٌ see above

وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي

And whosoever tasteth it not, verily shall be mine. [2:249]

أَطْعَمَ *(perf. 3 p.m. sing.) iv*
< ~ fed

أَطْعَمَ إِطْعَاماً to feed (*trans.*) *iv*

يُطْعِمُ *(imperf. 3 p.m. sing.) iv*
~ feeds

يُطْعِمُوْنَ (*imperf. 3 p.m. plu.*) *iv*
they feed

يُطْعِمُوْنِ *comps. iv.*
that they feed me.

يُطْعِمُوْا that they feed *acc.*

نِيْ me (*pronominal*)

نِيْ shortened to نِ *i.e.*, the first ى is dropped

وَمَآ أُرِيْدُ أَنْ يُّطْعِمُوْنِ

I desire not (from them) that they feed Me. [51:57]

تُطْعِمُوْنَ (*imperf. 2 p.m. plu.*)*iv*
you feed

نُطْعِمُ (*imperf. 1st. p. plu.*)
we feed

أَطْعِمُوْا feed ! (*perate m. plu.*)

يُطْعَمُ ~is fed(*pip. 3 p. m. sing.*)

اسْتَطْعَمَا (*perf. 3 p.m. dual.*)
the twain asked food

to seek *x* اسْتَطْعَمَ اسْتِطْعَامًا
food (*trans.*)

إِطْعَامٌ the feeding (*v.n.*) *iv*

طَاعِمٌ an eater (*act. pic. m. sing.*)

طَعَامًا food (*v.n.*) طَعَامٌ، الطَّعَامُ *acc.*

طَعْمٌ taste (*v.n.*)

ط ع ن ★

طَعَنُوْا (*perf. 3 p. m. plu.*)
<they thrust at

طَعَنَ يَطْعَنُ طَعْنًا (ف، ن) - فِيْ، عَلٰى
to speak ill of,
defame

وَطَعَنُوْا فِيْ دِيْنِكُمْ

And they thrust at your religion (*Arb.*) assail (*Pic.*) revile (*Jid.*). [9:12]

طَعْنًا speaking ill (*v.n.*) *acc.*

وَطَعْنًا فِي الدِّيْنِ

And scoffing at the faith. (*Jid.*) [4:46]

ط غ ى - و

طَغٰى (*perf. 3 p. m. sing.*) *w.v.*
<~exceeded (1)
the limit

طَغٰى يَطْغٰى طَغْيًا وَ طُغْيَانًا (ف)
to exceed the (*i*)
bounds

طَغَا يَطْغُوْ طُغُوًّا وَ طُغْوَانًا (ن)
to rise high (water) (*ii*)

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى

Go to Firawn, surely he has exceeded the bound (or limits or he is inordinate). [20:24]

(the water) rose high (2)

اِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنٰكُمْ فِي الْجَارِيَةِ

Surely we carried you in the ship, when the water rose high. [69:11]

طَغَوْا (*perf. 3 p. m. plu.*)
they exceeded limits

يَطْغٰى (*imperf. 3 p. m. sing.*) *acc.*
that he my be inordinate

قَالَا رَبَّنَآ اِنَّنَا نَخَافُ اَنْ يَّفْرُطَ عَلَيْنَآ اَوْ اَنْ يَّطْغٰى

they (Twain) said : our Lord we fear lest he hasten to do evil to us or be inordinate (or he may play the tyrant). [20:45]

لَا تَطْغَوْا (*perate. neg. m. plu.*)
do not exceed the limits.

اَطْغٰى more rebellious (*elative*)

كَانُوْا هُمْ اَظْلَمَ وَاَطْغٰى

Verily that were more unjust and more rebellious. [53:52]

اَطْغَيْتُ (*perf. 1st. p. sing.*)
caused to rebel

قَالَ قَرِيْنُهٗ رَبَّنَا مَآ اَطْغَيْتُهٗ

His comrade saith: our Lord! I did not cause him to rebel (make him exceed the limits). [50:27]

طَاغُوْنَ *nom.* طَاغِيْنَ ، الطَّاغِيْنَ *acc.*
insolent (*LL*) (*n. p.*)
exorbitant (*Jid.*)

الطَّاغِيَةُ outburst, (*intrans.*)
thundering noise.

الطَّاغُوْتُ an idol, false god, devil(*n.*)
[whatever is worshipped instead of God is طَاغُوْتُ

طُغْيَانًا exorbitance (*v.n.*) *acc.*
insolence

ط ف ء ★

اَطْفَاَ (*perf. 3 p.m. sing.*) *h.v. iv*
<~extinguished

< اَطْفَاَ اِطْفَاءً *iv,*
to extinguish, put out (fire or light)

<< طَفِئَ يَطْفَاُ طُفُوْءًا (س)
to be put out (fire or light)

يُطْفِئُوْا <*acc.*
(*imperf. 3 p.m. plu.*)
that they extinguish

لِيُطْفِئُوْا (*el imperf 3 p.m. plu.*)
would they extinguish (or they may extinguish)

ط ف ف ★

الْمُطَفِّفِيْنَ (*ap-der. m. plu.*) *ii*
<scrimpers

to diminish *ii* طَفَّفَ تَطْفِيْفًا
(a measure or weigh below the standard)

(مُطَفِّفٌ one who gives short measure, or weight, thus cheating his companion, but this epithet is not applied unrestrictedly except in the case of exorbitant deficiency).

ط ف ق ★

طَفِقَ *(perf. 3 p. m. sing.)*
<~set about, began

طَفِقَ يَطْفَقُ طَفَقاً (س)
to begin,
set out to do something

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing their legs and necks. [38:33]

طَفِقَا *(perf. 3 p.m. dual.)*
the twain began

وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

And the twain began to cover themselves with leaves from the Garden. [7:22]

ط ف ل ★

الطِّفْلُ *(n. used for plu.)*
<the children
the word طِفْلٌ is used for singular and plural both

أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ

Or the children not aquainted with privy parts of woman. [24:31]

طِفْلًا child *(n. used for sing.)*

نُخْرِجُكُمْ طِفْلًا ثُمَّ

Then we bring you forth as a child (infant). [22:5]

الْأَطْفَالُ <children *(n. p.)*
(sing.) طِفْلٌ

ط ل ب ★

يَطْلُبُ *(imperf. 3 p.m. plu.)*
<~ seeks

طَلَبَ يَطْلُبُ طَلَباً (ن)
to seek, ask desire

طَلَباً seeking *(v.n.) acc.*

الطَّالِبُ seeker *(act. pic. m. sing.)*

الْمَطْلُوبُ *(pic. pact. m. sing.)*
the sought

ط ل ح ★

طَلْحٌ plantains *(n.)*
(It is the name of a certain fruit tree used to be found in Hejaz, its fruit is very delicious with good smell. (*Muj.*) It is a non-Arabic word. (*Lis.*)

ط ل ع ★

طَلَعَتْ *(perf. 3 p. f. sing.)*
<~rose high

طَلَعَ يَطْلُعُ طُلُوعاً (ن)
to appear, rise (sun), sprout

تَطْلُعُ *(imperf. 3 p. f. sing.)*
~rises

طَلَعَ يَطْلُعُ طُلُوْعاً (ف)

to ascend, to come to, or upon, look upon, know

to depart from ـ عَنْ ، عَلَىٰ

اطَّلَعَ (*perf. 3 p. m. sing.*) *vii comp.* <has he looked upon ?

to look *viii* اِطَّلَعَ اِطِّلَاعاً upon or down, to know

(اِطَّلَعَ + *interrotive* أَ)

أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا

Hath he looked upon the Unseen, or hath he taken of the Compassionate a covenant ?." [19:78]

اِطَّلَعَ (*perf. 3 p.m. sing.*) *viii* he looked

فَاطَّلَعَ فَرَاٰهُ فِيْ سَوَآءِ الْجَحِيْمِ

Then he looked (will look) down and see him in the midst of the flaming fire. [37:55]

اِطَّلَعْتَ (*perf. 2 p.m. sing.*) *viii* thou look

تَطَّلِعُ (*imperf. 2 p.m. sing.*) *viii* thou/will/notice

لَا تَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ مِّنْهُمْ

Thou will not cease to notice defrauding on their part. [5:13]

أَطَّلِعُ (*imperf. Ist. p. sing.*) *viii* I ascend

لَّعَلِّيْٓ أَطَّلِعُ إِلٰٓى إِلٰهِ مُوْسٰى

That I may ascend to the God of Musa. [28:38]

لِيُطْلِعَ (*el imperf. 3 p.m. sing.*) *iv* <that let know

to cause **أَطْلَعَ إِطْلَاعاً** someone know, inform

وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

And Allah is not one to let you know the unseen. [3:179]

طُلُوْعٌ the rising (sun) (*v.n.*)

مَطْلَعٌ the time of rising (*n. p.t.*)

مَطْلِعٌ the place of rising (*n.p.t.*)

مُطَّلِعُوْنَ (*Ap-der. m. plu.*) *vtii* those who look down

قَالَ هَلْ أَنْتُمْ مُّطَّلِعُوْنَ

Allah will say ! will ye look down. [37:54]

(*i.e.*, would you like to look at the man who had spoken thus ? The phrase is equivalent with

هَلْ تُحِبُّوْنَ أَنْ تَطَّلِعُوْا

would you like to look at them (*Rz.*, *Ksh.*)

طَلْعٌ ranged date (1) (*n.*)

وَالنَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيْدٌ

And tall date-palms (laden) with clusters ranged. [50:10]

spathe (2)

وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ

And from the date-stone, from the spathe thereof (come forth) clusters of dates low hanging. [6:99]

ط ل ق ★

طَلَّقَ (*perf. 3 p.m. sing.*) ii
< ~divorced

to quit, leave, طَلَّقَ تَطْلِيقًا

to divorce (his wife)

>> طَلَقَ يَطْلُقُ طَلَاقًا (ن)

to be freed from bond

طَلَّقْتُمْ (*perf. 2 p.m. plu.*) ii
you divorced

طَلَّقْتُمُوهُنَّ you divorced them (*i.e.*, women)

طَلَّقَكُنَّ they (*m.*) divorced you (*f.*)

طَلِّقُوا divorce ! (*perate m. plu.*)

الْمُطَلَّقَات (*pis. pic. f. plu.*)
divorced women

انْطَلَقَ (*perf. 3 p. f. sing.*) vii
< ~started doing something

to set out انْطَلَقَ انْطِلَاقًا in doing something, or start with something, to depart

وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا
وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ

The chiefs among them departed (saying): Go ! and preserve in your gods.[38:6]

انْطَلَقَا (*perf. 3 p.m. dual.*) vii
the twain set out

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا

Then the twain set out; until when they embarked in a boat, he scuttled it. [18:71]

انْطَلَقُوا (*perf. 3 p.m. plu.*) vii
they went off

فَانْطَلَقُوا وَهُمْ يَتَخَافَتُونَ

So they went off speaking to each other in a low voice. [68:23]

يَنْطَلِقُ (*imperf. 3 p.m. sing.*)
~moves

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي

And my breast straineth and my tougue moveth not quickly. [26:13]

انْطَلِقُوا depart, (*perate m. plu.*) vii

انْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ

Depart unto that which you used to call a lie. [77:29]

ط ل ل ★

طَلٌّ a gentle rain (*n.*)

فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ

And if no heavy rain falleth upon it, then a gentle rain. [2:265]

ط م ث ★

يَطْمِثْ (*imperf. 3 p.m. sing.*) *juss* < ~ touches, deflowers

طَمَثَ يَطْمِثُ طَمْثاً (ض)

to touch a women in order to deflower her

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

Before them man has not touched them nor jinni. [55:74]

ط م س ★

طُمِسَتْ (*p. p. 3 p. f. sing.*) < ~ become effaced

طَمَسَ يَطْمِسُ طَمْساً وَطُمُوساً (ض ، ن)

to be effaced, disappear, go far away, to to be corrupted (in heart), to destroy

فَإِذَا النُّجُومُ طُمِسَتْ

So when stars are effaced. [77:8]

طَمَسْنَا (*perf. Ist. p. plu.*) we wipe out

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ

And if We listed surely We should wipe out their eyes. [36:66]

نَطْمِسَ (*imperf. Ist. p. plu.*) *acc.* that we obliterate

مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا

Before we obliterate the faces. [4:47]

Lest We efface your hope *(Asad)*, before we alter countenances *(Jid.)*, before We destroy the leaders *(M. A.)*, before We destroy the countenances *(Pic.)*.

Note ; *see* و ج ه because of the differences among commentators in the meaning of **وُجُوهٌ** ; not in the meaning of ط م س)

اطْمِسْ destroy! (*perate. m. sing.*)

رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ

Our Lord destroy their riches. [10:88]

ط م ع ★

يَطْمَعُ (*imperf. 3 p.m. sing.*) < ~covets

طَمِعَ يَطْمَعُ طَمَعاً وَ طَمَاعاً ـ ب ، فِيْ

to covet, eagerly desire, to hope for

أَطْمَعُ I covet (*imperf. Ist. sing.*)

يَطْمَعُونَ (*imperf. 3 p.m. plu.*) they covet

تَطْمَعُونَ (*imperf. 2 p.m. plu.*) you covet

نَطْمَعُ (*imperf. 1st p. plu.*) *iv*
we covet

طَمَعًا to hope (*v. n.*) *acc.*

ط	م	م	★

الطَّآمَّةُ <calamity (*n.*)

طَمَّ يَطُمُّ طَمًّا (ن) (*assim*)
to overflow, cover up

فَإِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى

Then when the grand Calamity shall come (*i.e.* the resurrection). [79:34]

ط	م	ن	★

اِطْمَأَنَّ (*perf. 3 p. m. sing.*) *vi*
<~is contented

اِطْمَأَنَّ اِطْمِئْنَانًا to be free from disquietude,
to be in tranquillity

فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهٖ

If there befalleth him good he is contented therewith. [22:11]

اِطْمَأْنَنْتُمْ (*perf. 2 p.m. plu.*)
you are secure (*i.e.*, out of danger)

اِطْمَأَنُّوْا (*perf. 3 p.m. plu.*)
they are satisfied

وَرَضُوْا بِالْحَيٰوةِ الدُّنْيَا وَاطْمَأَنُّوْا بِهَا

And they are well-pleased with the life of the world and are satisfied therewith. [10:7]

لِيَطْمَئِنَّ (*le. imperf. 3 p.m. sing.*)
~may rest at ease

وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِيْ

But that my heart may rest at ease. [2:260]

لِتَطْمَئِنَّ (*le. imperf. 2 p.m. sing.*)
~may rest at ease

وَلِتَطْمَئِنَّ قُلُوْبُكُمْ بِهٖ

That your hearts may rest at ease. [3:126]

مُطْمَئِنٌّ at rest (*Ap-der. m. sing.*)

وَقَلْبُهٗ مُطْمَئِنٌّ بِالْاِيْمَانِ

And his heart is at rest with the belief. [16:106]

مُطْمَئِنَّةً (*Ap-der. f. sing.*) *acc.*
at rest

قَرْيَةً كَانَتْ اٰمِنَةً مُّطْمَئِنَّةً

And town which was secure and at rest. [16:112]

الْمُطْمَئِنَّةُ peaceful (*Ap-der. f. sing.*)

يٰۤاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

O thou peaceful soul. [89:27]

مُطْمَئِنِّيْنَ (*ap-der. f. plu.*) *acc.*
contentedly

مَلٰٓئِكَةٌ يَّمْشُوْنَ مُطْمَئِنِّيْنَ

Angels walking about contentedly. [17:95]

ط ه ★ ★

طٰهٰ two single letters of the Arabic alphabet, interpreted in various ways (See. IK. Tb. Jid.)

ط ه ر ★

يَطْهُرْنَ (perf. 3 p. f. plu.)
<they are purified

طَهُرَ يَطْهُرُ طُهْراً وَ طُهُوراً
وَ طَهَارَةً (ك) to be clean
pure, to be purified (*intrans.*)

حَتّٰى يَطْهُرْنَ

Till they (women) have purified themselves. [2:222]

طَهَّرَ (*perf. 3 p.m. sing.*) ii
~purified

طَهَّرَ تَطْهِيراً to purify (*trans.*)

طَهَّرَكِ

He purified thee. [3:42]

يُطَهِّرُ (*el. 3 p.m. sing.*) لِيُطَهِّرَ *acc.*
that he may purify

تُطَهِّرُ (*imperf. 2 p.m. sing.*)
thou purifieth

طَهِّرْ purify ! (*perate. m. sing.*)

طَهِّرَا purify ! (*perate m. duul.*) (O you twain)

تَطَهَّرْنَ (*perf. 3 p. f. plu.*) v
<they are purified

تَطَهَّراً تَطَهَّرَ يَتَطَهَّرُ
as R. F. (*intrans.*), (or) they purify themselves *(f.)*

يَتَطَهَّرُونَ / يَتَطَهَّرُوا *acc. v,*
(imperf. 3 p.m. plu.)
they clean themselves

اِطَّهَّرُوا *(perate. m. plu.) v*
get yourselves cleaned

مُطَهِّرٌ *(ap-der. m. sing.) ii*
one who purifies *SS*

وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا

And (I am) purifying thee from those who disbelieve. [3:55]

مُطَّهِّرِينَ *(ap-der. m. plu.) acc. v*
those who get themselves cleaned or purified

الْمُتَطَهِّرِينَ (*Ap-der. m. plu.*) *acc. v,*
clean ones

الْمُطَهَّرَةُ *(pis. pic. f. sing.) ii*
purified one (*f.*)

أَزْوَاجٌ مُطَهَّرَةٌ spouses purified

الْمُطَهَّرُونَ purified ones *ii*

تَطْهِيراً purifying (*v.n.*) *ii*

طَهُورٌ clean (*v. n., r. f.*)

أَطْهَرُ (*elative m. sing.*)
the purest thing

ط و د ★

الطَّوْدُ cliff, mound *(n.)*

كَالطَّوْدِ الْعَظِيْمِ

Like a huge mound *(M.A.)*, or like a cliff mighty*(Jid.)*. [26:63]

(الطود means a mountain, as well as an elevated or overlooking tract of land.) *(LL.)*

ط و ر ★

الطُّور ، طُوْرٌ Tur *(prop. n.)*

(Tur is applied to mount Sinai and to the mount of Olives, and to several other mountains—*LL)*

أَطْوَاراً <stages, states *(n.p.)acc.*

طَوْرٌ *(sing.)*

ط و ع ★

طَوَّعَتْ *(perf. 3 p. f. sing.) ii* ~made agreeable

طَوَّعَ to bring into subjection

his soul : طَوَّعَتْ لَهُ نَفْسُهُ permitted him, made it easy or feasible for him *i.e.*, he allowed himself to do something

>> طَاعَ يَطُوْعُ طَوْعاً وَ طَاعَةً (ن) to obey

to be obedient ـ ، ه ، ل

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيْهِ

Then his soul made the slaying of his brother agreeable to him. [5:30]

أَطَاعَ *(perf. 3 p.m. sing.) iv* ~obeyed

أَطَاعُوْا *(perf. 3 p. m. plu.) iv* they *(m.)* obeyed

أَطَعْنَ *(perf. 3 p. f. plu.) iv* they *(f.)* obeyed

أَطَعْتُمْ *(perf. 2 p.m. plu.)* you *(m.)* obeyed

أَطَعْتُمُوْهُ you obeyed him

أَطَعْنَا *(perf. Ist. p. plu.)* we obeyed

يُطِيْعُ *(imperf. 3 p. m. plu.)iv* obeys

لَوْ يُطِيْعُكُمْ فِيْ كَثِيْرٍ مِّنَ الْأَمْرِ

Were he to obey you in many affairs. [49:07]

يُطِعْ *(juss. 3 p.m. sing.) iv* يُطِيْعُ <obeys the weak letter « ى » is dropped due to conditional phrase.

يُطِيْعُوْنَ *(imperf. 3 p. m. plu.) iv* they obey

تُطِيْعُوْا *(imperf. 2 p.m. plu.) acc. iv* that/if/you obey

نُطِيْعُ *(imperf. Ist p. plu.) iv* we obey

أَطِيْعُوْا *(perate. m. plu.) iv* (O you) obey !

أَطِعْنَ (*perate, f. plu.*) iv
(O you ladies) obey!

وَأَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ
And obey Allah and His Messenger. [33:33]

[In the verse 4:3 فَإِنْ أَطَعْنَكُمْ *i e.*, if they obeyed you, the form is أَطَعْنَ (*perf. 3 p. f. plu.*) which means: they (*f.*) obeyed But in the verse 33:33 the form is أطعن (*imperative f. plu.*) *i. e.*, (O you ladies) obey. Learners should carefully note the difference of short vowel on the word ط]

أَطِيْعُوْنِ obey me (*comp.*) iv

(أَطِيْعُوْا + نِيْ أَطِيْعُوْنِيْ
shortend to نِ)

لَا تُطِعْ (*perate neg. m. sing.*) iv
obey not

يُطَاعُ (*pip. 3 p.m. sing.*) iv
~is obeyed

تَطَوَّعَ (*perf. 3 p.m. sing.*) v
<~did voluntarily
to do v, تَطَوَّعَ تَطَوُّعاً
something voluntarily

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللّٰهَ شَاكِرٌ عَلِيْمٌ
And whosoever voluntarily does good then verily Allah is Appreciative, Knowing. [2:158]

اِسْتَطَاعَ (*perf. 3 p.m. sing.*) x
<~could, was able, had power

اسْتَطَاعَ يَسْتَطِيْعُ / اسْطَاعَ يَسْطِيْعُ اسْتِطَاعَةً
to be able,
to have power, consent, (can do *SS*)

مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيْلًا
Who is able to find a way thereunto. [3:97]

اسْتَطَعْتَ (*perf. 2 p.m. sing.*) x
thou art able

اسْتَطَعْتُ (*perf. Ist. p. sing.*) x
I am able

إِنْ أُرِيْدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ
I desire not but rectification, so far as I am able.[11:88]

اسْتَطَاعُوْا (*perf. 3 p.m. plu.*) x
they are able

if they can إِنِ اسْتَطَاعُوْا

they could not مَا اسْتَطَاعُوْا

اسْتَطَعْنَا (*perf. Ist. p. plu.*) x
we are able

لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ
If we could we would have surely come forth with you. [9:42]

اسْطَاعُوْا x (as اسْتَطَاعُوْا)

فَمَا اسْطَاعُوْا أَنْ يَظْهَرُوْهُ
وَمَا اسْتَطَاعُوْا لَهٗ نَقْبًا
Thus they were not able to mount it, nor were they able to burrow through it. [18:97]

(the ت of stem v is replaced by duplication of (ط)

ط و ف ★

طَافَ - عَلَى (w.v.)
(*imperf. 3 p.m. sing.*)
~came upon

طَافَ يَطُوْفُ طَوْفاً وَ طَوَافاً
وَ طَوَفَاناً وَ تَطْوَافاً

to go about, walk about, to run around,

to circumambulate, - ب ، حَوْلَ

to make the rounds,

to come upon, - عَلَى

to go around - عَلَى ، بَيْنَ

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ
Then a visitation came upon it while they slept. [68:19]

يَطُوْفُ (*imperf. 3 p.m. sing.*)
~goes round

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ
Go round on them youths (boy servants). [56:17]

يَطُوْفُوْنَ (*imperf. 3 p.m. plu.*) (*w.v.*)
they go round

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ
(They will be) going round between it and boiling water fierce. [55:44]

يُطَافُ (*pip. 3 p.m. sing.*)
is/will be/passed

يَسْتَطِيْعُ (*imperf. 3 p.m. sing.*) x
~is able

هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً
Is thy Lord able to send down unto us some food. [5:112]

لَمْ يَسْتَطِعْ (*jues. 3 p. m. sing.*) x
could not do, was not able

تَسْتَطِيْعُ (*imperf. 2 p. m. sing.*) x
thou art able

لَنْ تَسْتَطِيْعَ (*acc. 3 p. m. sing.*)
thou never can do

لَمْ تَسْتَطِعْ / لَمْ تَسْطِعْ
(*juss. 3 p. m. sing.*) x
thou was not able

يَسْتَطِيْعُوْنَ (*imperf. 3 p.m. plu.*) x
they are able

تَسْتَطِيْعُوْنَ (*imperf. 2 p.m. plu.*) x
you are able

تَسْتَطِيْعُوْا (*acc. 2 p.m. plu.*) x
you were able

لَنْ تَسْتَطِيْعُوْا you will not be able

طَوْعاً willingly (*v. n.*) *acc.*

طَاعَةٌ obedience (*v.n.*)

طَآئِعِيْنَ (*act. pic. m. plu.*)
<willing doers (of *SS*)
(*sing.*) طَآئِعٌ

مُطَاعٌ (*pic. pact. m. sing.*)
obeyed one

الْمُطَّوِّعِيْنَ (*Ap-der. m. plu.*) v
those who do something willing or voluntarily

يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ

A cup shall be passed round upon them, filled with limpid drink. [37:45]

يَطَّوَّفُ <~walkes about *viii*

اِطَّوَّفَ يَطَّوَّفُ *viii*

to walk about, run about, to circumambulate

فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا

There is no fault (*lit.* sin) in him if he walketh in between the twain. [2:158]

لِيَطَّوَّفُوا (*el. 3 p.m. plu.*)

let them circumambulate

وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambulate the ancient House. [22:29]

طَوَّافُونَ those who go (*n.p. ints.*) round frequently

طَوَّافُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ

Going round frequently some of you on some of them. [24:58]

طَائِفٌ (*act. pic. m. sing.*) visitation

فَطَافَ عَلَيْهَا طَائِفٌ

A visitation come upon it. [68:19]

طَائِفِينَ circumambulatos(2)(*n. p.*)

وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ

And clear up my House for those who circumambulate. [22 : 26]

طَائِفَةٌ (*act. pic. f. sing.*)

a group, party,

(a group of people counted from two persons up to a thousand—*Rgh.*)

طَائِفَتَانِ *nom.* طَائِفَتَيْنِ ، الطَّائِفَتَيْنِ

two parties (*n. dual*)

الطُّوفَانُ flood (*n.*)

lit. overpowering rain or 'deluge'

meta. any other universal destruction

ط و ق ★

يُطَوَّقُونَ (*pip. 3 p.m. plu.*) *ii*

they shall be hung round neck

to impose, طَوَّقَ تَطْوِيقاً < lay upon, to encircle, to put a collar or necklace around *SS* neck

طَاقَ يَطُوقُ طَوْقاً (ن) <<

to be able, be in a position to do something

سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ

Soon shall that wherewith they stint be hung round their necks. [3:180]

(i. e. they shall have that whereof they were niggardly made to cleave to their necks like the neck-ring: as it is said in a tradition; it shall be a biting snake upon the neck—

يُطِيقُوْنَ (*imperf. 3 p.m. plu.*) iv
< they can bear, they are able to do

أَطَاقَ إِطَاقَةً iv
to be able to do a thing

وَعَلَى الَّذِيْنَ يُطِيقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ

And for those who can keep it (fast) with hardship, the ransom is the feeding of a poor man. [2:184]
(i. e. such men and women as are exceedingly weak or are of very advanced old age. إِطَاقَةٌ signifies what ean be done or borne with utmost difficulty—the utmost that one can do with difficulty, trouble or inconvenience. (*Jid.—LL*)

طَاقَةٌ strength (*n.*)

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ

Our Lord! impose not on us that for which we have no strength. [2:286]

ط و ل ★

طَالَ (*perf. 3 p.f. sing.*) (*w.v.*)
< ~ lasted long

طَالَ يَطُوْلُ طُوْلاً (ن)
to be long, to continue for a long time, to be lasting

حَتّٰى طَالَ عَلَيْهِمُ الْعُمُرُ

Until there lasted long upon them the life. [21:44]

تَطَاوَلَ (*perf. 3 p.m. sing.*) (*w.v.*) *vi*
< prolonged

as *R.F. vi* **تَطَاوَلَ**

فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ

And the life was prolonged upon them. [28:45]

طَوِيْلاً (*act. 2 pic. m. sing.*) *acc.*
prolonged, long

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا

Verily thou hast by day prolonged occupation. [73:7]

طُوْلاً height (*v.n.*) *acc.*

وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا

And thou canst not reach the mountains in height. [17:37]

الطَّوْلُ power (1) (*n.*)

ذِي الطَّوْلِ

The Lord of Power. [40:3]
(the possessor of all sufficiency and of super-abundance, as of bounty, or the possessor of power or of bounty, and beneficence) (*Lis.*).

opulent (2)

اِسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ

The opulent among them ask leave of thee. [9:86]

(*lit*. the possessor of opulence, *Jid.*)

طَوْلاً means (3) (*n.*) *acc.*

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَّنْكِحَ الْمُحْصَنٰتِ الْمُؤْمِنٰتِ

And those of you who cannot afford means to marry free, believing women. [4:25]

(The phrase لَمْ يَسْتَطِعْ طَوْلاً is often taken to mean "he is not in a position to afford", *i. e.*, in the financial sense : but Mohammad Abduh very convincingly expresses the view that it applies to all manners of perventive circumstances, be they of material, personal or social nature.—(*Asad nn.* 4; 29 quoting Manar V. 19)

★ ★ ★ ★

طَالُوْتُ Talut (*prop. n.*)

(The Biblical from of Talut is Saul, who belonged to the smallest of the Israelite tribe of Binyamin (Benjamin) family and his family was the smallest of all the families of the tribe (*Jid. P.* 2. *n.* 643).

ط و ى ★

نَطْوِىْ (*imperf. Ist. p. plu.) w.v.* < ~we roll up

طَوٰى يَطْوِىْ طَيًّا (ض)

to fold, roll up

طَىٌّ rolling up (*v. n.*)

يَوْمَ نَطْوِي السَّمَآءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ

The day whereon We shall roll up the heaven like as the rolling up of a scroll for books. [21:104]

مَطْوِيّٰتٌ rolled ones (*n. p. f.*)

وَالسَّمٰوٰتُ مَطْوِيّٰتٌ بِيَمِيْنِهٖ

And the heavens are (shall be) rolled up in His Right hand. [39:67]

طُوًى Tuwa (*prop. n.*)

(*lit.* 'a thing twice done or twice blest and sanctified.' As a proper noun it is the name of the valley just below Mount Sinai. This spot is on the right flank of Sinai in a narrow valley called the 'Wadi Shoaib' which runs south-eastward from the great

plain in front of the Ras-Sufsafeh.—*Jid.)*

ط ى ب ★

طَابَ (*pref. 3 p.m. sing.*) *w.v.*
<~pleased

طَابَ يَطِيبُ طِيبًا وَ طِيبَةً (ض)

to be good, pleasant, agreeable, lawful

to be happy, cheerful **طَابَتْ نَفْسُهُ**

to leave, give up **طَابَتْ عَنْهُ نَفْسًا**

فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ

Then marry such as please you, of (other) women by twos and threes or fours. [4:3]

طِبْنَ .. نَفْسًا (*perf. 3 p. f. plu.*)
they (*f.*) give up

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا

And if they give up anything thereof of their own accord. [4:4]

طِبْتُمْ (*perf. 2 p. m. plu.*)
ye are good

blessedness, joy, happiness

طُوبَىٰ (*plu. of* **طَيِّبَةٌ** *n.f.* or *fem.* form of **أَطْيَبُ** *elative*)

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ

Those who believe and do right, joy is for them, and bliss (their) journey's end. [13:29]

الطَّيِّبُ *adj.* **طَيِّبًا** *acc.*
the good (1)
(active participle on the measure of **فَيْعِلٌ**)

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ

Say the evil and the good are not alike. [5:100]

clean (2)

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

Then go to high clean soil. [4:43]

wholesome (3)

كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

Eat of that which is lawful and wholesome in the earth. [2:168]

gentle (4)

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ

And they are guided into gentle speeches. [22:24]

الطَّيِّبُونَ *nom.* **طَيِّبِينَ ، الطَّيِّبِينَ**
good ones *n. p. acc.*
(*opp.* evil)

طَيِّبَةٌ good, (1) *(n. f. adj.)* excellent, fair

بَلْدَةٌ طَيِّبَةٌ وَّرَبٌّ غَفُوْرٌ

A fair land and indulgent Lord ! [34:15]

fair, gentle (2)

وَجَرَيْنَ بِهِمْ بِرِيْحٍ طَيِّبَةٍ

And they sail with them with a gentle (or fair) breeze. [10:22]

الطَّيِّبَاتُ good ones, *(n. p. f.)* lawful ones

اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ

This day are good things lawful for you. [5:5]

ط ی ر ★

يَطِيْرُ w..v.
~*(imperf. 3 p.m. sing.)*
< طَارَ يَطِيْرُ طَيْرًا وَ طَيَرَانًا (ض)
to fly (birds), to flee

وَلَا طٰٓئِرٍ يَّطِيْرُ بِجَنَاحَيْهِ اِلَّآ اُمَمٌ اَمْثَالُكُمْ

Nor a flying creature flieth that with its two wings but are communities like unto you. [6:38]

تَطَيَّرْنَا *(perf. Ist. p. plu.)* *v*
<we augur evil

to augur evil, تَطَيَّرَ وَ اِطَّيَّرَ to draw a bad omen from

قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ

They said, we augur evil of you. [36:18]

اِطَّيَّرْنَا *(perf. Ist p. plu.)* *v* we augur evil

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ

They said : we augur evil of thee and those with thee. [27:47]

يَطَّيَّرُوْا *(imperf. 3 p.m. plu.)* *v* they augur evil

طَيْرٌ bird *(n.)*

الطَّيْرُ the bird *(n.)*

طَآئِرٌ *(act. pic. m. sing.)* *lit.* a flying creature (1)

وَلَا طٰٓئِرٍ يَّطِيْرُ بِجَنَاحَيْهِ

Nor a flying creature that flieth with its wings. [6:38]

mata. action (2)

وَكُلَّ اِنْسَانٍ اَلْزَمْنٰهُ طٰٓئِرَهٗ فِيْ عُنُقِهٖ

And every man We have fastened his action round his neck. [17:13]

(طَآئِرٌ in addition to its literary meaning of a bird means metaphorically the actions of a man which are the cause of his happiness and which are, as it were, attached to his neck as a necklace. *(LL.)*

mata. augur (3)

قَالَ طَائِرُكُمْ عِندَ اللَّهِ

He said, your augury is with Allah. [27:47]

مُسْتَطِيرًا (*ap-der. m. sing.*) *x, acc.* wide-spreading *(Jid. & Pic.)* that which spreads far and wide (*Aya.*).

يَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

They dread a Day the evil whereof shall be wide-spread. [76:7]

ط ی ن ★

طِينٌ ، الطِّينُ *nom.* طِينًا *acc.*
the clay (*n.*) (*adj.*)

★★★

كتـاب الظاء

ظ ع ن ★

ظَعْنٌ <marching, (*v.n.*) departing

ظَعَنَ يَظْعَنُ ظَعْناً وَ ظَعَناً (ف)

to march, travel, to depart

وَجَعَلَ لَكُم مِّن جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ

And He appointed for you, from the skins of the cattle, houses which ye find light on the day of your departing (*i.e.*, tha day of your moving from one place to another). [16:80]

ظ ف ر ★

أَظْفَرَ (*perf. 3 p. m. sing.*) *iv* <~made victor

أَظْفَرَ *iv* إِظْفَاراً to give victory, to make victor

<< ظَفِرَ يَظْفَرُ ظَفَراً (س) ـ ب ، عَلَىٰ

to obtain, overcome

مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

After He had given you victory over them.[48:24]

ظُفُرٌ <claws, nails (*n. p.*) (of the finger), talon.

(*sing.*) ظُفْرٌ

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ

And unto those who are Jews We forbade every animal with claws. [6:146]

ظ ل ل ★

ظَلَّ (*perf. 3 p.m. sing.*) (*assim.*) <~remained (1)

ظَلَّ يَظَلُّ ظَلاًّ وَ ظُلُولاً (ف)

to be, to become, to grow into,

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِن بَعْدِهِ يَكْفُرُونَ

And if We send a wind and they see it yellow, they would after that certainly continue to disbelieve. [30:51]

ظَلْتُمْ (imperf. 2 p.m. plu.)
you continue

فَظَلْتُمْ تَفَكَّهُونَ

You would continue lamenting (or wondering).[56:65]

يَظْلَلْنَ (imperf. 3 p. f. plu.)
they become.

إِن يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ

If He will, He stills the wind so that they become motionless. [42:33]

نَظَلُّ (imperf. Ist. p. plu.)
we continue/remain

فَنَظَلُّ لَهَا عَاكِفِينَ

So we shall remain devoted to them. [26:71]

ظَلَّلْنَا (perf. Ist p. plu.) ii
<we overshadowed

ظَلَّلَ تَظْلِيلاً ii وَ أَظَلَّ إِظْلَالاً
to overshadow

ظِلٌّ ، الظِّلُّ (n.) (acc.) ظِلاًّ nom.
<shadow, shade

(plu.) أَظْلَالٌ ، ظِلَالٌ ، ظُلَلٌ

(with a following imperfect or active participle or عَلَى it means, to continue, to do something, to go on doing something, preserve something)

ظَلَّ وَجْهُهُ مُسْوَدًّا

His face remaineth darkened. [16:58]

ظَلَّتْ (perf. 3 p.f. sing.)
~become (2)

فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

So their necks would become submissive to it. [26:4]

ظَلْتَ (perf. 2 p.m. sing.)
thou hast remained

(ظَلْتَ is modified form of ظَلِلْتَ 2 p.m.)

وَانظُرْ إِلَىٰ إِلَٰهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا

And look upon thy god of which thou hast remained a votary. [20:97]

ظَلُّوا (perf. 3 p.m. plu.)
they remained, they kept

فَظَلُّوا فِيهِ يَعْرُجُونَ

Then they kept mounting through it. [15:14]

لَظَلُّوا (perf. 3 p.m. plu.)
they would continue

ظِلَالٌ <shades (*n.p.*)
(*sing.*) ظِلٌّ

ظُلَّةٌ that which shades, (*n.*)

الظُّلَّةُ cover, cloud giving shade,

ظُلَلٌ cloud giving (*n. p.*) shade, shadows
(*sing.*) ظُلَّةٌ <

ظَلِيلًا (*act. 2 pic.*) ظَلِيلٌ acc. shading

ظ ل م ★

ظَلَمَ (*perf. 3 p.m. sing.*)
<~wronged (1)

ظَلَمَ - يَظْلِمُ ظُلْماً وَ مَظْلَمَةً (ض)

to do wrong or evil, to wrong, to treat unjustly, ill-treat, oppress, harm, suppress, tyrannise

وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ

And whoever does this, indeed he wrongs his own soul. [2:231]

Note: This verb is one of the frequently used word in the Holy Quran. Almost all translators of the Holy Quran into English have rendered this verb as to do wrong or to wrong.

ظَلَمْتُ (*perb. Ist. p. singh.*)
I wronged or I did wrong

ظَلَمُوا (*perf. 3 p.m. plu.*)
they wronged or they did wrong

ظَلَمْتُمْ (*perf. 2 p.m. plu.*)
you wronged or you did wrong

ظَلَمْنَا (*perf. 1st p. plu.*)
we wronged or we did/committed wrong

يَظْلِمُ (*imperf. 3 p.m. sing.*)
~wrongs or doeth wrong

لِيَظْلِمَ (*el. 3 p.m. sing.*)
~was to (do) wrong

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ

Allah was not one to wrong them. [9:70]

لَمْ تَظْلِمْ (*juss. 3 p.f. sing.*)
meta. stinted not

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا

Each of the two gardens brought forth its produce and stinted not aught thereof. [18:33]

يَظْلِمُونَ (*imperf. 3 p. m. sing.*)
they wronged

وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

And they wronged not Us but themselves they were wont to wrong. [7:160]

(Sometimes, as the context governs, يَظْلِمُونَ has been

mosques of Allah, that His name be mentioned therein. [2:114]

أَظْلَمَ (*perf. 3 p.m. sing.*) *iv*
<it becometh dark

to become *iv* أَظْلَمَ إِظْلَامًا dark, to enter upon the darkness

(Learner should note أَظْلَمُ, with *damma* on the final letter, in an *elative* case meaning more or much unjust, more than others in wrong-doing etc. while أَظْلَمَ is *perf. 3 p.m. sing. iv* and means 'to be or become dark'.)

wrong-doing *acc.* ظُلْمًا *nom.* ظُلْمٌ

ظَالِمٌ، الظَّالِمُ (*act. pic. m. sing.*)
a/the wrongdoer

ظَالِمَةٌ (*pact. pic. f. sing.*)
wrongdoer

(the femine form has been used the H.Q. for worship or communities *i. e.*, as adjective of a plural).

ظَالِمُونَ، الظَّالِمُونَ *nom.*

those (*n. p.*) *acc.* ظَالِمِينَ، الظَّالِمِينَ
who are wrongdoers

the wrongdoers of (*n.d.*,*n. p.*) ظَالِمِي

wrongdoers of ظَالِمِي أَنْفُسِهِمْ
their own souls

rendered as "they disbelieved.")

فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُم بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

Those are they who ruined their souls because they disbelieved in our signs. [7:9]

تَظْلِمُونَ (*imperf. 2 p.m. plu.*)
you (do) wrong

لَا تَظْلِمُوا (*perate. neg. m. plu.*)
(O you) wrong not!

ظُلِمَ (*pp. 3 p.m. sing.*)
~was wronged

ظُلِمُوا (*pp. 3 p.m. plu.*)
they were wronged

تُظْلَمُ (*pip. 3 p. f. sing.*)
thou wast wronged

يُظْلَمُونَ (*pip. 3 p.m. plu.*)
they were wronged

لَا يُظْلَمُونَ they are not/shall not be wronged

تُظْلَمُونَ (*pip. 3 p. m. plu.*)
you are wronged, you shall be treated wrongly

you shall not be لَا تُظْلَمُونَ treated wrongly

أَظْلَمُ (*elative. m. sing.*)
more unjust

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَن يُذْكَرَ فِيهَا اسْمُهُ

And who is more unjust than he who preventeth the

ظَلُومٌ (*ints.n.*) *acc.* ظَلُومًا *nom.*
great wrongdoer

ظَلَّامٌ opresser, wrong- (*ints-n.*)
doer (by habit or one who is pleased to hurt others)

وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ

And their Lord is not an oppressor unto (His) bondmen. [41:46]

مَظْلُومًا *acc.* (*pic. pac. m. sing.*)
one who has done wrong

وَ مَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا

And whosoever is slain wrongfully, We have surely given his next-of-kin authority. [17:33]

ظُلُمَاتٌ darknesses (*n. p.*) الظُّلُمَاتُ

darkness (*sing.*) ظُلْمَةٌ <

مُظْلِمًا dark(*ap-der. m. sing.*)*acc.*
(*lit.* that becomes dark)

أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ الَّيْلِ مُظْلِمًا

Their faces were overcast with pieces of night pitch-dark. [10:27]

مُظْلِمُونَ (*ap-der. m. plu.*)
SS darkend

وَآيَةٌ لَّهُمُ الَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
فَإِذَا هُم مُّظْلِمُونَ

And a sign unto them is the night We draw off the day therefrom, and Lo ! they are darkened. [36:37]

ظ م أ ★

تَظْمَأُ (*imperf. 2 p.m. sing.*) *h.v.*
<thou thirst (or thou shall thirst)

ظَمِئَ يَظْمَأُ ظَمَأً وَ ظَمَاءً (س)

to be thirsty

ظَمَأٌ thirst (*n.*)

الظَّمْآنُ thirsty (*act. participle*)

ظ ن ن ★

ظَنَّ (*perf. 3 p. m. sing.*) (*assim*)
~thought (1)
imagined, deemed

< ظَنَّ يَظُنُّ ظَنًّا (ن)

(1) to think, assume, deem
(2) to suspect or assume
(3) to believe, know
(4) to conjecture

(according to Raghib ظَنَّ signifies to conjecture, imagine, suspect and to be sure of something in view of one's observation. As a general rule he points out that often this verb is succeeded by أَنَّ or أَنْ that means to be sure about, and in certain places it means to imagine, as

وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ
اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ

And Dh-ul-Nun when he went away in wrath and he thought that We would not straiten him.]21:87]

believed, knew, (2)
understood

وَظَنَّ دَاوٗدُ اَنَّمَا فَتَنّٰهُ

And Dawud understood (or knew) We had tried him. [38:24]

وَظَنَّ اَنَّهُ الْفِرَاقُ

And he believed that it is the time of parting. [75:28]

assumed (3)

اِنَّهٗ ظَنَّ اَنْ لَّنْ يَّحُوْرَ

Verily he assumed that he would not be back. [84:14]

ظَنَنْتُ *(perf. Ist p.m. sing.)*
I was sure

اِنِّيْ ظَنَنْتُ اَنِّيْ مُلٰقٍ حِسَابِيَهْ

Verily I was sure I should be a meeter of my reckoning. [69:20]

ظَنَّا *(perf. 3 p.m. dual.)*
the twain thought

ظَنُّوْا *(perf. 3 p.m. plu.)*
they imagined (1)

وَظَنُّوْٓا اَنَّهٗ وَاقِعٌۢ بِهِمْ

And they imagined that it was going to fall on them. [7:171]

they realized (2)

وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ

And they knew (or realized) that their was no refuge from Allah except unto Him. [9:118]

they suspected (3)
(they were in doubt)

وَاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا

And they suspected as ye did that Allah will not raise anyone. [72:7]

ظَنَنْتُمْ *(perf. 2 p.m. plu.)*
ye thought (1)

وَذٰلِكُمْ ظَنُّكُمُ الَّذِيْ ظَنَنْتُمْ بِرَبِّكُمْ

And that thought of yours that ye formed (thought) concerning your Lord. [41:23]

you assumed (2)

بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ
وَالْمُؤْمِنُوْنَ اِلٰٓى اَهْلِيْهِمْ اَبَدًا

Yea! ye assumed that the Messenger and the believers would never return to their households. [48:12]

ظَنَنَّا *(perf. 1st p. plu.)*
we thought (1)

وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا

And we thought that humankind and jinn would never forge against Allah a lie. [72:5]

we knew (2)

وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ

And we know that we cannot frustrate Allah in the earth. [72:12]

يَظُنُّ *(imperf. 3 p.m. sing.)*
~thinks

تَظُنُّ *(imperf. 3 p.f. sing.)*
~thinks

أَظُنُّ *(imperf. 1st. p. sing.)*
I think

يَظُنُّونَ *(imperf. 3 p.m. plu.)*
they know
(they believe) (1)

الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُوا رَبِّهِمْ

Who know (believe in) that they will meet their Lord. [2:46]

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

And some of them are unlettered ones who know not the Book but only (from) hearsay, and they do but conjucture. [2:78]

they entertained (3)
wrong thoughts

وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ

While another party concerned about themselves entertained about Allah wrong thoughts unjustly, the thought of 'Jahiliyah'. [3:154]

(see جَاهِلِيَّةٌ in ج • ه • ل)

تَظُنُّونَ *(imperf. 2 p.m plu.)*
you entertain wrong thoughts

نَظُنُّ *(imperf. Ist. p. plu.)*
we deem

ظَنٌّ (*n.*) acc. ظَنًّا، الظَّنَّ nom.
thinking (1)

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ

And what is thinking of those who forge lies against Allah? [10:60]

conjecture (2)

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

And most of them follow not but conjecture, surely conjecture avails not aught against the truth. [10:36]

الظُّنُونُ (diverse) thought (*n. p.*)

الظَّانِّينَ *(act. pic. m. plu.)*
entertainers of evil thoughts

they know (3)

إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ

Verily they, if they come to know of you, would stone you. [18:20]

لَمْ يَظْهَرُوا (*juss. 3 p.m. plu.*)
they knew not

أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ

Or children who know naught of women's nakedness. [24:31]

ظَاهَرُوا (*perf. 3 p. m. plu.*) *iii*
< they helped, support

to help, ظَاهَرَ مُظَاهَرَةً support others (in the sense of collaboration), to back, or support enemies

وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ

And helped (others) in driving you out. [60:9]

لَمْ يُظَاهِرُوا (*juss. 3 p.m. plu.*)
they did not back up against *SS*

إِلَّا الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا

Except those of polytheists with whom you covenanted and they have not ailed you in aught, nor have they backed up any one against you. [9:4]

ظ ه ر ★

ظَهَرَ (*perf. 3 p.m. sing.*)
< ~is open (*opp.* secret, concealed)

ظَهَرَ يَظْهَرُ ظُهُوراً (ف)

to appear, become distinct, clear, open, to come out, to ascend

مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

What is open and what is concealed. [6:151]

يَظْهَرُونَ (*imperf. 3 p.m. plu.*)
they mount, (1)
they ascend

وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ

And stairs whereby they ascend. [43:33]

فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ

Thus they were not able to mount it. [18:97]

يَظْهَرُوا (*imperf. 3 p.m. plu.*) *acc.*
they get upper (2)
hand

كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً

How (can there be any treaty for them) when, if they have the upper hand, they respect not regarding you (either) kinship or agreement. [9:8]

يُظْهِرُ *(imperf. 3 p.m. sing.) iv*
~informs, discloseth (1)

أَظْهَرَ إِظْهَارًا iv
(1) to disclose
(2) to cause to appear
(3) to make *SS* overcome
(4) to enter upon the time of noon

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا

He is the Knower of the unseen. He discloseth not His unseen unto anyone. [72:26]

cause to (2) appear *SS*

اِنِّيْٓ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ اَوْ اَنْ يُّظْهِرَ فِي الْاَرْضِ الْفَسَادَ

Verily ! fear that he may change your religion or he may cause to appear corruption in the land. [40:26]

لِيُظْهِرَ *(el. 3 p. m. sing.) iv*
~may make or cause to overcome

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ

He it is who sent His Messanger with the guidance and the true religion, that He may make it overcome the religions, all of them. [61:9]

تُظْهِرُوْنَ *(imperf. 2 p.m. plu.) iv*
ye enter upon at noon

يُظٰهِرُوْنَ *(imperf. 3 p.m. plu.) iii*
they put away their wives by pronouncing Zihar.

اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَآئِهِمْ مَّا هُنَّ اُمَّهٰتِهِمْ

As to those among you who put away their wives by declaring 'Zihar', they are not their mothers. [58:2]

(Zihar, an old form of divorcing a woman. The husband saying to the wife, 'thou art to me as the back of my mother.' The word ظِهَارٌ Zihar is derived from ظَهَرَ meaning back. The Quran while not recognizing this form as a non-returnable divorce, made necessary for a husband in such a case to make an expiation before re-establishment of the conjugal rights).

تُظٰهِرُوْنَ *(imperf. 2 p.m. plu.) iii*
ye declare 'Zihar'

وَمَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ

And He made not your spouses whom ye declare to be as your mothers' back, your (real) mothers. [33:4]

أَظْهَرَ ~apprised *iv*

وَاَظْهَرَهُ اللّٰهُ عَلَيْهِ

And Allah apprised him thereof or Allah has disclosed it to him. [66:3]

excellent names of God.)

هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

He is the First and the Last and the Outward and the Inward. [57:3]

acc. ظَاهِرًا nom. ظَاهِرٌ

(act. pic. m. sing.)

outward (1)

اَمْ تُنَبِّئُوْنَهٗ بِمَا لَا يَعْلَمُ
فِي الْاَرْضِ اَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ

Would ye inform Him that of which He knoweth not on the earth or is it by way of outward saying? [13:33]

outwardness, (2)
open (outside)

وَذَرُوْا ظَاهِرَ الْاِثْمِ وَبَاطِنَهٗ

And avoid open sins and secret ones. [6:120]

appearance (3)

يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا

They know some appearance of the life of the world. [30:7]

outer side (4)

بَاطِنُهٗ فِيْهِ الرَّحْمَةُ وَظَاهِرُهٗ مِنْ قِبَلِهِ الْعَذَابُ

The inner side whereof containeth mercy, while the outer side thereof is toward the doom. [57:13]

وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا
وَّحِيْنَ تُظْهِرُوْنَ

And His is all praise in the heavens and the earth! and at the sun's decline and when ye enter the noon. [30:18]

تَظَاهَرَا (perf. 3 p.m. dual.) vi
<the twain support each other

to support vi تَظَاهَرَ تَظَاهُرًا
each other against SS

قَالُوْا سِحْرٰنِ تَظٰهَرَا

they said: two magics supporting each other. (i.e. two magicians) [28:48]

تَظَاهَرُوْنَ (imperf. 2 p.m. plu.) vii
ye support each other against.
(one ت is dropped in تَتَظَاهَرُوْنَ)

وَتُخْرِجُوْنَ فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ تَظٰهَرُوْنَ
عَلَيْهِمْ بِالْاِثْمِ وَالْعُدْوَانِ

And drive out a party of you from their homes and support each other against them with guilt and iniquity. [2:85]

ظَهْرٌ back (n.)

ظُهُوْرٌ backs (n. p.)

(sing.) ظَهْرٌ

اَلظَّاهِرُ the outward (n.)

opp. اَلْبَاطِنُ inward (one of the

ظَاهِرِيْنَ *(act. pic. m. plu.) acc.*
masters, those who are uppermost

يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِى الْاَرْضِ

O my people, yours is the kingdom this day being masters (uppermost) in the land. [40:29]

ظَاهِرَةً *(act. pic. f. sing.) acc.*
outwardly (2)

وَاَسْبَغَ عَلَيْكُمْ نِعَمَهٗ ظَاهِرَةً وَّبَاطِنَةً

And He granted to you His favours compete outwardly and inwardly. [31:20]

appeared, (2)
easy to be seen

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِىْ بٰرَكْنَا فِيْهَا
قُرًى ظَاهِرَةً

And We made between them and the towns which We had blessed, other towns easy to be seen. [34:18]

ظَهِيْرٌ *(act. 2 pic. m. sing.)*
helper, one who backs up, supporter

aider against SS عَلٰى -

وَكَانَ الْكَافِرُ عَلٰى رَبِّهٖ ظَهِيْرًا

And the disbeliever is ever an aider against his Lord. [25:55]

الظَّهِيْرَةُ the heat of noon (*n.*)

وَحِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِّنَ الظَّهِيْرَةِ

And when you put off your clothes for the heat of noon. [24:58]

ظِهْرِيًّا behind the back

وَاتَّخَذْتُمُوْهُ وَرَآءَكُمْ ظِهْرِيًّا

And you put Him behind you on backside. [11:92]

(The phrase means : you have neglected Him as a thing cast behind your backs.)

***

كتاب العين

*	*	*	*

عَادٌ see (prop. n.) ع د و

عَادَ see (a verb) ع و د

عَامٌ see (year) ع و م

ع	ب	أ

يَعْبَأُ (*imperf. 3 p.m. sing.*) (*h.v.*)
< ~ cares for

عَبَأَ يَعْبَأُ عَبْأً (ف)

to care for, to be solicitous

قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

Say : my Lord careth not for you, were it not for your prayer. (*Jid.*) Say : my Lord would not concern himself with you but for your prayer (*Pic.*) [25:77]

ع	ب	ث	*

تَعْبَثُونَ (*imperf. 2 p.m. plu.*)
<you sport

عَبِثَ يَعْبَثُ عَبَثاً (س)

to play, sport in a frivolous manner

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ

Do you build on every height a monument—you (only) sport (i. e. as a mark indicative of splendour and commemorating deeds of valiance). [26:128]

Note : The verb تَعْبَثُونَ has occurred as *hal. acc.* to mean : you do......in vanity.

عَبَثاً (*v.n.*) *acc.*
in vain, to sport, jest

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا

Deem ye that We have created you in vain? [23:115]

ع ب د ★

عَبَدَ *(perf. 3 p. m. sing.)*
~worshipped

عَبَدَ يَعْبُدُ عِبَادَةً

وَ عُبُودَةً وَ عُبُودِيَّةً (ن) to serve,
worship, adore, venerate
(*Meta.* to obey)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ
أَنْ لَا تَعْبُدُوا الشَّيْطَانَ

Enjoined I not on you, O ye children of Adam, that ye shall not worship (*i.e.,* obey the commands of) Satan? [36:60]

وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ

He made some of them apes and swine, and (those who) worshipped the devil. [5:60]

Note: the word عَبَدَ according to the majority of the commentators, is a plural noun, *i.e.,* plural of عَابِدٌ worshipper. Thus the verse means: He made some of them opes and swine and worshippers of the devil.

عَبَدْتُمْ *(perf. 2 p. m. plu.)*
you worshipped

عَبَدْنَا *(perf. 1st p. plu.)*
we worshipped

وَقَالُوا لَوْ شَاءَ الرَّحْمَٰنُ مَا عَبَدْنَاهُمْ

And they said: Had the Compassionate willed we should not have worsipped them. [43:20]

يَعْبُدُ *(imperf. 3 p.m. sing.)*
~worships

يَعْبُدُونَ *(imperf. 3 p.m. plu.)*
they worshipped

لِيَعْبُدُوا *(imperf. 3 p.m. plu. el.)*
they should/in order to/ that they may/worship

أَنْ يَعْبُدُوهَا that they *n.d.* worship them *(f.)*

لِيَعْبُدُونِ they should *(el. com.)* (or in order to, that they) worship me

Note: the final نِ is a short form of نِي of pronominal and not a نَ *plu.*

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I have not created the jinn and mankind but that they should worship Me. [51:56]

تَعْبُدُ *(imperf. 2 p.m. sing.)*
thou worship

تَعْبُدُونَ *(imperf. 2 p. m. plu.)*
you worship

you shall not لَا تَعْبُدُونَ worship (i.e., negative لَا is prefixed)

أَعْبُدُ *(imperf. Ist. p. sing.)*
I worship

that I may *acc.* أَنْ أَعْبُدَ
worship

نَعْبُدُ *(imperf. Ist p. plu.)*
we worship

اعْبُدْ *(perate m. sing.)*
(thou) worship !

اعْبُدُوا *(perate. m. plu.)*
(you) worship !

اعْبُدُونِي (you) worship me *(com.)*

اعْبُدُونِ (you) worship me *(com.)*

لَا تَعْبُدْ *(perate. neg. m. sing.)*
(thou) worship not !

لَا تَعْبُدُوا *(perate. neg. m. plu.)*
you worship not !

يُعْبَدُونَ *(3 p. m. plu.) pip*
they are to be worshipped

أَجَعَلْنَا مِنْ دُونِ الرَّحْمٰنِ آلِهَةً يُعْبَدُونَ
Have We appointed gods beside the Compossionate to be worshipped. [43:45]

عَبَّدْتَ *(perf. 2 p.m. sing.) ii*
<thou enslaved

ii عَبَّدَ يُعَبِّدُ تَعْبِيداً
to enslave, subjugate, to make (a road) possible for traffic, to make serviceable, enthrall

عَبْدٌ ، عَبْدُ ، الْعَبْدُ *(n. nom.)*

عَبْداً *(acc.)* عَبْدٍ *(gen.)*
a slave or a (1) bond man *opp.* a free man (*i.e.* owned by a human being)

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ
A believing bondman is better than an infidel (who ascribes divinity to anything besides God). [2:221]

a servant, a (2) bondman or a slave possessed and governed by Allah. Thus all human beings are Allah's bondmen and bondwomen.

Thus when this word is used in the Quran in relation to Allah it applies on those who willingly submit themselves to Allah and obey His commands that come down to them through His Prophets.
compare :

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ
O yau who believe ! Just retribution is ordained (or prescribed) for you in case of killing : the free for the free, and the salve for the slave. [2:178]

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ
The Messiah never did scorn to be Allah's bondman. [4:172]

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ
Assuredly in their stories is a lesson for men of understandi g. [12:111]

اِعْتَبِرُوا (prate. m. plu.) viii
you take a lesson !

to viii اِعْتَبَرَ اِعْتِبَاراً <
consider, take into account observe cerefully, have regard to

فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ
So learn a lesson O ye endued with insight. [59:2]

ع ب س ★

عَبَسَ (perf. 3 p. m. sing.)
< ~ frowned
عَبَسَ يَعْبِسُ عُبُوساً (ض)
to frown, look sternly, austere

عَبَسَ وَتَوَلَّى
He frowned and turned away. [80:1]

عَبُوسٌ austere, grim, stern (n.)

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا
Verily we dread from our Lord a Day grim and distressful. [76:10]

ع ب ق ر

عَبْقَرِيٌّ <carpets (n.)
lit. fine, of finest quality,

عَبْدَيْنِ two bond- (n. dual.) acc. men (of Allah)

عِبَادٌ، عِبَاداً (n.p.) acc.
الْعِبَادُ، الْعَبِيدَ bondmen of Allah

الْعَابِدِينَ acc. الْعَابِدُونَ nom.
(act. pic. m. plu.)
worshippers

عَابِدَاتٌ (act. pic. f. plu.)
worshipper women

عِبَادَةٌ worship (v. n.)

ع ب ر ★

تَعْبُرُونَ (imperf. 2 p.m. plu.)
you interpret
عَبَرَ يَعْبُرُ عَبْراً وَ عِبَارَةً (ن)
to state clearly, to interpret

إِن كُنتُمْ لِلرُّؤْيَا تَعْبُرُونَ
If ye can interpret dreams. [12:43]

عَابِرِي acc., n. d. عَابِرِينَ <
(act. pic. m. plu,)
those who cross
عَبَرَ يَعْبُرُ عُبُوراً (ن)
to cross (a bridge or way) to pass

إِلَّا عَابِرِي سَبِيلٍ
Except (in case of) passing (crossing) the way. [4:43]

عِبْرَةٌ admonition (n.)
a lesson by which one can take warning or example

And if they solicit God's favour they shall not be regarded with favour (*Rod.*, *Sale.*). If they petition their Lord to cancel their compact, or to restore them to the world, He will not do so *i.e.*, He will not restore them to the world; knowing that, if they were restored, they would return to that which they have been forbidden to do. (Qr.)

ع ت د ★

أَعْتَدَتْ *(perf. 3 p. f. sing.) viii*
<~got ready, prepared

to get ready, *viii* أَعْتَدَ إِعْتَاداً
prepare

>> عَتَدَ يَعْتُدُ عَتَاداً (ن)
to be ready

أَعْتَدْنَا *(perf. Ist. p. plu.) viii*
we have prepared

عَتِيدٌ *(pact. 2 pic. m. sing.)*
ready

وَقَالَ قَرِينُهُ هٰذَا مَا لَدَيَّ عَتِيدٌ

And his companion will say: (*lit.* said) this is that which is with me ready. [50:23]

ع ت ق ★

الْعَتِيقِ *(act. 2 pic. m. sing.)*
<ancient

chief, a kind of rich carpet

ع ت ب ★

يَسْتَعْتِبُوا *f.d. x*
(imperf. 3 p.m. plu.)
<they seek pleasure of

to seek, *x* اسْتَعْتَبَ اسْتِعْتَاباً
favour, pleasure of

>> عَتَبَ يَعْتِبُ عَتْباً وَعِتَاباً (ض ، ن)
to blame

يُسْتَعْتَبُونَ *(3 p. m. plu.) pip. x*
they will be (or they are) given leave to seek pleasure of

فَيَوْمَئِذٍ لَّا يَنفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ

On that day the excusing of themselves will not profit those who did wrong nor shall they be allowed to please (Allah). [30:57]

مُعْتَبِينَ *(pic. pact. m. plu.)acc. iv*
<they are allowed to seek pleasure

to regard *iv* أَعْتَبَ إِعْتَاباً
with favour, to show favour to

وَإِن يَسْتَعْتِبُوا فَمَا هُم مِّنَ الْمُعْتَبِينَ

And if they seek to please (Allah) they will not be of those who are allowed to please Allah (*Jid.*) [41:24]

عَتَقَ يَعْتِقُ عَتَاقَةً (ن)

to become old, to remain in a good condition

وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambutate the ancient House. [22:29]

ع ت ل ★

اعْتِلُوا *(perate. m. plu.)*
(you) drag!

عَتَلَ يَعْتِلُ عَتْلاً (ض ، ن)

to drag, push violently

فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ

Lay hold of him and drag him unto the midst of the flaming fire. [44:47]

عُتُلٌّ violent, rude *(n.)*

ع ت و ★

عَتَتْ *(perf. 3 p. f. sing.) w.v.*
~trespassed

< عَتَا يَعْتُو عُتُوّاً (ن)

to be proud, rebellious, decrepit,

to disdain, to exceed a boundry in rebellious way

عَتَوْا *(perf. 3 p.m. plu.) w.v.*
they exceeded

عُتُوّاً exceeding (1) *acc. v.n.*
(the boundry)

وَعَتَوْ عُتُوًّا كَبِيرًا

they have exceeded (the bounds) with excess great. [25:21]

عُتُوٌّ disdain (2) *nom.*

بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ

Aye they persisted in disdain and aversion.]67:21]

عِتِيًّا extreme (1) *acc. (n.)*
(degree)

وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا

I have reached an age of an extreme (degree) [19:8]

most in excess (2)

أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا

Whichever of them against the Compassionate were most in excess. [19:69]

ع ث ر ★

عُثِرَ *(perf. 3 p.m. sing.) pp.*
~is stumbled

عَثَرَ يَعْثِرُ عَثْراً وَ عُثُوراً (ض ، ن)

to stumble,

- عَلَى to become aquainted with, to light upon.

أَعْثَرْنَا *(perf. Ist. p. plu.) iv*
we cause to light upon

< أَعْثَرَ إِعْثَاراً *iv*

to cause to light upon

ع	ث	و	★

لاَ تَعْثَوْا (*perate. neg. m. plu.*)
do not act curruptly

عَثَا يَعْثُوْ عُثُوّاً وَ عَثِيَ يَعْثَىٰ عَثِيّاً

وَ عَثَيَاناً (ن ، س) to evil,
mischief

وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِيْنَ

And do not act wickedly on earth by spreading corruption. [2:60]

ع	ج	ب	★

عَجِبُوْا (*perf. 3 p.m. plu.*)
they marvelled

< عَجِبَ يَعْجَبُ عَجَباً (س)

to wonder, marvel, be astonished, be amazed,

to wonder at - مِنْ ، لِ

عَجِبْتَ (*perf. 3 p.m. sing.*)
thou marvelled

عَجِبْتُمْ (*perf. 2 p.m. plu.*)
you marvelled

تَعْجَبْ (*imperf. 2 p.m. sing.*) *juss*
thou marvel

if thou marvel إِنْ تَعْجَبْ

تَعْجَبُوْنَ (*imperf. 2 p.m. plu.*)
you marvel

تَعْجَبِيْنَ (*imperf. 2 p.f. sing.*)
thou *(f)* marvel

أَعْجَبَ (*perf. 3 p.m. sing.*) *iv*
<~pleased

أَعْجَبَ إِعْجَاباً to please. *iv*
delight

أَعْجَبَتْ (*perf. 3 p. f. sing.*) *iv*
~*(f)* pleased

يُعْجِبُ (*imperf. 3 p.f. sing.*) *iv*
delights

تُعْجِبُ (*imperf. 3 p. f. sing.*) *iv*
~delights

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ

And when thou seest them their figures please you. [63:4]

(Note : For plural the verb *3 p. f. sing* is used).

تُعْجِبْ *pip. juss.*
(*imperf. 3 p. f. sing.*)
~should not amaze,
let not amaze

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ

Let not wherefore their riches and their children amaze you. [9:55]

عَجَبٌ marvellous (1) (*v.n.*) *nom.*

وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ

And shouldst thou marvel, then marvellous is their saying. [13:5]

عَجَباً wonderment (2) (*v.n.*) *acc.*

أَكَانَ لِلنَّاسِ عَجَباً أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ

Was it a matter of wonderment to the people that We reveal unto a man? [10:2]

يُعْجِزُوْنَ (imperf. 3 p.m. plu.) iv they frustrate

to frustrate, أَعْجَزَ إِعْجَازاً to make powerless, to make (one) incapable

لِيُعْجِزَ (imperf. 3 p.m. sing.) el. can frustrate

وَمَا كَانَ اللّٰهُ لِيُعْجِزَهُ مِنْ شَيْءٍ

And Allah is not such that anything can frustrate Him. [35:44]

مُعْجِزَةٌ '(apder.f.sing)iv
litt: frustater
meta: a miracle
the word is often used to refer to the in imitable sublimity of the Quran as it is a living Miracle

نُعْجِزَ (imperf. 1st p. plu.)

we shall not (neg. لَنْ نُعْجِزَ) (and can not) frustrate

عَجُوْزٌ an old (women) (who has passed child bearing age)

قَالَتْ يٰوَيْلَتٰٓى ءَاَلِدُ وَاَنَا عَجُوْزٌ

She said: O wonder! shall I bring forth when I am old. [11:72]

wonder (3)

كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا

(They) were of Our signs a wonder. [18:9]

a marvel (4)

وَاتَّخَذَ سَبِيْلَهٗ فِى الْبَحْرِ عَجَبًا

And it took its way into the sea—a marvel! [18:63]

wondrous (5)

اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا

We have listened to a Recitation wondrous! [72:1]

(Note: The word عَجَبًا does not have different meanings in above verses, only their grammatical placing causes it to be rendered in different imports of the word: wondering, wondrous etc.)

عَجِيْبٌ wondrous (act. 2 pic.)

عُجَابٌ astounding (ints.)

ع ج ز ★

عَجَزْتُ (perf. 1st p. sing.) I become incapable

عَجَزَ يَعْجِزُ عَجْزاً وَ مَعْجِزَةً وَ عَجْزَاناً وَ عَجِزَ يَعْجَزُ عَجْزاً (ض، س)

to lack strength, to become incapable, powerless

اَعَجَزْتُ اَنْ اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ

Was I incapable of being like this raven! [5:31]

أَعْجَازٌ <trunks (*n. p.*)

(*sing.*) **عَجُزٌ**

the back side of a body, trunk

مُعَاجِزِيْنَ (*Ap-der. m. plu.*) *iii*
<frustraters

to frustrate, *iii* **عَاجَزَ مُعَاجَزَةً**
to make powerless

مُعْجِزٌ (*Ap-der. m. sing.*) *iv*
frustrater

مُعْجِزِيْنَ (*perate, m. plu.*) *iv*
frustraters (1)

لَا تَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا مُعْجِزِيْنَ فِي الْاَرْضِ

Deem not those who disbelieve able to frustrate (His purpose) on the earth. [24:57]

those who escape (2)

اِنَّ مَا تُوْعَدُوْنَ لَاٰتٍ وَّمَا اَنْتُمْ بِمُعْجِزِيْنَ

Verily that which ye are promised is sure to arrive, and ye can not escape. *(Jid.)* (you can not frustrate it.—*Arb*) [6:134]

(as above (*n.d.*) **مُعْجِزِيْ**)

وَاعْلَمُوْا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ

And know that ye cannot escape (or frustrate) Allah. [9:2]

ع ج ف ★

عِجَافٌ <very lean (ones), (*n. p.*) emaciated

(*sing.*) **عَجِفٌ ، أَعْجَفُ**

< **عَجِفَ يَعْجَفُ عَجَفاً** (س)
to be lean (animal)

ع ج ل ★

عَجِلْتُ (*perf. Ist. p. sing.*)
<I hastened

عَجِلَ يَعْجَلُ عَجَلاً وَ عَجَلَةً (س)
to hasten

to hasten with *SS* بِ -

to hasten against *SS* عَلَى -

عَجِلْتُمْ (*perf. 2 p.m. plu.*)
you hastened
(or) you anticipated

اَعَجِلْتُمْ اَمْرَ رَبِّكُمْ

Have you anticipated the command of your Lord. [7:150]

Note : **عَجِلْتُمْ** is here synonymous with **سَبَقْتُمْ** *LL*)

لَا تَعْجَلْ (*perate neg. m. sing.*)
(thou) hasten not

فَلَا تَعْجَلْ عَلَيْهِمْ

So hasten thou not against them. [19:84]

وَلَا تَعْجَلْ بِالْقُرْاٰنِ

And hasen thee not with the Quran. [20:114]

لِتَعْجَلَ (*imperf. 2 p.m. sing.*) *el.*
that in order to make haste

عَجَّلَ (perf. 3 p. m. sing.) ii
<~hastened

as R.F. عَجَّلَ تَعْجِيلاً

عَجَّلْنَا (perfect 1st p. sing.) ii
we hastened

يُعَجِّلُ (imperf 3 p.m. sing.) ii
~hasten

عَجِّلْ (perate. m. sing.) ii
(thou) hasten !

أَعْجَلَ (perf. 3 p.m. sing.) iv
<~made SS hasten

to make SS أَعْجَلَ إِعْجَالاً
hasten

تَعَجَّلَ (perf. 3 p. m. sing.) v
<~hastened

as R.F. v, تَعَجَّلَ تَعَجُّلاً

اسْتَعْجَلْتُمْ (perf. 2 p.m. plu.) x
you sought to be hastened

to seek SS اسْتَعْجَلَ اسْتِعْجَالاً
to be hastened also as RF

يَسْتَعْجِلُ (imperf. 3 p.m. sing.) x
~seeks SS to be hastened

يَسْتَعْجِلُوْنَ (imperf. 3 p.m. plu.) x
they seek~to hasten

تَسْتَعْجِلُوْنَ (imperf. 2 p.m. plu.) x
you seek~to hasten

لاَ تَسْتَعْجِلْ (perate. m. sing.) x
(thou) do not seek~to hasten

لاَ تَسْتَعْجِلُوْا (perate. m. plu.) x
(you) do not seek~to hasten

عَجَلٌ haste (v.n.)

اَلْعَاجِلَةُ (act. pic. f. sing. n.)
the quick-passing (world)

عَجُوْلاً ever hasty (acc. ints. n.)

اِسْتِعْجَالٌ hastening (v.n.) x

a/the calf عِجْلٌ، عِجْلاً، الْعِجْلَ

ع ج م ★

أَعْجَمِيٌّ <foreign (tongue) (n.)
litt. a Non-Arab or one who has an impediment in speech

لِسَانُ الَّذِىْ يُلْحِدُوْنَ إِلَيْهِ أَعْجَمِيٌّ
The tongue of him unto whom they incline is foreign. [16:103]

أَعْجَمِيًّا (in) a foreign tongue acc.

الْأَعْجَمِيْنَ foreigners (n. p.) acc.
(Non-Arabs)

ع د د ★

عَدَّ (perf. 3 p.m. sing.) assim
<~counted

عَدَّ يَعُدُّ عَدّاً وَ عِدَّةً (ن)
to count, number, reckon

لَقَدْ أَحْصٰهُمْ وَعَدَّهُمْ عَدًّا
Assuredly He comprehended them a (full) counting. [19:94]

تَعُدُّوْنَ (imperf. 2 p.m. plu.) (assim)
you count

تَعُدُّوْا (*imperf. 2 p.m. plu.*) (*juss.*)
you count

if you count إِنْ تَعُدُّوْا

نَعُدُّ (*imperf. Ist. p. plu.*)
we count

we used to كُنَّا نَعُدُّ
count or reckon

عَدَّدَ (*perf. 3 p.m. sing.*) *assim ii*
< ~counted

as *R. F.* عَدَّدَ تَعْدِيْداً

أَعَدَّ (*perf. 3 p.m. sing.*) *assim iv*
< ~made ready, prepared

to prepare, أَعَدَّ إِعْدَاداً لِ
make ready

أَعَدُّوْا *assim. iv*
(*perf. 3 p. m. plu.*)
they perpared

أُعِدَّتْ *assim iv*
(*p. p. 3 p. f. sing.*)
~is prepared

أَعِدُّوْا (*perate. m. plu.*) *assim iv*
(you) prepare

تَعْتَدُّوْنَ *assim iv*
(*imperf. 2 p. m. plu.*)
<you count

as *R.F.* اعْتَدَّ اعْتِدَاداً
(to count)

عَادِّيْنَ (*act. pic. m. plu.*) *assim.*
those who count

مَعْدُوْدٌ (*pic. pact. m. sing.*)
counted (one)

مَعْدُوْدَاتٌ (*pic. pact. f. plu.*)
<counted (ones)

(*sing.*) مَعْدُوْدَةٌ

عَدَدٌ number, counting (*n.*)

عِدَّةٌ <some number (1) (*v.n.*)
lit. counting, to count

فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
(For him) the same number of other days. [2:184]

waiting period (2)
for a women after she is divorced or becomes a widow

وَأَحْصُوا الْعِدَّةَ
And count their waiting period. [65:1]

number, (3)
counting

رَبِّيْ أَعْلَمُ بِعِدَّتِهِمْ
My Lord is best Knower of their number. [18:22]

ع د س ★

عَدَسٌ lentils (*n.*)

ع د ل ★

عَدَلَ (*perf. 3 p.f. sing.*)
~proportioned

عَدَلَ يَعْدِلُ عَدْلاً وَ عَدَالَةً (ض)
to act justly
equitably, with fairness, to proportion, *i.e.*, to adjust properly as to relative magnitude

Note : The verb عَدَلَ means to judge, act justly and to equalize. When followed by a propositlon ب or بَيْنَ it signifies the meaning to equalize.

تَعْدِلُوْا (imperf. 2 p.m. plu.) f.d. you act justly

اعْدِلُوْا (perate. m. plu.) (you) act justly

عَدْلٌ compensation (1) (v.n.)

وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ

Nor shall compensation be taken. [2:48]

equity (2)

يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ

Shall be judged by two men of equity. [5:95]

equivalent (3)

أَوْ عَدْلُ ذٰلِكَ صِيَامًا

Or the equivalent thereof in fasts. [5:95]

justice (4)

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّعَدْلًا

And perfected is the word of thy Lord in veracity and in justice. [6:115]

ع د ن ★

عَدْنٌ <everlasting (v.n.)

- بَيْنَ ، ب to make an equality between two things

الَّذِي خَلَقَكَ فَسَوّٰكَ فَعَدَلَكَ

Who created thee, then moulded thee, then proportioned thee. [82:7]

تَعْدِلْ (imperf. 3 p. f. sing.) juss. it (soul) makes equal

إِنْ تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا

if (she i.e., the soul, person) offers every equivalent it shall not be accepted.[6:70]

لِأَعْدِلَ (imperf. Ist. p. sing.) el. that I may act justly

يَعْدِلُوْنَ - ب (imperf. 3 p. m. plu.) they make equality (1)

ثُمَّ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ

Yet those who disbelieve equalize others with their Lord. [6:1]

they judge (2)

وَمِنْ قَوْمِ مُوْسٰى أُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَبِهٖ يَعْدِلُوْنَ

And of the people of Musa there is a community guiding (others) by the truth and judging thereby (i.e., according to the law of Islam—Jid.) [7:159]

they equalize (3)

بَلْ هُمْ قَوْمٌ يَّعْدِلُوْنَ

But they are people who equalize. (i.e., others with their Lord). [27:60]

عَدَنَ يَعْدُنُ عَدْناً

وَ عُدُوناً (ن) ـ ب

remain, abide

(this word belongs to Syriac origin (Syuti); it is always used as genitive possessed by جنات garden)

ع د و ★

(*imperf. 3 p.m. plu.*) w.v. **يَعْدُوْنَ**
<they transgress

عَدَا يَعْدُوْ عَدْواً وَ عَدَوَاناً (ن)

to go rapidly, run, transgress, to pass beyond *SS*,

to pass from, عَنْ ـ
overlook

(*perate. neg. m. sing.*) **لَا تَعْدُ**

do not pass from or do not overlook

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ

And let not their eyes overlook them. [18:28]

(*perate neg.m. plu.*) **لَا تَعْدُوا**

do not transgress

وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ

And We bade them : transgress not the Sabbath. [4:154]

(*act. pic. m. sing.*) **عَادٍ**
transgrassor (1)

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ

But whosoever is driven by necessity, neither desiring nor transgressing for him is no sin. [2:173]

(*act. pic. m. plu..*) **الْعَادُوْنَ / عَادُوْنَ**
transgressors

بَلْ أَنْتُمْ قَوْمٌ عَادُوْنَ

Nay ! Ye are a people transgressing. [26:166]

'Ad (*proper n.*) **عَادٌ**

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا

And unto 'Ad we sent their brother Hud (*i.e.*, their countrymen) belonging to the same tribe or town. [7:65]

(عَادٌ 'Ad', an Arab people flourishing in the south of the Arabian peninsula, with their dominion extending from north of the Gulf in the east to the southern end of the Red sea in the west. Their story was well known to the Arabs of the holy Prophet's time. The ancient poets knew 'Ad as an ancient nation that had parished, hence the expression "since the time of 'Ad." Their kings are mentioned in the Diwan of

وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ
And whosoever trespasseth the bounds of Allah, then verily these ! they are the wrongdoers. [2:229]

اعْتَدٰى (*perf. 3 p. m. sing.*) *viii*
<~transgressed

viii اعْتَدٰى يَعْتَدِىْ اعْتِدَاءً
as *v* to transgress,
to be hostile, - عَلٰى
froward, to violate, raid, attack

to transgress (1)
(without a preposition followed)

فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ
So whosoever transgresseth thereafter, for him there shall be a torment afflictive. [2:178]
to violate (2) - عَلٰى

فَمَنِ اعْتَدٰى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدٰى عَلَيْكُمْ
So whosoever then offereth violence unto you, offer violence unto him, the like of violence unto you. [2:194]

اعْتَدَوْا (*perf. 3 p.m. plu.*) *viii*
they trespassed

اعْتَدَيْنَا we have trepassed *viii*

مَا اعْتَدَيْنَا we have not trespassed

Hudhailites هُذَيْلِيِّيْنَ and their prudence in that of Nabigha.

(*Encyclopædia of Islam*)

They were zealous idolaters.

The Adites were separated only by a few generation from the people of Noah. The tribe of 'Ad, the son of Aws أَوْس , the son of سَامْ Sam, the son of نُوْحْ Noah, who after confusion of the tongues settled in الْأَحْقَافْ *al Ahqaf*, or the winding sands in the province of Hadhramaut, where his posterity greatly multiplied.
(*Jid.* > *Sale*)

عَادَيْتُمْ (*perf. 2 p.m. plu.*) *iii*
you treat with enmity
< عَادٰى مُعَادَاةً وَ عِدَاءً
to treat with enmity, hostility, to become distant, aloof from

<< عَدَا يَعْدُوْ عَدْواً وَ عُدُوّاً وَ عُدْوَاناً
to be unjust, to injure (ن) - عَلٰى

يَتَعَدَّ (*imperf. 3 p.m. sing.*) *v*
<~trespasses

تَعَدّٰى يَتَعَدّٰى تَعَدِّياً *v*
to cross, overstep, to traverse, to exceed a boundry, to go beyond limit, to trespass

يَعْتَدُوْنَ (imperf. 3 p.m. plu.) viii
they trespass

كَانُوْا يَعْتَدُوْنَ
they were ever transpassing [2:61]

تَعْتَدُوْا f.d., acc. (imperf. 2 p.m. plu.)
yon trespass

incite you to trespass أَنْ تَعْتَدُوْا

لِتَعْتَدُوْا (imperf. 2 p.m. plu.) el.
that ye may trespass

اعْتَدُوْا (perate. m. plu.)
(you) offer violence !

(sec. 2 اعْتَدٰى)

لاَ تَعْتَدُوْا (perate. neg. m. plu.)
(you) trepass not !

مُعْتَدٌ (Ap-der. m. sing.)
trespasser

الْمُعْتَدِيْنَ acc. الْمُعْتَدُوْنَ

(Ap-der. m. sing)
trespassers

عَدْواً <spitefully, (v. n.) acc. wrongfully
from R. F.

عَدُوٌّ ، الْعَدُوُّ enemy (v. n.)

عَدُوّاً enemy acc.

أَعْدَاءٌ enemies (n. p.)

عُدْوَانٌ ، الْعُدْوَانُ (v.n.)
violence (1)

فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظّٰلِمِيْنَ
So if they desist then there is no violence save against the wrongdoers. [2:193]

harshness (2)

أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ
Whichsoever of the two terms I shall fulfil it shall be no harshness to me. [28:28]

transgression (3)

وَمَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّظُلْمًا فَسَوْفَ نُصْلِيْهِ نَارًا
And whosoever doth that in transgression and wrong, presently We shall roast him in fire. [4:30]

عَدَاوَةٌ enmity (v.n.)

عُدْوَةٌ <side (n.)

lit. a side of valley, bank of river

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوٰى
And (recall) when ye were on the near side and they were on the yonder side. [8:42]

الْعَادِيَاتُ (act. pic. f. plu.)
<those who (f) run repidly, coursers

عَدَا يَعْدُوْ عَدْواً (ن)
to go rapidly, run

وَالْعٰدِيٰتِ ضَبْحًا
By the striking coursers. [100:1]

ع ذ ب ★

عَذْبٌ <sweet, agreeable to (*n.*) taste (water)

عَذُبَ يَعْذُبُ عُذُوبَةً (ك)

to be sweet in taste

هٰذَا عَذْبٌ فُرَاتٌ

One platable sweet. [25:53]

عَذَّبَ (*perf. 3 p.m. sing.*) *ii* <~punished

ii عَذَّبَ تَعْذِيباً

to punish, chastise, torment

عَذَّبْنَا (*perf. Ist. p. plu.*) *ii* we punished

يُعَذِّبُ (*imperf. 3 p. m. sing.*) *ii* ~will punish / ~punishes

لِيُعَذِّبَ (*imperf. 3 p.m. sing.*) *e.l. ii* that he may punish

لَا يُعَذِّبُ he will not punish

تُعَذِّبُ (*imperf. 2 p.m. sing.*) *ii* thou punish

أُعَذِّبُ (*imperf. Ist. p. sing.*) *ii* I punish

لَأُعَذِّبَنَّ (*imperf. Ist. p. sing.*)-*epl.* I shall/I will certainly punish

نُعَذِّبُ (*imperf. Ist. p. plu.*) *ii* we punish

سَنُعَذِّبُ we shall punish

مُعَذِّبٌ (*Ap-der. m. sing.*) treats with punishment

اللّٰهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ

Allah is about to destroy or punish them. [7:164]

مُعَذِّبِيْنَ (*Ap-der. m. plu.*) *acc.* giver of punishment

مُعَذِّبُوْا (*Ap-der. m. plu.*)*f.d. nom.* chastiser

مُعَذَّبِيْنَ ، الْمُعَذَّبِيْنَ *acc.* (*pis. pic. m. plu.*) those who are punished

عَذَابٌ torment, punishment (*n.*) chastisement

ع ذ ر ★

مَعْذِرَةً <being free from (*v.n.*) *acc.* guilt, excuse

عَذَرَ يَعْذِرُ عُذْراً وَ مَعْذِرَةً

to excuse, وَ مَعْذُرَةً (ض)

to beg pardon, إِلَى ـ

to be free from guilt

عُذْراً excuse (*v.n.*) *acc.*

مَعَاذِيْرَ excuses (*n. p.*)

يَعْتَذِرُوْنَ (*imperf. 3 p.m. plu.*) *viii* they will make excuse, they put forth an excuse

اعْتَذَرَ يَعْتَذِرُ اعْتِذَاراً

to offer an excuse

لَا تَعْتَذِرُوْا (*perate. neg. plu.*) offer no excuse

الْمُعَذِّرُوْنَ (*Ap-der. m. plu.*) *ii*
<those who put forth an excuse, apologists

to affect an excuse,
to offer an excuse

ع ر ب ★

عَرَبِيٌّ <Arabic (*n.*)

related to عَرَبْ *i.e.*, the descendant of Ismail bin Ibrahim (peace be upon them), those who speak clearly (*opp.* foreigner)

عَرَبِيًّا of/in/Arabic *acc.*

الْأَعْرَابُ dwellers of the (*n.p.*) desert

عُرُبًا <those who show (*n. p.*) great love or foundness

(*sing.*) عَرُوْبٌ ، عَرُوْبَةٌ

ع ر ج ★

يَعْرُجُ (*imperf. 3 p.m. sing.*)
~ascends

عَرَجَ يَعْرُجُ عُرُوْجًا وَ مَعْرَجًا (ن)

to ascend upto a high place

تَعْرُجُ (*imperf. 3 p.f. sing.*)
he ascends (angel)

يَعْرُجُوْنَ (*imperf. 3 p.m. plu.*)
they ascend

مَعَارِجُ <stairways (*n. ints. plu.*)

ladder, stair, (*sing.*) مَعْرَجٌ

الْأَعْرَجُ <the lame (*adj.*)

to be lame عَرِجَ عَرَجًا (س)

★ ★ ★ ★

الْعُرْجُوْنُ the branch of a palm tree

ع ر ر ★

مَعَرَّةٌ <sin, crime (*n.*)

عَرَّ يَعُرُّ عَرًّا (ن)
to manure, to bring evil upon

مُعْتَرٌّ (*pis. pic. m. sing.*) *viii*
poor, seeking favour

ع ر ش ★

يَعْرِشُوْنَ (*imperf. 3 p.m. plu.*)
they raised
(as edifices and structures)

عَرَشَ عَرْشًا وَ عُرُوْشًا (ن ، ض)

ii وَ عَرَّشَ

to make a trellis (for a grapewine), raise, build

مَعْرُوْشَاتٌ (*pact. pic. f. plu.*)
trellised ones

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ

And He who hath produced gardens trellised aud un-trellised. (6:141]

to offer, to present ـ ل

to show, propound ـ عَلَى
(a matter), to set before

ثُمَّ عَرَضَهُمْ عَلَى الْمَلَـٰٓئِكَةِ
Thereafter He set them before the angels. [2:31]

عَرَضْنَا (*perf. Ist p. plu.*)
we showed

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَـٰفِرِينَ عَرْضًا
And we shall set Hell on that Day unto the infidel. with a setting. [18:100]
(This a usual style of the holy Quran to use past tense for the future tense in connection with the Hereafter. It means that what will happen on that Day is as certain as a thing already happend.)

عُرِضَ (*pp. 3 p.m. sing.*)
were presented ب

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّـٰفِنَـٰتُ الْجِيَادُ
(Recall) what time there were presented unto him at eventide coursers swift-footed. [38:31]

عُرِضُوا (*pp. 3 p.m. plu.*)
~were presented

يُعْرَضُ (*pip. 3 p.m. sing.*)
~shall be placed before

يُعْرَضُونَ (*pip. 2 p.m. plu.*)
they shall be set before

عَرْشٌ ، الْعَرْشُ *lit.* throne, seat (1) of power, a booth, a shed, what is constructed for shed
met. might, power, sovereignty, dominion

الْعَرْشُ is applied to the عَرْشٌ of God which is not definable and is immeasurable it is not as the vulger hold, the seat or throne of God for were it so it would be support to Him, not supported. (*Jid.*<*LL.*)

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
Then He established Himself on the Throne. (*Jid.*) He established on the throne of His almightiness. (*Asad.*) [7:54]

عُرُوشٌ <roofs (2) (*n.p.*)
the roof of (*sing.*) عَرْشٌ a house or the like

وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
They (towns) were laying overturned on their roofs. [2:259]

ع ر ض

عَرَضَ (*perf. 3 p.f. sing.*)
~set before
عَرَضَ يَعْرِضُ وَ عَرِضَ يَعْرَضُ
عَرْضاً (ض ، س)
to happen, to take place

وَاِنِ امْرَاَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا
And if a women feareth from her husband refractoriness or estrangement (his turning away from her). [4:128]

backsliding (2)

وَاِنْ كَانَ كَبُرَ عَلَيْكَ اِعْرَاضُهُمْ
And if their backsliding is hard unto thee. [6:35]

مُعْرِضُوْنَ nom. مُعْرِضِيْنَ acc.
backsliders (*Ap-der. plu.*)

عَرَضٌ ، عَرَضاً good, *R. F.*<*v.n.*
gain, gear, frail goods

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَّرِثُوا الْكِتٰبَ يَاْخُذُوْنَ عَرَضَ هٰذَا الْاَدْنٰى

Then there succeeded them a posterity; they inherited the book taking this near (world's) gear (or frail goods). [7:169]

(The reference is to the Jews' acceptance of bribes for wresting judgement and corrupting the text of their books and to their extortion of money—*I.K.*)

عَرْضٌ width (*n.*)

وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالْاَرْضِ
And a garden whereof the width is as the width of the heavens and the earth. [57:21]

تُعْرَضُوْنَ (*pip. 2 p. m. plu.*)
you shall be set before (mustered)

عَرَّضْتُمْ (*perf. 2 p.m. plu.*) ii
<you speak indirectly, بـ
you give a hint

عَرَّضَ تَعْرِيْضاً ii to speak indirectly or to hint

أَعْرَضَ (*perf. 3 p.m. sing.*) iv
<~ turned away

أَعْرَضَ إِعْرَاضاً ix

to turn away from, ـ عَنْ
avoid

أَعْرَضُوْا (*perf. 3 p. m. plu.*) iv
they turned away

أَعْرَضْتُمْ (*perf. 2 p.m. plu.*) iv
you turned away

يُعْرِضُ (*imperf. 3 p.m. sing.*) iv
~turns aside from

تُعْرِضْ *juss iv*
(*imperf. 2 p.m. sing.*)
thou turns away from

يُعْرِضُوْا (*imperf. 3 p.m. plu.*)*n.d. iv*
they turn away

تُعْرِضُوْا (*imperf. 2 p.m. plu.*)*n.d. iv*
you turn away

أَعْرِضْ (*perate. m. sing.*) iv
(thou) turn from! avoid (them)!

أَعْرِضُوْا (*perate m. plu.*) iv
(you) avert! turn away!

إِعْرَاضٌ ، إِعْرَاضاً (*v.n.*) acc. iv
turning away (1)
(estrangement or desertion)

عَرْضاً a setting *R. F.* <*v.n.*

(*see* عَرَضْنَا above)

عَارِضاً *acc.*

عَارِضٌ (*act. pic. m. sing.*)
overpeering cloud

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ
قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا

Then when they heheld it as an overpeering cloud tending toward their valleys they said, yonder is an overpeering cloud bringing us rain. [46:24]

عَرِيضٌ (*act. 2 pic. m. sing.*)
prolonged

وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ

And when an evil toucheth him, then he is full of prolonged prayer. [41:51]

عُرْضَةً a butt (*n.*)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّأَيْمَانِكُمْ

And make not Allah a butt of your oaths. [2:224]

ع ر ف ★

عَرَفَ (*perf. 3 p.m. sing.*)
~recognized

عَرَفَ يَعْرِفُ عِرْفَاناً وَ مَعْرِفَةً (ض)

to know,
be acquainted with, recognize, acknowledge

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ
وَهُمْ لَهُ مُنكِرُونَ

And the brethren of Yusuf came and entered unto him and he recognized them, while they recognized him not. [12:58]

عَرَفُوا (*perf. 3 p.m. plu.*)
they have recognized

عَرَفْتَ (*perf. 2 p.m. sing.*)
thou knew

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ

And if We willed, we would surely show them unto thee, so that thou surely shouldst know them. [47:30]

تَعْرِفُ (*imperf. 2 p.m. sing.*)
thou recognize

يَعْرِفُونَ (*imperf. 2 p.m. plu.*)
they recognize

يَعْرِفُوا ~they recognize *juss.*

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ

Or (is it that) they recognized not their apostle ? [23:69]

لَتَعْرِفَنَّ thou shouldst surely *(epl.)* recognize

لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

Thou shouldst surely know them by the mode of (their) speech. [47:30]

kind, kindness (1)

وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ

And for the divorced women provision (is to be made) in kindness. [2:241]

according to (2) usage (or) to the custom of the society

عَلَى ٱلْمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ مَتَٰعًۢا بِٱلْمَعْرُوفِ

On the affluent (provision is due) according to his means, and on the straitened (is due) according to his means; a provision according to usage (*i.e.*, known standered of the society). [2:236]

kind, courteous (3)

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى

A kind (or a courteous) word and forgiveness are better than charity followed by injury. [2:263]

right, *opp.*, (4) wrong)

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ

And from among you there should be a community who invite to good and

تَعْرِفُونَ *(imperf. 2 p.m. plu.)*
you shall recognize

يُعْرَفُ *(pip. 3 p.m. sing.)*
~is/are recognized

يُعْرَفْنَ *(pip. 3 p. f. plu.)*
they (women) are/will be recognized

عَرَّفَ *(perf. 2 p.m. sing.) ii*
<~made known

ii عَرَّفَ يُعَرِّفُ تَعْرِيفاً
to make *SS* known, to introduce

تَعَارَفُوٓا *(perf. 3 p. m. plu.) vi*
<you knew each other

iv تَعَارَفَ يَتَعَارَفُ تَعَارُفاً
to know or recognize each other

يَتَعَارَفُونَ *(imperf. 3 p. f. plu.) vi*
they mutually recognize (or) they introduce each other

اعْتَرَفُوا *(perf. 3 p. m. plu.) viii*
<they confessed

to make *viii* اعْتَرَفَ اعْتِرَافاً
a confession, to confess

اعْتَرَفْنَا *(perf. Ist. p. m. plu.)*
we confessed

مَعْرُوفٌ ، الْمَعْرُوفُ *(pact. pic.)*
lit. a known or recognized thing or person

(*met* : courtesy, fairness, good kind, reputable, that which is good as an universally accepted fact, honorable)

In the holy Quran it is applied to a wall between Paradise and Hell or its upperpart (*Zr. Ik.*)

عَرَفَاتٌ (*n.*) the name of a mountain 20 K.M. from Mekkah, A valley where the main part of Haj is performed.

ع ر م ★

اَلْعَرِمُ the dam *(prop. n.)* 'Marib, the Sabaean capital was celebrated for the great dam (see under سَبَأ Saba.) According to 'Mujam, اَلْعَرِم is a proper name of a certain valley located some 60 miles east of San'a. (for more details see *Jid.* P. 22, n. 195.)

According to others اَلْعَرِم is name of an innundation which destroyed the city of Saba.

ع ر و ★

اِعْتَرٰى (*perf. 3 p.m. sing.*) *viii* <~smote

to come *viii* اِعْتَرٰى اِعْتِرَاءً upon, befall, smite

>> عَرَا يَعْرُوْ عَرْواً (ن)

to come to a person, befall (trouble)

command that is r i g h t and forbid the wrong. [3:104]

مَعْرُوْفَةٌ (*pact. pic. f. sing.*) recognized, a known thing

طَاعَةٌ مَّعْرُوْفَةٌ

A recognized obedience. [24:53]

اَلْعُرْفُ seemlines, good *(n.)* *lit.* kindness, usage, beneficence, name of horse, crest, comb of a cock .

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ

Take to forgiveness and enjoin good (or seemlines). [7:199]

عُرْفاً beneficence (*n.*) *acc.*

وَالْمُرْسَلٰتِ عُرْفًا

By the (winds) sent forth beneficence. [77:1]

This verse is a metaphorical phrase, from the عُرْفٌ of the horse, meaning, by the angels or the winds, that are sent forth consecutively, like the several portions of the mane of the horse; or the meaning is, sent forth بِالْمَعْرُوْفِ *i.e.*, with kindness. or beneficence.

اَلْاَعْرَافُ *lit* : an elevated (*n. p.*) place or an elevated portion of the earth or ground.

إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ

All that we say is that some of our gods have smitten thee with evil. [11:54]

الْعُرْوَةُ a handle, support (*n.*)

الْعُرْوَةُ الْوُثْقَىٰ the firmost support

ع ر ى ★

تَعْرَىٰ (*imperf. 2 p.m. sing.*) w.v.
thou becomes naked

عَرِيَ يَعْرَىٰ عُرْيًا وَ عُرْيَةً (س) - مِنْ

to be nacked, denude of (garments), be free from

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ

Verily it is thine that thou shalt not hunger therein nor go naked. [20:118]

الْعَرَاءُ a bare desert (*n.*)

ع ز ب ★

يَعْزُبُ (*imperf. 3 p.m. sing.*)
< ~escapes

عَزَبَ يَعْزُبُ عُزُوبًا (ن) - عَنْ

to be distant, remote, absent. from

ع ز ر ★

عَزَّرُوا (*perf. 3 p. m. plu.*)
they supported

to aid, support *ii* **عَزَّرَ يُعَزِّرُ تَعْزِيرًا** <

>> **عَزَرَ يَعْزِرُ عَزْرًا (ض)**

to prevent, turn away

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ

Those who believe in him and side with him and help him. [7:157]

(Note : according to the contents requirement the verbs for past tense

آمَنُوا ، نَصَرُوا ، عَزَّرُوا

are translated as they were of present tense.)

عَزَّرْتُمْ (*perf. 2 p. m. plu.) ii*
you have supported

تُعَزِّرُوا (*imperf. 2 p.m. plu.) acc.*
you may support

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ

That ye may believe in Allah and His apostle, and may support him (*i. e.,* His religion) and honour Him. [48:9]

ع ز ز ★

عَزَّ (*perf. 3 p.m. sing.*) (*assim v*)
~prevailed

عَزَّ يَعِزُّ عِزًّا وَ عِزَّةً (ض)

to be mighty, powerful, noble, illustrious, strengthen, exalt oneself, be rare, dear, highly esteemed, prevail upon (or against)

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

And when it is said to him fear Allah ; arrogance (or prestige) taketh him to sin. [2:206]

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ

Nay, but those who disbelieve are in false pride and schism. [38:2]

might (2)

وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

And they said, by the might of Fir'awn, we ! we shall be the winners. [26:44]

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

He said, then by Thy might, I surely will beguile them every one. [38:82]

power, honour (3)

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Whosoever desireth the power (or honour) then all power is Allah's. [35:10]

عَزِيزٌ (*act. pic. m. sing.*) mighty (1)

فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Then know that Allah is Highly, Wise. [2:209]

وَعَزَّنِي فِي الْخِطَابِ

And he prevailed upon me in speech(or in dispute)[38:23]

عَزَّزْنَا (*perf. Ist. p. plu.*) ii <we strengthen

to strengthen, *ii* عَزَّزَ تَعْزِيزاً make powerful support, give honour

فَعَزَّزْنَا بِثَالِثٍ

Then We strengthened with a third. [36:14]

تُعِزُّ (*imperf. 2 p. m. plu.*) *ii* thou honour

وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ

And Thou honourest whosoever Thou wilt and Thou abasest whosoever Thou wilt. [3:26]

عِزّاً a source of strength (*v.n.*)

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً
لِيَكُونُوا لَهُمْ عِزًّا

And they have taken gods besides Allah that they might be unto them a glory (a source of power or strength). [19:81]

عِزَّةٌ false prestige, (1) arrogance

(*i. e.*, a false sense of self-respect or prestige)

اعْتَزَلَ (perf. 3 p.m. sing.) viii
< ~ withdrew, renounced

to separate اعْتَزَلَ اعْتِزَالاً
oneself, remove from, renounce *SS*

اعْتَزَلُوا (perf. 3 p.m. plu.)
they withdrew

اعْتَزَلْتُمْ (perf. 2 p.m. plu.)
you have withdrawn

(Note: In the verse 4:91 اعْتَزَلُوكُمْ is attached to the *2 nd. p.m.* pronoun while in verse 18:16 it is prefixed to *3rd. p. plu.* pronoun.)

اعْتَزَلْتُمُوهُمْ *juss* (*n.p.*)
(*imperf. 3 p.m. plu.*)
they withdrew

فَإِنْ لَمْ يَعْتَزِلُوكُمْ

If they withdraw not from you. [4;91]

أَعْتَزِلُ (*imperf. 1st. p. sing.*) viii
I withdraw

(I renounce—*Jid.*)

اعْتَزِلُوا (*perate. m. plu.*)
(you) keep away ! (1)

فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ

So keep away from women during mensturation (*i.e.*, do not cohabit with them). [2:222]

unassailable (2)

وَإِنَّهُ لَكِتَابٌ عَزِيزٌ

And it is an unassailable book (*i.e.*, a powerful in evidences and arguments). [41:41]

storng (3)

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا

And Allah may help thee with a strong help. [48:3]

aught, heavy (4)

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ

And heavy upon him is that which overburdened you. [9:128]

الْعَزِيزُ The Mighty (*n.*)
one of the excellent names of Allah

أَعَزُّ more powerful (*elative*)

الْأَعَزُّ the more powerful

أَعِزَّةٌ < stern, (*n.p.*)
most powerful ones

(*sing.*) عَزِيزٌ

ع ز ل ★

عَزَلْتَ (*part. 2 p. m. sing.*)
< thou hast set aside

عَزَلَ يَعْزِلُ عَزْلاً (ض)

to set aside, remove from

let alone (2)

وَاِنْ لَّمْ تُؤْمِنُوْا لِيْ فَاعْتَزِلُوْنِ

And if ye will not believe in me then let me alone (or let me go—*Pic*). [44:21]

Note : the final نِ is a short form of نِيْ *Ist. p. objective pronoun*).

مَعْزُوْلُوْنَ *(pact. pic. m. plu.)* removed ones

اِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُوْلُوْنَ

Verily they are far removed from hearing [26:212]

مَعْزِلٌ a place where one *(n.p.t.)* is set aloof

وَنَادٰى نُوْحُ اِبْنَهٗ وَكَانَ فِيْ مَعْزِلٍ

And Nuh called out his son, and he was (standing) aloof (*Pic.*)—he was apart (*Jid.*) [11:42]

ع ز م ★

عَزَمَ *(imperf. 3 p.m. sing.)* < ~determined

عَزَمَ يَعْزِمُ عَزْماً وَ عَزِيْمَةً (ض)

to resolve, determine, decide to do, adjure

فَاِذَا عَزَمَ الْاَمْرُ

So when the matter is determined. [47:21]

(in a metaphorical way the verb عَزَمَ is related to الْاَمْرُ, that is, to its subject, thus the translation ought to be : "when the matter already determined" but it is no use of saying so and is not maent here therefore عَزَمَ has been rendered as if it were passive perfect.

عَزَمْتَ *(perf. 2 p.m. sing.)* thou had resolved

عَزَمُوْا *(perf. 3 p. m. plu.)* they decided

لَا تَعْزِمُوْا *(perate. neg. m. plu.)* do not resolve !

عَزْمٌ resolution (1) (*v.n.*)

فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ مِنَ الرُّسُلِ

And have patience as had patience the men of resolution among the apostles. [46:35]

determined (2)

فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ

That is of the commandments determined (*Jid.*). That is of the steadfast heart of things (*Pic.*). This, behold, is something to set one's heart upon (*Aad*). This is an affair of great resolation (*MA*). [3:186]

constancy (3)

وَلَمْ نَجِدْ لَهُ عَزْمًا

And we found no constancy in him. [20:115]

ع ز و ★

عِزِينَ <companies, groups(*n.p.*)

(*sing*) الْعِزْيَةُ أَوْ الْعِزْوَةُ

عَزَى يَعْزِي عَزْيًا (ض) ـ إِلَى

to ascribe relationship to (*Rgh., Mj., LL*)

ع س ر ★

تَعَاسَرْتُمْ (*perf. 2 p.m. plu.*) *vi*

you make hardship for one another

< تَعَاسَرَ تَعَاسُرًا *vi*

to be difficult, hard, cause to be hard for one another (as *RF*)

<< عَسُرَ يَعْسُرُ عُسْرًا وَ عُسْرَةً (ك)

to be difficult

عُسْرٌ ، الْعُسْرُ hardship, (*v.n.*) difficult, hard

الْعُسْرَةُ distress (*v.n.*)

عَسِيرٌ *nom.* عَسِيرًا *acc.* hard (*act. 2 pic.*)

الْعُسْرٰى hardship (*elative f.*)

ع س ع س

عَسْعَسَ <~departed (*quard.*)

عَسْعَسَ يُعَسْعِسُ عَسْعَسًا

to advance, approach, to depart

وَالَّيْلِ إِذَا عَسْعَسَ

And (by) the night when it departeth. [81:17]

Note : (1) The verb has two contradictory meanings : came on or departed. But the phrase in the H. Q., according to all expositors, signifies 'and by the night when it departeth'.

(2) As often noted in Quranic phrases the past tense is to be rendered as it was present or future tense.

ع س ل ★

عَسَلٌ honey (*n.*)

ع س ى ★

عَسَى belike, may (*particle*) well be, it may be

According to the grammarians it is an underived (جَامِدٌ) verb, and not a particle that denotes "hope or desire." Raghib ob-

serves if the subject of عَسٰى is Allah it will mean: 'be hopeful with Allah,' and if the subject is a human being it will signify, 'be conscious or be afraid.'

If it is followed by a noun as عَسٰى اللّٰهُ or pronoun as عَسَيْتُمْ or by أَنْ it means, 'it may be that'.

عَسَيْتُمْ (*pro. 2 p.m. plu.*)
(عَسَىٰ + تُمْ)
may be that you

قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا

He said: May it not be that you will not fight if fighting is prescribed. [2:246]

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ

Would ye then, if ye were given the command, work corruption in the land? [47:22]

ع ش ر ★

عَاشِرُوا (*perate. m. plu.*) *iii*
<live with

to consort *iii* عَاشَرَ مُعَاشَرَةً
with, cultivate one's society, become familiar

<kinsfolk, (*n.*) الْعَشِيرَةُ ، عَشِيرَةٌ
clan, (*plu.*) عَشَائِرُ

ten (*num.*) عَشْرٌ ، الْعَشْرُ

twenty (*num.*) عِشْرُوْنَ

الْعِشَارُ <she camels
(*sing.*) عَشَرَاءُ

(A she camel that has been ten months pregnant, from the day of her having been covered by the stallion—*LL.*)

race (*n.*) مَعْشَرٌ

يٰمَعْشَرَ الْجِنِّ وَالْإِنْسِ

O ye race of genii and mankind. [6:130]

a tenth (part) (*num. frac.*) مِعْشَارَ

وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنٰهُمْ

And these have not yet attained a tenth of that which We gave them. [34:45]

ع ش و ★

يَعْشُ (*imperf. 3 p.m. sing.*) (*v.d.*)
<~blinds himself

عَشَا يَعْشُوْ ؍ عَشِيَ يَعْشىٰ عَشًا (ن ، س)
to be weak sighted, to blind himself

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهُ شَيْطٰنًا

And whosoever blindeth himself to the admonition of the Compassionate, We assign unto him a Satan. [43:36]

الْعِشَاءُ ، عِشَاءٌ nightfall (*n.*)

وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ

And they came to their father at nightfall weeping. [12:16]

وَمِنۢ بَعْدِ صَلَوٰةِ الْعِشَآءِ

And after the night prayer. [24:58]

الْعَشِيُّ ، عَشِيًّا evening *acc.* (*n.*)

عَشِيَّةٌ an evening (*n.*)

ع ص أ ★

عَصًا *see* ع ص و

ع ص ب ★

عُصْبَةٌ <company, band, a (*n.*)

عُصَبٌ group of men (*plu.*)

lit, troop, band (of men or animals)

عَصِيبٌ <dreadful. (*act. 2 pic.*)

عَصَبَ يَعْصِبُ عَصْباً (ض)

to wind, twist, bind, tie

ع ص ر ★

أَعْصِرُ (*imperf. 1st. p. sing.*) <press

عَصَرَ يَعْصِرُ عَصْراً (ض)

to press (grapss etc.), squeeze

يَعْصِرُوْنَ (*imperf. 3 p.m. plu.*) they will press (wine or oil *etc.*)

الْعَصْرُ the time (*n.*)

lit. (1) any unlimited extent of time during which people pass away and became extinct (*LL.*) (2) the afternoon

إِعْصَارٌ (*v.n. iv*) <whirlwind, violent wind.

مُعْصِرَاتٌ (*Ap-der. f. plu.*) *iv* clouds (or winds) (threatening rain)

ع ص ف ★

عَصْفٌ straw (1) (*n.*) green crops, blades, stubble

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

So He rendered them like straw eaten up (by cattle). [105:5]

husk, leaves and (1) stalks of corn

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

And the grain with (its) husk and fragrance. [55:12]

عَاصِفٌ (*act. pic. m. sing.*) <violant wind (1) hurricane (violent wind, storm)

عَصَفَ يَعْصِفُ عَصْفاً وَ عُصُوفاً (ض)

to blow violently (wind)

جَآءَتْهَا رِيحٌ عَاصِفٌ

Violant wind overtook them. [10:22]

stormy (2) (an adjective of day or time)

اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

The wind blowing hard on a stormy day. [14:18]

(According to *Lisan* and *IK* يَوْمٌ عَاصِفٌ means يَوْمٌ عَاصِفُ الرِّيحِ and the phrase means : in a day Violant or vehement in respect of wind)

عَاصِفَةٌ *(act. pic. f. sing.)* strongly raging (wind)

الْعَاصِفَاتُ *(act. pic. f. plu.)* winds raging

عَصْفاً blowing, raging (*v.n.*) *acc.*

فَالْعَاصِفَاتِ عَصْفًا

And those raging swiftly. [77:2]

(*i.e.* the kind of wind threatening to cause destruction and disaster).

ع ص م ★

يَعْصِمُ *(imperf. 3 p. m. sing.)* < ~protects,

عَصَمَ يَعْصِمُ عَصْماً (ض)

to protect, prevent, defend, preserve

عَاصِمٌ *(act. pic. m sing.)* protector

عِصَمٌ <ties, bonds (*n. p.*)

(*sing.*) عِصْمَةٌ prevention, preservation (infallibility)

اِعْتَصَمُوْا *(perf. 3 p.m. plu.) viii,* <they held fast

to hold fast اِعْتَصَمَ اِعْتِصَاماً

يَعْتَصِمْ *(imperf. 3 p.m. sing.) juss. viii* ~holds fast

اِعْتَصِمُوْا *(perate m. plu.)* (you) hold fast !

اِسْتَعْصَمَ *(perf. 3 p.m. sing.)* < ~abstained

to abstain, اِسْتَعْصَمَ اِسْتِعْصَاماً to prevent oneself (prevented himself), or preserve oneself(from sin)

ع ص و ★

عَصاً staff (*n.*)

(*sing.*) عِصِيٌّ <staffs

ع ص ى ★

عَصٰى *(pref. 3 p.m. sing.) w.v.* < ~disobeyed

عَصَانِيْ (*perf. 3 p.m. sing.* + نِيْ) he disboyed me

عَصَىٰ يَعْصِيْ عَصْياً وَ مَعْصِيَةً (ض) to disobey, rebel, oppose, resist

(Note : the final letter ى is a third redical that is changed to أَلِفْ when followed by a pronoun).

عَصَيْتَ (*perf. 2 p. m. sing.*) (*w.v.*) thou disobeyeth, thou hast rebelled

عَصَيْتُ (*perf. 1st. p. sing.*) (*w.v.*) I disobey

عَصَوْا (*perf. 3 p.m. plu.*) (*w.v.*) they disoboyed

عَصَيْنَا (*perf. 1st p.plu.*) we disobeyed

يَعْصِ (*imperf. 3 p.m. sing.*) *juss.* ~disobeys

أَعْصِيْ (*w.v.*), (*imperf. 1st. p.m. sing.*) I disobey

I shall not disobey لَآ أَعْصِيْ

يَعْصُوْنَ (*imperf. 3 p.m. plu.*) (*w.v.*) they disobey

يَعْصِيْنَ (*imperf. 3 p. f. plu.*) (*w.v.*) they disobey

they (female) shall not disobey thee لَا يَعْصِيْنَكَ

عَصِيًّا (*act. pic.*>*w.v.*) rebel, disobedient

عِصْيَانٌ rebellion (*v.n., w.v.*)

مَعْصِيَةٌ disobedience (*v. min., w.v.*)

ع ض د ★

عَضُدٌ <upper arm (1) (*n.*)

عَضَدَ يَعْضُدُ عَضَداً (ن) to aid, assist

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيْكَ

He said We shall strengthen thy arm with thy brother. [28:35]

supporter (2)

وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ عَضُدًا

Nor I was to take seducers as supporters. [18:51]

ع ض ض ★

عَضُّوْا (*perf.3 p.m. plu.*) (*assim v.*) they bite

عَضَّ يَعَضُّ عَضًّا وَ عَضِيْضًا (ن) to bite the hands in sorrow, to seize hold of with teeth

يَعَضُّ (*assim v.*) bites (*imperf. 3 p. m. sing.*) shall bite (in utter anguish and dispair)

ع ض ل ★

لَا تَعْضُلُوْا (*perate. neg. m. plu.*) do not straiten

عَضَلَ يَعْضُلُ عَضْلاً (ن)

to straiten, withold unjustly, prevent

فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ

Straintent them (*f.*) not so that they wed. [2:232]

ع ض ه ★
ع ض و ★

عِضِينَ (*n.p.*) <bits or enchantment

عَضَهَ يَعْضَهُ عَضْهاً (ف)

to lie, slander

>> عَضَا يَعْضُو عَضْواً (ن)

to divide into parts

عِضَةٌ (*sing.*)

the plural is عِضُونَ and عِضِينَ place, division

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ

Those who have made the scripture bits. [15:91]
(the phrase may also mean : those who pronounced the Quran to be lie or enchantment.)

ع ط ف ★

عِطْفٌ neck (*n.*)

ثَانِيَ عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ

Bending his neck that he may lead astray (*i.e.* magnifying himself) behaving proudly (*Ik.*). [22:9]

ع ط ل ★

عُطِّلَتْ (*pp. 3 p.f. sing.*) *ii*
<~shall be abandoned

عَطَّلَ تَعْطِيلاً to despoil, *ii* (one of his property), to leave unprotected

>> عَطِلَ يَعْطُلُ عَطَالَةً (ن)

to be without work

مُعَطَّلَةٌ (*pic. pic. f. sing.*)
abandoned

ع ط و ★

أَعْطَى (*perf. 3 p.m. sing.*) *w.v. iv*
<~gave

أَعْطَى يُعْطِي إِعْطَاءً

to give present, offer

>> عَطَا يَعْطُو عَطْواً (ن)

to take (specially with the hand)

أَعْطَيْنَا (*perf. Ist p. plu.*) *w.v. iv*
we gave

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

We have giventhee Kauther. [108:1]

يُعْطِي (*imperf. 3 p.m. sing.*) *w.v. iv*
he gives

يُعْطُوا (*imperf. 3 p.m. plu.*) *w.v. iv*
they give (pay)

أُعْطُوا (*3 p.m. sing.*) *p.p. w. v. iv*
they are given

أَعْظَمَ إِعْظَامًا to treat SS with respect, to give importance, to magnify

عَظْمٌ، الْعَظْمُ bone (n.)

(plu.) أَعْظُمٌ، عِظَامٌ bones

عِظَامًا، الْعِظَامَ acc. الْعِظَامِ gen.
<bones n. p.
(sing.) عَظْمٌ

الْعَظِيْمُ (act. 2 pic. m.)
the supreme (i. e., above all imperfection)

(one of the excellent names of Allah)

وَهُوَ الْعَلِيُّ الْعَظِيمُ

And He is the High, the Supreme. [2:255]

mighty (2)

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

And He is the Lord of Mighty Throne. [1:129]

عَظِيْمٌ، عَظِيْمًا mighty, great, acc. big, heavy

أَعْظَمُ greater. higher, (elative)

ع ف ر ★

عِفْرِيْتٌ a giant (n.)

< عَفَرَ يَعْفِرُ عَفْرًا (ض)
to rub with, turn over, or hide in the dust

dust << عَفَرٌ وَ عَفْرٌ

يُعْطَوْا (3 p. m. plu.) pip. w.v. iv
they are given

فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ

Then if they are given thereof they are pleased, and if they are not given thereof, lo! they are enraged. [9:58]

compare يُعْطُوْا (imperf. 3 p. m. plu.) 'they give' in verse 9.30 and يُعْطَوْا pip. they are given, لَمْ يُعْطَوْا 'they are not given' in verse 9:58.

تَعَاطٰى (perf. 3 p.m. sing.) vi
<~took

vi تَعَاطٰى تَعَاطِيًا (as R.F. see above ع ط و)

عَطَاءٌ gift. bestowment (n.)

ع ظ م ★

يُعَظِّمْ (imperf. 3 p.m. sing.) juss ii
~magnifies, respecteth

< عَظَّمَ تَعْظِيمًا
to magnify SS, respect, to treat with respect

<< عَظُمَ يَعْظُمُ عَظْمًا وَ عَظَامَةً (ك)
to be great, important

يُعْظِمْ juss. iv
(imperf. 3 p.m. sing.)
<~will magnify

عِفْرِيْتٌ signifies anything that exceeds the ordinary bounds. It is probably applied to jinnee, and signifies evil in disposition, and wicked or malignant.

(plu.) عَفَارِيْتُ

ع ف و ★

عَفَا (perf. 3 p.m. sing.) w.v.
< pardoned (1)

عَفَا يَعْفُوْ عَفْواً (ن)

(i) to forgive, pardon لِ ، عَنْ -
(ii) to abound عَنْ -
(iii) to pass over
(iv) to forgo

وَلَقَدْ عَفَا عَنْكُمْ

And He pardoned you. [3:152]

عَفَوْا (perf. 3 p.m. plu.) w.v.
they abounded (2)
(grew and multiplied)

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتّٰى عَفَوْا

Thereafter we substituted ease in place of adversity untill they abounded. [7:95]

يَعْفُوْ (imperf. 3 p.m. plu.)
pardons (3)

عَسَى اللّٰهُ اَنْ يَّعْفُوَ عَنْهُمْ

(These:) belike Allah will pardon them. [4:99]

passes over (4)

يَعْفُوْا عَنْ كَثِيْرٍ

Much He passes over. [5:15]

forgoes (5)

اَوْ يَعْفُوَا الَّذِيْ بِيَدِهٖ عُقْدَةُ النِّكَاحِ

Or he in whose hand is the wedding-knot forgoes. [2:237]

Note (1) Where the verb عَفَا is followed by عَنْ (or لِ as in pp.) it means to forgive, pardon, and when it is used without a preposition عَنْ it means to pass over or to forgo. But it can not be taken as a firm rule.

(2) يَعْفُوْ is written with a silent أَلِفْ as يَعْفُوْا in nominative case. otherwise no أَلِفْ is added and و is pronounced).

يَعْفُ juss. w.v.
(imperf. 3 p.m. sing.)
he forgives

يَعْفُوْنَ (imperf. 3 p. f. plu.) w.v.
they forgo or they (women) agree to forgo

لِيَعْفُوْا (imperf. 3 p.m. plu.) w.v.el.
they may pardon

تَعْفُوا *(imperf. 2 p.m. plu.)* w.v.
you forgo (1)

وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ

And thou should forgo is nigher unto piety. [2:237]

you pardon (2)

أَوْ تَعْفُوا عَن سُوٓءٍ

Or ye pardon an evil. [4:149]

وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا

And if ye pardon and pass over and forgive. [64:14]

Note : In this verse the verb تَعْفُوا is not followed by عَنْ but it still means 'to pardon'.

نَعْفُ *(imperf. 1st. p. plu.)* w.v. *juss.*
we pardon

اعْفُ *(perate m. sing.)* w.v.
may thou pardon !

اعْفُوا · *(perate. m. plu.)* w.v.
(you) forgive !

عُفِيَ - لَ *(3 p. m. sing.) pp.*
is pardoned

فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ

Then whosoever is pardoned aught by his brother. [2:178]

الْعَفْوَ forgiveness, (1) (*n.*)
indulgence

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ

Use thou indulgence and enjoin seemliness. *(Jid.)* keep forgiveness (O Mohammad) and enjoin kindness (*Pic.*) [7:199]

surplus, superfluity (2)

وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْعَفْوَ

And they ask thee what they (aught to) spend, say : superfluity (or surplus) *i.e.* whatever can be spared easily. [2:219]

ع ف ف ★

لِيَسْتَعْفِفْ *assim x*
(*3 p.m. sing*) (*el.*)
<let him abstain (1)
(generously)

x اسْتَعَفَّ يَسْتَعِفُّ اسْتِعْفَافًا
to abstain, restrain oneself, be chaste

>>عَفَّ يَعِفُّ عَفًّا وَ عِفَّةً وَ عِفَافًا
to abstain from what is unlawful, be abstinent, restrain,

(Note : The verb is of assimilated type: in genetive cases "shadda" is removed and cluster is pronounced separately as لِيَسْتَعْفِفْ > يَسْتَعِفُّ)

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ

And whoso (of the guardians) is rich, let him abstain (generously). (*Pic.*) [4:6]

let keep chaste (2)

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا

And let those who cannot find a match, keep chaste. [24:33]

(for نِكَاحٌ *see* ن ك ح)

يَسْتَعْفِفْنَ *acc. assim. x* *(imperf. 3 p.f. plu.)*
they restrain themselves

التَّعَفُّفُ the abstination *v.n.v*, (from begging)

عَفُوٌّ *nom.* *acc.* عَفُوًّا
pardoning, very (*n.*) forgiving
(one of the excellent names of Allah)

عَافِينَ *(act. pic. m. plu..)*
< pardoners

عَافِوٌ >> عَافٍ *(sing.)*

ع ق ب ★

يُعَقِّبْ *(imperf. 3 p. f. sing.) juss. ii*
<~looked back

عَقَّبَ يُعَقِّبُ تَعْقِيبًا

to follow, come after, look back

>> عَقَبَ يَعْقُبُ عَقْبًا وَ عُقُوبًا وَ عَاقِبَةً (ن)

to succeed, take the place of *(SS)*, to come after

وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ

He turned in flight and looked not back. [27:10]

عَاقَبَ *(perf. 3 p. m. sing.) iii*
<~retaliated

عَاقَبَ مُعَاقَبَةً وَ عِقَابًا

to do a thing alternately with another, to punish, chastise

عَاقَبْتُمْ *(perf. 2 p. m. sing.) iii*
you punish

عَاقِبُوا *(perate. m. sing.) iii*
(you) punish !

عُوقِبَ *(3 p.m. sing.) pp. iii*
lit. was punished
CR. was made to suffer

عُوقِبْتُمْ *(3 p.m. plu.) pp. ii*
you were punished (or) you were afflicted

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ

And if ye chastise, then chastise with the like of that wherewith ye were afflicted. [16:126]

أَعْقَبَ *(perf. 3 p.m. sing.) iv*
caused to follow, made the consequence
(to be.........)

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ

So he hath made the consequence (to be) hypocrisy in their hearts
[9:77]

عُقْبٌ nom. acc. عُقْباً
final end (n.)

عَقِبٌ <posterity (1) (n.)
lit. end, after (SS)

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ

And he made it a lasting word among his posterity.
[43:28]

heel (2)

عَقِبَيْهِ <com. عَقِبَيْنِ n. dual
(p.n.3 p.m. sing.)
his two heels

مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ

From those who turneth back upon his heels.
[2:143]

أَعْقَابٌ <heels (n. p.)
(sing.) عَقِبٌ

عِقَابٌ ، العِقَابُ chastisement v. n.
(that comes as a result or consequences of sins)

عِقَابِ <f. d. com. عِقَابِيْ
my chastisement or wrath, requital

الْعَقَبَةَ steep (n.)
(the difficult path of duty)

عُقْبَىٰ ending (n.)
(Note : If added to a pronoun the final ى turns to أَلِف as عُقْبَاهَا , "her end".)

عَاقِبَةٌ end (act. pic. f. sing.)

الْعَاقِبَةُ (n. prop.) a happy, or good end

مُعَقِّبٌ a reviser Ap-der. ii

مُعَقِّبَاتٌ (plu.) those who join their duties in succession
(angels succeeding one another by turns).

ع ق د ★

عَقَدَتْ (perf. 3 p. f. sing.)
~made a covenant, bound

< عَقَدَ يَعْقِدُ عَقْداً (س)
to tie (a cord), tie in knots, bind, *mata.* ratify a contract, make a covenant

وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ

And unto those with whom ye have made a covenant.
[4:33]

عَقَّدْتُمْ (perf. 2 p.m. plu.)
ye bound

وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الْأَيْمَانَ

But he shall take you to task for that which you bound your oaths. [5:89]

to produce no result, to be barren *(female)*

عَقَرَ يَعْقُرُ عُقْراً (ك)

ع ق ل ★

عَقَلُوا *(perf. 3 p.m. plu.)* they understood

عَقَلَ يَعْقِلُ عَقْلاً (ض)

lit. to bind the feet (of a camel) with a rope

meta. to understand, comprehend

(they understood it عَقَلُوهُ)

يَعْقِلُ *(imperf. 3 p.m. sing.)* understands

يَعْقِلُونَ *(imperf. 3 p.m. plu.)* they comprehend, understand

تَعْقِلُونَ *(imperf. 2 p.m. plu.)* you understand

نَعْقِلُ *(imperf. 1st p. plu.)* we understand

ع ق م ★

عَقِيماً *(act. 2 pic)* عَقِيمٌ *acc.* < barren

عَقُمَ يَعْقُمُ عُقْماً (ك)

to be barren (womb)

وَقَالَتْ عَجُوزٌ عَقِيمٌ

And she said ! an old barren woman ! [51:29]

(Note : in the above two verses the word أَيْمَانٌ has different meanings, see ى م ن).

الْعُقُودُ < compacts *(n. p.)* *(sing.)* عَقْدٌ

عُقْدَةٌ < knot *(n)* *(plu.)* عُقَدٌ

wedding-knot عُقْدَةُ النِّكَاحِ

الْعُقَدُ < knots *(sing.)* عُقْدَةٌ

And from the evil of the women blowers upon knots. [113:4]

(*i.e.*, enchantresses who used to tie knots in a cord and to blow on them, muttering over them magical formulas in order to injure their victims. *(Jid.—IK.)*

ع ق ر ★

عَقَرَ *(perf. 3 p. m. sing.)* <~ hamstrung

عَقَرَ يَعْقِرُ عَقْراً (ض)

to cut, wound, hamstring (a beast), slay

عَقَرُوا *(perf. 3 p. m. plu.)* they hamstrung

عَاقِرٌ *(act. pic.) acc.* عَاقِراً *nom.* < barren

meta.—

عَذَابُ يَوْمٍ عَقِيمٍ

The torment of a barren day (*i.e.*, grievous day) (because it is a day having no day after it— [22:55]

الرِّيحَ الْعَقِيمَ

The barren wind (*i.e.*, destructive) wind. [51:41]

ع ك ف ★

يَعْكُفُونَ *(imperf. 3 p.m. plu.)*
they cleave to

عَكَفَ يَعْكِفُ عُكُوفاً (ض ، ن) ـ عَلَىٰ
to cleave constantly, presevere in, to give onesself up to, to remain constantly in a certain place

فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ

Than they came upon a people cleaving to the idols they had (*Jid.*). they come unto a people *who were* given up to idols which they had *(Pic.)*. [7:138]

(Pickthall, compelled by the requirement of the rendering, translated يَعْكُفُونَ by

عَاكِفاً *(act. pic. m. sing.) acc.*
assiduous (1)
(or) one who remains a votary

وَانْظُرْ إِلَىٰ إِلَٰهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفاً

And look at thy god to which thou hast been assiduous. (*Jid.*) *i.e.*, of which thou had remained a votary. [20:97]

inhabitant, (2)
dweller

سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ

Equal in respect are the dwellar therein and nomad (or stranger.) [22:25]

عَاكِفُونَ ، عَاكِفِينَ *(act. pic. m. plu.) acc.*
retreating ones

وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

While ye are retreating in the mosques. [2:187]

مَعْكُوفاً *(pic. pac.)* مَعْكُوفٌ > *acc.*
detained

ع ل ق ★

عَلَقٌ < clot (*n.*)
leech, clot of blood

الْعَلَقَةُ ، عَلَقَةٌ clot (*n.*)

مُعَلَّقَةٌ *(pis. pic. f. sing.) ii*
<hanging one

to hang, to attach *ii.* **عَلَّقَ تَعْلِيقاً**

(*i.e.*, like the one (of women) neither in wedlock nor divorced and free to marry someone else)

<< عَلِقَ يَعْلَقُ عَلَقاً (س)
to hang, be suspended, to cleave to

ع ل م ★

عَلِمَ (perf. 3 p. m. sing.) < ~knew

to know, عَلِمَ يَعْلَمُ عِلْماً (س) become acquainted with, perceive, understand

عَلِمْتَ (perf. 2 p.m. sing.) thou knowest

عَلِمُوْا (perf. 3 p. m. plu.) they knew

عَلِمْتُمْ (perf. 2 p.m. plu.) ye knew

عَلِمْنَا (perf. Ist. p. plu.) we knew

يَعْلَمُ (imperf. 3 p.m. sing.) ~knows

لَيَعْلَمَنَّ (imperf. 3 p.m. sing.) epl. will surely know

تَعْلَمُ (imperf. 2 p.m. sing.) thou knowest

تَعْلَمْ you know(juss.)

he knows not لَمْ يَعْلَمْ

knowest thou not أَلَمْ تَعْلَمْ

أَعْلَمُ (imperf. 1st p. sing.) I know

يَعْلَمُوْنَ (imperf. 3 p.m. plu.) they know

يَعْلَمُوْا that he knows *juss.-f.d.*

لِيَعْلَمُوْا (they) in order to know

أَلَمْ يَعْلَمُوْا knowest they not ?

تَعْلَمُوْنَ (*imperf. 2 p.m. plu.*) ye know

تَعْلَمُوْا that you know *juss.f.d.*

till ye know or understand حَتّٰى تَعْلَمُوْا

لِتَعْلَمُوْا that you may know

لَمْ تَعْلَمُوْا ye know not

اِعْلَمْ (*perate. m. sing.*) (thou) know !

اِعْلَمُوْا (*perate. m. plu.*) (you) know !

لِيُعْلَمَ (*3 p. m. sing.*) *pip. le.* that these be known

عَلَّمَ (*peef. 3 p.m. sing.*) *ii* ~taught

to teach عَلَّمَ تَعْلِيْماً <

عَلَّمْتُمْ (*perf. 2 p.m. plu.*) *ii* you taught

عَلَّمْتَ (*perf. 2 p. m. sing.*) thou taught

عَلَّمْتُ (*perf. 1st p. sing.*) I taught

عَلَّمْنَا (*perf. 1st p. plu.*) *ii* we taught

يُعَلِّمُ (*imperf. 3 p.m. sing.*) ~teaches

الْعَلِيْمُ the knower (act. 2 pic.) (One of the excellant names of Allah)

عَلِيْمٌ، عَلِيْماً knower acc.

(as عِلْمٌ knowledge is a permanent feature of his personality)

عَلَّامٌ well-knowen ints.

مَعْلُوْمٌ، الْمَعْلُوْمُ (pic. pac. & sing.) known

مَعْلُوْمَاتٌ known ones

مُعَلَّمٌ taught one (pis. pic. ii.)

عَلَامَاتٌ <signs, marks p.n.

(sing.) عَلَامَةٌ

الْعَالَمِيْنَ <worlds (p. n.)

(sing.) عَالَمٌ

(Note : The الْعَالَمِيْنَ , plural of عَالَمٌ , signifies all categories of existence both in physical and the spiritual sense. It indicates also that the 'world' is not only what man knew upto now but there are numerous worlds to be discovered or known in future. In this comprehensive sense Allah is the Lord of worlds, رَبُّ الْعَالَمِيْنَ and hence this word is related to one of the attributes of Allah. At some places the Holy

يُعَلِّمَانِ (imperf. 3 p.m. dual.) iv they (two) teach

يُعَلِّمُوْنَ (imperf. 3 p.m. plu.) they teach

تُعَلِّمُوْنَ (imperf. 2 p.m. plu.) you teach

تُعَلِّمَنِ com.

تُعَلِّمُ (imperf. 2 p. m. sing.) (may)thou teach me نِيْ

نُعَلِّمُ (imperf. 1st. p. plu.) we teach لِنُعَلِّمَهٗ that/may or we in order to teach him.

عُلِّمْتَ (2 p. m. sing.) pp. thou art taught

عُلِّمْتُمْ (2 p. m. plu.) pp. you are taught

عُلِّمْنَا (Ist. p. plu.) pp. we are taught

يَتَعَلَّمُوْنَ (imperf. 3 p. m. plu.) v they learn

< تَعَلَّمَ۔تَعَلُّماً to learn, seek knowledge

الْعِلْمُ، عِلْمٌ information, knowledge learning

عَالِمٌ knower (act. pic. m. sing.)

عُلَمَاءُ، الْعُلَمَاءُ learned ones, p.b. knowers

عَالِمُوْنَ، عَالِمِيْنَ knowers, learned p.s. ones

Quran has used this term in its figurative expression to denote surrounding people of the addressed person or community, such as,

يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ

O children of Israel! Remember my favour wherewith I favoured you and how I preferred you above all *other people*. [2:47]

ع ل ن ★

أَعْلَنْتُ *(perf. Ist. p. sing.) iv.*
<I made public (proclamation)

to make open, *iv.* **أَعْلَنَ إِعْلَانًا**
to speak, openly, manifest to make public

<**عَلَنَ يَعْلِنُ عَلَنًا وَ عَلَانِيَةً (ض، ن)**
to be open, manifest

أَعْلَنْتُمْ *(perf. 2 p.m. plu.) iv.*
ye make known, spoke openly

يُعْلِنُونَ *(imperf. 3 p.m. plu.) iv*
they manifest. they make public

تُعْلِنُونَ *(imperf. 2 p.m. plu.) iv.*
you manifest, ye make public

نُعْلِنُ *(imperf. Ist p. plu.) iv.*
we say openly, make public

عَلَانِيَةً openly *acc. v.n. R. F.*

ع ل و ★

عَلَا *(perf. 3 p.m. sing.) w.v.*
<~overcome

to be high, **عَلَا يَعْلُو عُلُوًّا (ن)**
elevated, exalted, ascend, overcome, exalt oneself, be proud

عَلَوْا *(perf. 3 p.m. plu.)iv w.v.*
lit. they overcome

وَلِيُتَبِّرُواْ مَا عَلَوۡاْ تَتۡبِيرًا

And to lay waste all that they conquered with utter waste *(Pic.)*. And they may destroy with utter destruction whatsoever may fall under their power. [17:7]

لَا تَعْلُوا *(perate neg. m. plu.)*
exalt not yourselves

أَلَّا تَعۡلُواْ عَلَيَّ وَأۡتُونِي مُسۡلِمِينَ

Exalt not yourselves against me, and come unto me as those who surender. [27:31]

لَتَعْلُنَّ ye assuredly will *epl. w. v.* overcome (be great, high)

تَعَالَى *(perf. 3 p.m. sing.) vi*
he is (be) exalted, high, above

سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ

Glorified be He and high above (all) that they ascribe (unto Him). [6:100]

عَالِيَةٌ high (act. pic. f. sing.)

الْعُلَى (elative f. plu.)
< high ones

عُلْيَا (masc.) أَعْلَى < ~ (sing.)

الْعُلْيَا (elative f. sing.)
< high one
a discription for plural obejects—non-human being

عُلُوًّا acc/. v. m., w. v.
great height

عَلِيٌّ (act. 2 pic.)
~ the highest one

عَلِيًّا elevated acc.

الْأَعْلَى the great (m. sing.) elative.

الْأَعْلَوْنَ (m. plu.)
great ones, overcoming ones

عِلِّيُّونَ ، عِلِّيِّينَ < the highest of the place
(sing.) عِلِّيَّةٌ
(A place in the seventh Heaven to which the souls of the believers will ascend.)

الْمُتَعَالُ the high, exalted Ap-der. viii

ع ل ى ★

عَلَى over (1) (preposition) on, upon,

A—Physical :

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ
And on them and on the ship ye are borne. [23:22]

تَعَالَوْا (perate m. plu.)
< (you) come !

تَعَالَ (perate. m. sing.)
thou come !

تَعَالَيْنَ (perate. f. plu.)
(you women) come !

تَعَالَى (perate. f. sing.)
thou (f.) come !

اسْتَعْلَى (perf. 3 p.m. sing.) x
< ~ become uppermost

to become اسْتَعْلَى اسْتِعْلَاءً uppermost to overcome

وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى
Who is uppermost this day will indeed be successful. [20:64]

عَالٍ < (act. pic. m. juss. v.w.)
tyrant, self-exalting one عَالِي

عَالِيًا < (act. pic. acc.) w. v.
tyrant, self-exalting one عَالِي

عَالِي (act. pic.) w. v.
عَالِيَهَا < upside (1)
its high place

جَعَلْنَا عَالِيَهَا سَافِلَهَا
We turned their upside downward. [11:82]

upon (2)

عَالِيَهُمْ ثِيَابُ سُندُسٍ
Upon them shall be garments of the green silk. [76:21]

عَالِينَ ، الْعَالِينَ (act. pic. m. plu.)
self-exalting ones

B—Ideative

وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعٰلَمِينَ

And I preferred you over the worlds. [2:47]

for (2)

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ

And We had, aforetime, forbidden foster mother for him. [28:12]

at (time) (3)

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا

and he entered the city at a time of unawareness of the inhabitants. [28:15]

under (4)

وَلِتُصْنَعَ عَلَىٰ عَيْنِي

In order that thou mayet be brought up under may eye. [20:39]

to (5)

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ

Then he came forth to his people [19:11]

for that (6)

يٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِي جَنۢبِ اللَّهِ

Alas ! for that I have been remiss in respect of Allah. [39:56]

for that, (7)
(to state the cause)

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا

Musa said unto him: shall I follow thee for that thou mayest teach me of that which thou hast been taught a directive knowledge. [18:66]

on the ground of, (8)
provided that

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هٰتَيْنِ عَلَىٰ أَن تَأْجُرَنِي ثَمٰنِيَ حِجَجٍ

He said, verily I would marry thee to one of these two daughters of mine provided that thou hirest thyslf to me for eight years. [28:27]

on the top of (9)

فَشٰرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

And shall be drinkers thereon of boiling water. [56:54]

against (10)

عَلَيْهِمْ دَائِرَةُ السَّوْءِ

Against them shall be the evil turn of fortune. [9:98]

ع م د ★

تَعَمَّدَتْ (*perf. 3 p. f. sing.*)
<,∼intend purposely

يُعَمَّرُ (3 p. m. sing.) pip. ii
to be given a long life

اعْتَمَرَ (perf. 3 p.m. sing.) viii
< ~ performed Umra

اعْتَمَرَ viii to perform عُمْرَةٌ
(عُمْرَةٌ is a kind of pilgrimage, with fewer rites. Literally, a visit or a visiting. Technically a religious visit to the sacred Mosque الْبَيْتُ الْحَرَامُ at Makka with the garments الْإِحْرَامُ (Ihram,)curcuiting round the الْكَعْبَة Kaba, الطَّوَافُ seven times, making seven round between the base of الصَّفَا 'Safa' and 'Marwa' الْمَرْوَةُ mounts, concluding the ceremony with shaving, or shortening of head's hair. Al Haj differs from it in as much as it is at a particular time of the year besides other obligatory performances while Umra may be performed at any time of the year.)

اسْتَعْمَرَ (perf. 3 p.m. sing.) x
< ~ made SS dwell

اسْتَعْمَرَ اسْتِعْمَاراً to cause (people) to dwell in (a place)
Note: the current political term الْإِسْتِعْمَارُ (to colonize) has nothing to do with its literal meaning)

تَعَمَّدَ تَعَمُّداً to seek or intend SS purposely

>> عَمَدَ يَعْمِدُ عَمْداً (ض) to intend, to support, place columns or pillars

مُتَعَمِّداً acc.v
intentionally (Ap-der.)

عَمَدٌ <pillars (n. p.)
(sing.) عِمَادٌ

عِمَادٌ lofty structure (n.)

إِرَمَ ذَاتِ الْعِمَادِ
The (people) of many columned Iram. [89:7]
(For details about this see أ ر م)

ع م ر ★

عَمَرُوا (perf. 3 p. m. plu.)
<they inhabited

عَمَرَ يَعْمُرُ عِمَارَةً (ن) to inhabit, dwell in (place), to tend

يَعْمُرُ (imperf. 3 p.m. sing.)
~tends

يَعْمُرُوا (imperf. 3 p.m. plu.) f.d.
they tend

أَنْ يَعْمُرُوا that they tend

نُعَمِّرْ (imperf. Ist. p. plu.) juss. ii
we grant a long life

< عَمَّرَ ii to prolong one's life (God)

عَمْرٌ life (*n.*)

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

But by thy life, in their intoxication they were wandering bewildered. [15:72]

عُمُراً lifetime (*n.*) *acc.*

الْعُمُرُ *nom.*

الْعُمْرَةُ (see above) Umra (*n.*)

عِمَارَةٌ tending (*v. n.*)

الْمَعْمُورُ frequented (*pact. pic.*)

وَالْبَيْتِ الْمَعْمُورِ

By the House frequented. [52:4]

الْبَيْتُ الْمَعْمُورُ is the original model of Ka'ba, and over it, or corresponding to it, in heaven, which thousands of angels visit every day and around which they circuit and pray. (*IK.*> *Bukh. Mus.*)

مُعَمَّرٌ an aged man (*pis. pic.*) *ii*

ع م ق ★

عَمِيقٌ <deep (*act. 2 pic.*)

عَمُقَ يَعْمُقُ عَمَاقَةً وَ عُمْقاً (ك)

to be deep (a valley, well)

ع م ل ★

عَمِلَ (*perf. 3 p.m. sing.*)
<~did

عَمِلَ يَعْمَلُ عَمَلاً (س)

to work, do, perform, act, construct

عَمِلَتْ ~did (*perf. 3 p.f. sing.*)

عَمِلُوا (*perf. 3 p. m. plu.*)
they did, work, act

عَمِلْتُمْ (*perf. 2 p.m. plu.*)
you did, worked

Note : Most often the perfect past tense of this root عَمِلَ is preceeded by مَنْ conditional or مِنْ ، مَا of relative or demonstrative pronouns. Then it means 'who does' 'works' instead of its real meaning of past tense.

يَعْمَلُ ، يَعْمَلْ *juss.* يَعْمَلَ *acc.*
(*imperf. 3 p.m. sing.*)
does, did,
did not do, that he may do

تَعْمَلُ does (*imperf 3 p. f. sing.*)
(also often this form is used, as a general rule of Arabic grammar, to denote the meaning of plural by placing it before the subject).

أَعْمَلُ / أَعْمَلْ *juss.* أَعْمَلَ *acc.*
(*imperf. 1st p. sing.*)
I do

يَعْمَلُونَ (*imperf. 3 p.m. plu.*)
they do, act

تَعْمَلُوْنَ (*imperf. 2 p.m. plu.*) you do, act

نَعْمَلُ *juss.* نَعْمَلْ *acc.* نَعْمَلَ *nom.* we do

اِعْمَلْ (*perate. m. sing.*) (thou) make!, do! work!

اِعْمَلُوْا (*perate. m. plu.*) (you) make!, do!, work!

عَمَلٌ *acc.* عَمَلًا *nom.*

اَلْعَمَلُ deed, work, action (*n.*)

اَعْمَالٌ <deeds, works, (*n. p.*) actions

(*sing.*) عَمَلٌ

عَامِلٌ (*act. pic. m. sing.*) worker, doer

عَامِلُوْنَ, عَامِلِيْنَ, اَلْعَامِلُوْنَ, اَلْعَامِلِيْنَ (*act. pic. m. plu.*) workers, doers,

عَامِلَةٌ (*act. pic. f. sing.*) travailing, toiling

عَامِلَةٌ نَّاصِبَةٌ

Travailing, worn. (*i.e.* labouring through Hell-fire). [88:3]

ع م م ★

عَمَّ, عَمَّ see. ع ن

عَمٌّ paternal uncle (*n.*)

اَعْمَامٌ <paternal uncles (*n. p.*)

(*sing.*) عَمٌّ

عَمَّاتٌ <petrnal aunts (*n. p.*)

(*sing.*) عَمَّةٌ

Note: In the H.Q. these words have always occurred followed by a *2 p.* pronoun such as عَمِّكَ your uncle, اَعْمَامِكُمْ your uncle, عَمَّاتِكُمْ your aunts.

ع م ه ★

يَعْمَهُوْنَ (*imperf. 3 p.m. plu.*) <they wander

عَمِهَ يَعْمَهُ عَمَهًا (س) to be confounded, perplexed, unable to find the right course, confused

ع م ی ★

عَمِيَ (*perf. 3 p. m. sing.*) w.v. <~blinded

عَمِيَ يَعْمٰى عَمًى (س) to become blind

عَمِيَتْ (*perf. 3 p. f. sing.*) w.v. *lit.* ~blinded

فَعَمِيَتْ عَلَيْهِمُ الْاَنْبَآءُ يَوْمَئِذٍ

On that Day (all) tidings will be dimmed. [28:66]

عَمُوا (*perf. 3 p.m. plu.*) (*w.v.*)
they were blind

تَعْمَىٰ (*imperf. 3 p. f. sing.*) (*w.v.*)
gets blind

عُمِّيَتْ (*3 p. f. sing.*) *ii p. p.* (*w.v.*)
~had been made obscure

to render blind عَمَّىٰ تَعْمِيَةً

أَعْمَىٰ (*perf. 3 p.m. sing.*) *iv.*
<made blind

to cause or أَعْمَىٰ إِعْمَاءً
make *SS* blind

blindnes (*v.n.*) الْعَمَىٰ ، عَمًى

فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ

Then they preferred blindness to the guidance. [41:17]

عَمُونَ / عَمِينَ blinds, (*n. p.*) *acc.*
<who become blind

(*sing.*) عَمٍ

(who cannot see due to their spiritual blindness)

أَعْمَىٰ / الْأَعْمَىٰ blind (*n.*)

عُمْيٌ / عُمْيًا <blinds (*n. p.*)

(*sing.*) أَعْمَىٰ

عُمْيَانًا < blinds, (*n. p.*)

(*sing.*) عَمٍ

ع ن ★

عَنْ (1) (*preposition*) <about

this preposition is used to denote off, from off, away from, out of, inspite of, concerning

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

And thou will not be asked about the fellows of Hell-fire. [2:119]

with (2)

وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ

And the Jews will never be pleased with thee. [2:120]

from (3)

أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

They will be far removed from thence. [21:101]

for *SS* in place of (4)

وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا

And guard yourselves against a Day when no soul in aught will avail another. (or) avail for a soul. [2:48]

because (5)

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ
إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ

The prayer of Ibrahim for the forgiveness of his father was only because of a promise he had made to him. [9:114]

عَنِتُّمْ (*perf. 2 p. m. plu.*)
<your are overburdened

عَنِتَ يَعْنَتُ عَنَتاً (س) to meat with diffiiculty, fall into distress, to be overburdened

لَعَنِتُّمْ (*l.c.*) you would have overburdened

أَعْنَتَ (*perf. 3 p.m. sing.*) *iv.*
<~caused a burden

أَعْنَتَ إِعْنَاتاً pass through *iv* difficulty, put on burden

وَلَوْشَآءَاللهُ لَأَعْنَتَكُمْ
Had Allah willed He could have subjected you to burden. [2:220]

اَلْعَنَتَ <falling in crime (*v.n.*) or sin

عَنِتَ عَنَتاً (س) to commit *iv* a crime, sin

ع ن د ★

عَنِيْدٌ / عَنِيْداً (*pact. pic. f. sing.*)*acc.*
<tyrant, opposing, obstinate

عَنَدَ يَعْنُدُ عُنُوداً (ن ، ك) عَنِدَ
يَعْنَدُ عَنَداً (س) to decline, deviate
عَانَدَ >> to resist, *iii* be rebellious

عِنْدَ (A particle used as preposition)
<near, (actual), (with) (1)

of (as ب) (6)

وَمَايَنْطِقُ عَنِ الْهَوٰى
Nor does he speak of (his own) desire. [53:3]

of (as مِنْ) (7)

اللهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ
Allah is independent of the worlds. [3:97]

عَمَّا of what, مَا + عَنْ (*com.*) of that, concerning that

وَمَااللهُ بِغَافِلٍ عَمَّاتَعْمَلُوْنَ
Allah is not unaware of what ye do. [2:74]

عَمَّ whereof مَ + عَنْ (*com.*) shortend form of مَا used only in an interrogative phrase

عَمَّ يَتَسَآءَلُوْنَ
Whereof do they question one another ? [78:1]

ع ن ب ★

عِنَبٌ a grape (*n.*)

عِنَباً *acc.*

أَعْنَابٌ <grapes (*n. p.*) (*sing.*) عِنَبٌ

ع ن ت ★

عَنَتٌ crime, misforture

عَنَتِ الْوُجُوْهُ *for* ع ن و *see*

عِنْدَ denotes the meaning of 'near' whether it be actual in the sense of possession or ideational, also it denotes a sense of rank or dignity or opinion (*Rgh.*)

لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا

Had they been with us, they had not died nor had they been slain. [3:156]

وَجَدَ عِنْدَهَا رِزْقًا

He found provision by her (*i.e.*, placed near her.) [3:37]

near (ideational) (2)

ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ

That were best for you with your Creator. [2:54]

to indicate sense of (3) dignity, or the nearness

بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ

Nay ! they are living with their Lord. [3:169]

ع ن ق ★

عُنُقٌ neck (*n.*)

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ

And let not thine hand be chained to thy neck. [17:29]

(this is a metaphorical phrase that means: do not be niggardly)

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ

And to every man We have fastened his action round his neck. [17:13]

(here also عُنُقٌ is a mataphorical meaning *i.e.*, like collar which he can not get off)

أَعْنَاقٌ <necks. (*n. p.*)

(*sing.*) عُنُقٌ

the plural form of عنق has occured in actual sense of neck while singular, as shown above, has its metaphorical uses

★ ★ ★ ★

الْعَنْكَبُوتُ spider (*n.*)

ع ن و ★

عَنَتْ (*perf. 3 p.m. sing.*) w.v. <~downcasted

عَنَا يَعْنُو عَنَاءً وَ عُنُوَّةً (ن) ـ ل

to submit humbly, to be downcast

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

And downcast will be faces before the Living, the Self-Subsisting. [20:111]

ع ه د ★

عَهِدَ - إِلَى *(perf. 3 p.m. sing.)*
covenanted, charged (1)

عَهِدَ يَعْهَدُ عَهْداً (س) - إِلَى
to covenant, to charge, enjoin, impose

بِمَا عَهِدَ عِنْدَكَ
Of what He hath a covenant with thee. [7:134]

عَهِدْنَا *(perf. Ist. p. plu.)*
to impose (2)

وَعَهِدْنَا إِلَى إِبْرٰهِيمَ
And We imposed a duty upon Ibrahim. [2:125]

أَعْهَدْ *(imperf. Ist. p. sing.) juss.*
to charge (3)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يٰبَنِيٓ ءَادَمَ
Did I not charge you, O ye sons of Adam. [36:60]

عَاهَدَ *(perf. 3 p. m. sing.) iii*
<~made covenant

to make *ii* **عَاهَدَ مُعَاهَدَةً**
covenant, to swear, to contract

عَاهَدُوا *(perf. 3 p.m. plu.) iii*
they made covenant

عَاهَدْتُمْ *(perf. 2 p.m. plu.) iii*
you made covenant

عَهْدٌ <treaty (1) *(v.n.)*
lit. covenant

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ
How can there be for the associators a treaty with Allah. [9:7]

oath (2)

وَكَانَ عَهْدُ اللَّهِ مَسْـُٔولًا
And an oath to Allah must be answered. [33:15]

covenant (3)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا
Lo! Those who purchase a small gain at the cost of Allah's covenant and their oaths. [3:77]

الْعَهْدُ covenant, promised, (4) appointed time

أَفَطَالَ عَلَيْكُمُ الْعَهْدُ
Lasted then the covenant too long for you (*Jid*). Did the time appointed then appear too long for you? (*Pic.*). Did the promised time then, seem long to you. (*M.A.*). [20:86]

ع ه ن ★

الْعِهْنُ wool (*n.*)

كَالْعِهْنِ الْمَنفُوشِ
As carded wool. [101:5]

ع و ج ★

عِوَجٌ nom. **عِوَجاً** acc. *v.n.*
<crookedness

عَوِجَ يَعْوَجُ عِوَجاً (س) to be crooked, bent, distorted, warp

ع و د ★

عَادَ (*perf. 3 p.m. sing.*) (*w.v.*)
<~returned

عَادَ يَعُوْدُ عَوْداً وَ عَوْدَةً وَ مَعَاداً (ن)
to return, away (*trans.*)

عَادُوْا (*perf. 3 p.m. plu.*) (*w.v.*)
they returned

لَعَادُوْا they would (*l.c.*) have come back

عُدْتُمْ (*perf. 3 p. m. plu.*) (*w.v.*)
you returned

عُدْنَا (*perf. Ist. p. m. plu.*) (*w.v.*)
we returned

يَعُوْدُوْنَ (*imperf. 3 p.m. plu.*)(*w.v.*)
they return

يَعُوْدُوْا that they return (*f.d.*)

أَنْ يَعُوْدُوْا if they return *acc.*.

تَعُوْدُوْنَ (*imperf. 2 p.m. plu.*) (*w.v.*)
ye return

تَعُوْدُوْا (if) you return *f.d. w.v.*

لَتَعُوْدُنَّ (*imperf. 2 p.m. sing.*) *epl. w.v.*
assuredly ye shall return

نَعُوْدُ (*imperf. Ist. p. plu.*) *w.v.*
we return

نَعُدْ <we shall return *v.d. w.v.*

يُعِيْدُ (*imperf. 3 p. m. sing.*) *iv*
<~shall repeat (1)

أَعَادَ إِعَادَةً to cause *SS* to return, to repeat, to be restored

إِنَّهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهُ

Verily He beginneth the creation then He shall repeat it. [10:4]

<to be restored (2)
the verb أَعَادَ is transitive that means to get *SS* return or cease to return but in the verse 34:49 it seems to be in the meaning of 'to return' (*i e.*, intransitive) but in fact this is an idiom

فُلَانٌ مَا يُعِيْدُ وَ مَا يُبْدِءُ أَيْ لَمْ يَكُنْ لَهُ حِيْلَةٌ

i.e., some one is neither to be restored nor to originate which means he has no way to survive.

قُلْ جَآءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيْدُ

Say Thou ! The truth is come (*i.e.*, after the advent of Islam) and falsehood shall neither originate nor be restored. [34:49]

يُعِيْدُوْ - كُمْ *com.* (*f.d.*)
(*imperf. 3 p.m. plu.*)
they restore you

نُعِيْدُ (*imperf. Ist. p. plu.*) *w.v.*
we restore

أُعِيْدُوْا (*3 p. m. plu.*) *p.m. iv. w.v.*
they sent back, (or) taken back.

عَائِدُوْنَ (*act. pic. m. plu.*) (*w.v.*)
those who return

مَعَادٌ home! the (*n.p.t.*) *w.v.*
place where every body will compulsorily come back

ع و ذ ★

عُذْتُ (*perf. Ist. p. plu.*) (*w.v.*)
I sought refuge

عَاذَ يَعُوْذُ عَوْذاً وَ عِيَاذاً وَ مَعَاذاً (ن)

to seek protection of someone from *SS*, seek refuge in *SS* against *SS* or some danger

أَعُوْذُ (*imperf. Ist. p. sing.*) (*w.v.*)
I seek refuge

يَعُوْذُوْنَ (*imperf. 3 p.m. plu.*)(*w.v.*)
they seek refuge

أُعِيْذُ *iv, w.v.*
(*imperf. Ist. p. sing.*)
< I seek refuge for~

to cause *iv.* أَعَاذَ إِعَاذَةً
another to seek refuge

إِنِّيْ أُعِيْذُهَا بِكَ

I seek refuge for her with Thee. [3:36]

اِسْتَعِذْ (*perate. m. sing.*) *x, w.v.*
<seek refuge

as *R.F.* اِسْتَعَاذَ

مَعَاذٌ refuge (*pis. pic., w.v.*)

مَعَاذَ اللهِ <Allah be my refuge (an idiom)

ع و ر ★

عَوْرَةٌ <(laid) open (1) (*n.*)
private parts (of man or woman) what one is ashamed to expose, something laid open to enemies, time suitable for exposure of oneself

إِنَّ بُيُوْتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ

Verily our houses are open while they (lay) not open. [33:13]

nakedness (2)

عَوْرَاتٌ <nakedness (*n. p.*)

(*sing.*) عَوْرَةٌ

أَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ

Or children who know naught of women's nakedness. [24:31]

privacy (3)

ثَلٰثُ عَوْرٰتٍ لَّكُمْ

Three times of privacy for you. [24:58]

ع و ق ★

الْمُعَوِّقِينَ (*Ap-der. m. plu.*) *ii w.v.*
<thou who hinder

عَاقَ يَعُوقُ عَوْقاً (ن) وَ عَوَّقَ تَعْوِيقاً
to hinder, *ii*
impede, restrain, prevent

ع و م ★

عَامٌ *nom.* عَاماً *acc.* <year
(*plu.*) أَعْوَامٌ

عَامَيْنِ two years (*dual.*)

ع و ن ★

أَعَانَ (*perf. 3 p. m. sing.*) *w.v., iv*
<~helped

يُعِينُ إِعَانَةً ـ عَلَى أَعَانَ
to aid, assist, help

أَعِينُوا (*perate. m. plu.*) *w.v., iv*
(you) help!

أَعِينُونِي (you) help me !

تَعَاوَنُوا (*perate. m. plu.*) *w.v., iv*
<help ye one another !

تَعَاوَنَ تَعَاوُناً *vi,*
to cooperate, help one another

نَسْتَعِينُ (*imperf. Ist p. plu.*) *w.v., vi*
<we seek help

اسْتَعَانَ اسْتِعَانَةً *x*
to seek help

اسْتَعِينُوا (*perate. m. plu.*) *w.v., x*
(you) seek help !

الْمُسْتَعَانُ (*pis. pic. m. sing.*) *w.v., x*
one whose help is saught

عَوَانٌ <one of middle age (*n.*)

عَانَ يَعُونُ عَوْناً (ن)
to be of middle age

ع ى ب ★

أَعِيبَ (*imperf. Ist. p. sing.*)*acc. w.v.*
< I damage

عَابَ يَعِيبُ عَيْباً (ض)
to be or make damage, to defect

ع ى ر ★

الْعِيرُ caravan (*n.*)

ع ى ش ★

عِيشَةٌ livelihood, life (*v.n.*)

عَاشَ يَعِيشُ عَيْشاً وَ عِيشَةً
وَ مَعَاشاً وَ مَعِيشَةً (ض)
to live in a certain manner

مَعِيشَةٌ livelihood (*v.n.*)

مَعَايِشُ <livelihoods (*n. p.*)
(*sing.*) مَعِيشَةٌ

مَعَاشاً time for seeking *n.p.t. acc.* livelihoods

ع ی ل ★

عَيْلَةً <poverty (*n.*)

عَائِلاً (*act. pic. m. sing.*) *acc.* destitute, poor

عَالَ يَعِيْلُ عَيْلاً وَ عَيْلَةً (ض)

to be or become poor, destitute

ع و ل ★

تَعُوْلُوْا (*imperf. 2 p.m. plu.*) (*w.v.*) ye turn aside i.e. do unjustice

عَالَ يَعُوْلُ عَوْلاً (ن)

to swerve, to turn aside neglecting otherside *i.e.* to do or be unjust

ذٰلِكَ اَدْنٰٓى اَلَّا تَعُوْلُوْا

That will be more fit, that ye may swerve not [4;3]
am[illegible]

ع ی ن ★

عَيْنٌ spring (1) (*n.*)

And ✦ فِيْهَا عَيْنٌ جَارِيَةٌ

There shall be a spring running. [88:12]

two springs (*dual n.*) عَيْنَانِ ، عَيْنَيْنِ

عُيُوْنٌ springs (*n. p.*)

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ

Verily the God-fearing shall be amidst gardens and springs. [15:45]

الْعَيْنُ eye (2)

وَالْعَيْنَ بِالْعَيْنِ

And the eye for the eye. [5:45]

عَيْنَاهُ his eyes

عَيْنَاكَ thy eyes

عَيْنَا *n.d. com.* عَيْنَاكَ *acc.* two eyes

عَيْنَيْ *com.* عَيْنَيْكَ *acc.* the two eyes

عَيْنَانِ *dual.* + كَ *n.d.* عَيْنَاكَ

عَيْنَيْنِ *dual.* + كَ *n.d.* عَيْنَيْكَ

اَعْيُنٌ <eyes (*n. p.*)

(*sing.*) عَيْنٌ

عِيْنٌ <those who have (*n. p*) wide (lovely) eyes

(*sing.*) عَيْنَاءُ

مَعِيْنٌ water spring *n.pt.*

ع ی ی ★

عَيِيْنَا (*perf. Ist. p. plu.*) w.v. we are worn out

عَيِيَ يَعْيَىٰ عَيَاءً (س)

to be unable to find the way to do anything

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ

Are We then wearied with the first creation? [50:15]

يَعْيَ was wearied *juss. w.v.*

وَلَمْ يَعْيَ بِخَلْقِهِنَّ

And was not wearied by their creation. [46:33]

كتاب الغين

الْغَارُ *see* غ و ر

غَاوِيْنَ / الْغَاوِيْنَ / الْغَاوُوْنَ *see* غ و ى

الْغَاشِيَةُ *see* غ ش ى

الْغَائِطُ *see* غ و ط

الْغَائِبِيْنَ *see* غ ى ب

غ ب ر ★

غَبَرَةٌ dust *meta.* gloom (*n.*)

غَبَرَ يَغْبُرُ غُبُوْرًا (ن)

وَ اَغْبَرَ to become *ix* وَ اغْبَرَّ *iv* of the colour of dust, become very dusty

الْغَابِرِيْنَ (*pic. pac. m. sing.*) <those who remained behind

غَبَرَ يَغْبُرُ غُبُوْرًا (ن)

to remain, to depart

Note : This verb has opposite meanings *i.e.*, to remain behind and to depart. In the H.Q. the former is meant.

غ ب ن ★

التَّغَابُنُ <to lose and gain *v.n. vi.* mutually

to cheat *vi.* تَغَابَنَ تَغَابُنًا or deceive mutually

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ التَّغَابُنِ

(Remember) the day whereon He shall assemble you unto the Day of Assembling, that shall be the Day of mutual loss and gain. [64:9]

(*i.e.*, the Day of the Hereafter, where some people who were fortunate enough in their worldly life

will lose, on the other hand some of those who had no fortune in their worldly life will gain.)
(*I.K.,Z.R.*)

غ ث و ★

غُثَآءً rubbish (1) (*n.*)
(carried away by a torrent)

فَجَعَلْنٰهُمْ غُثَآءً

Than We made them a refuse (like rublish to be thrown away). [23:41]

stubble (2)

فَجَعَلَهٗ غُثَآءً اَحْوٰى

Then made it to stubble dusky (for the cattle). [87:5]

غ د ر ★

يُغَادِرُ (*imperf. 3 p. m. sing.*) iii
~leaveth

<غَادَرَ مُغَادَرَةً
to leave, leave behind

>>غَدَرَ يَغْدِرُ غَدْراً (ن ، ض)
to break a contract

نُغَادِرْ (*imperf. Ist.p. plu.*) *iii juss.*
we leave

لَمْ نُغَادِرْ we leave no~

غ د ق ★

غَدَقاً <plenteous *acc.* (*v.n.*)

غَدِقَ يَغْدَقُ غَدَقاً (س) وَ أَغْدَقَ iv
to abound in
water (spring), rain copiously

غ د و ★

غَدَوْتَ (*perf. 2 p.m. sing.*) (*w.v.*)
<thou settedst forth

غَدَا يَغْدُوْ غُدُوّاً (ن)
to go in morning, go forth early, to depart (any time)

غَدَوْا (*perf. 3 p. m. plu.*) (*w.v.*)
they went out

اُغْدُوْا (*perate. m. plu.*) (*w.v.*)
(you) go out!

غَدٍ (*n.*) *acc.* غَداً *gen.*
the morrow
(the coming day)

غُدُوٌّ (*n.*) *acc.* غُدُوّاً *nom.*

الْغَدَاةُ morning

غَدَآءٌ morning meal

غ ر ب ★

غَرَبَتْ (*perf. 3 p. f. sing.*)
~settest (sun)

<غَرَبَ يَغْرُبُ غَرْباً وَ غُرُوْباً (ن)
to disppear, to set (sun, star, etc.)

تَغْرُبُ (*imperf. 3 p. f. sing.*)
~sets (sun)

اَلْغُرُوبُ (v.n.)
the setting of the sun

اَلْغَرْبِيُّ the western (rel. adj. m.)

غَرْبِيَّةٌ the western (rel. adj. f.)

مَغْرِبٌ / اَلْمَغْرِبُ (n. pt. sing.)
the place of setting sun (west)

اَلْمَغْرِبَيْنِ the wests (n. pt. dual.)

اَلْمَغَارِبُ the wests (n. pt. plu.)

غُرَاباً raven (n.) اَلْغُرَابُ acc.

غَرَابِيبُ <extremely black (n. p.)
(sing.) raven غِرْبِيبٌ

غ ر ر ★

غَرَّ (perf. 3 p.m. sing.) assim. v
~beguiled

< غَرَّ يَغُرُّ غَرّاً وَ غُرُوراً (ن)
to beguile, deceive

غَرَّتْ (perf. 3 p.m. sing.) assim. v
~beguiled

يَغْرُرْ (imperf. 3 p. m. sing.) juss.
let beguile

let not be guile thee فَلاَ يَغْرُرْكَ

يَغُرَّنَّ (imperf. 2 p.m. sing.) emp.
should beguile

let not be guile you لاَ يَغُرَّنَّكَ

غَرُورٌ ، غُرُوراً guile (v.n.)

اَلْغَرُورُ beguiler (n.)

Note ; The word غُرُورٌ
(with damma on غ) is
verbal noun, and means guile or guiling, while the latter in غَرُورٌ with fatha on غ means 'the means or object of which one beguiles.'

غ ر ف

اِغْتَرَفَ (perf. 3 p.m. sing.) viii
~ladle

< اِغْتَرَفَ اِغْتِرَافاً to dip
(water with the hand)

غُرْفَةً a lading (a quantity (of) water) which fills the hand) (n.) (1)

إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ

Save him who takes (thereof) in the hollow of his hand (Pic.). excepting him who ladeth a lading with his hand (Jid.). [2:249]

اَلْغُرْفَةُ the high place, (n.) (2)
upper chamber

< غُرَفٌ ، غُرُفَاتٌ (plu.)

غُرَفٌ ، غُرَفاً / اَلْغُرُفَاتُ — the high acc. places, upper chambers.

غ ر ق

أَغْرَقْنَا (perf. Ist. p. plu.) iv
<we drowned

يُغْرِقُ that he may *acc. iv* drown

<غَرِقَ يَغْرَقُ غَرْقاً (س)
to sink (in water)

لِتُغْرِقَ (*imperf. 2 p.m. sing.*) *el. iv* (that did it) in order to drown

نُغْرِقُ (*imperf. 1st. p. plu.*) *iv* we drown

أُغْرِقُوا (*3 p.m. plu.*) *pp. iv* they were drowned

الْغَرَقُ drowning (*v.n.*)

غَرْقاً vehemently (to *v.n. acc.* destruction)

وَالنّٰزِعٰتِ غَرْقًا
By the (angles) who drag vehemently (*Jid.*). By those who drag forth to destruction. (*i.e.* the souls of the infidels from their bosoms.) [79:1]

مُغْرَقُونَ / الْمُغْرَقِينَ *acc.* (*pis. pic. m. plu.*) those who are drowned

غ ر م ★

الْغَارِمِينَ (*act. pic. m. plu.*) <debtors

غَرِمَ يَغْرَمُ غَرْماً (غُرْماً) وَ غَرَامَةً وَ مَغْرَماً (س)
to be in debt, to pay (a tax, fine)

غَرَاماً a continous (*n.*) *acc.* torment, anguish

مَغْرَمٌ a forced loan, a debt (*v.n.*) that must be paid

مُغْرَمُونَ (*pis. pic. m. plu.*) those who are involved in debt, or laid under an obligation

غ ر و ★

أَغْرَيْنَا we have stirred, *w.v. iv* we have occasioned

أَغْرٰى إِغْرَاءً - ب ، بَيْنَ to inspire *iv* one with a strong desire for doing *SS*, incite, urge, cause to, adhere to

لَنُغْرِيَنَّ (*imperf. Ist. p. sing.*) *epl.* we surely set up against

وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ
And the alarmists in the city (if not cease) We verily shall set up (urge) thee against them. [33:60]

غ ز ل ★

غَزْلٌ <thread ; spun (*n.*)

غَزَلَ يَغْزِلُ غَزْلاً (ض) to spin

غ ز و ★

غُزًّى (*act. pic. plu.*)* *w.v.* <fighters (*sing.*)
(*) on the pattern of رُكَّعٌ

غَزَا يَغْزُوْ غَزْواً (ن) to go forth, to raid on enemy's land

غَازٍ *act pic. sing.*

p.b. غُزًّى

noun. غَزْوَةٌ *plu.* غَزَوَاتٌ

غ س ق ★

غَسَقٌ <dark (*v.n.*)

غَسَقَ يَغْسِقُ غَسَقاً (ض)
to become very dark (night)

غَاسِقٌ (*act. pic. m. sing.)*
darkness, darkner

غَسَّاقٌ / غَسَّاقاً (*ints.*)
corrupion (*Jid.*) (flowing from the bodies of the damned)

paralysing cold (*Pic.*)

غ س ل ★

فَاغْسِلُوْا (*perate. m. plu.)*
<(you) wash !

غَسَلَ يَغْسِلُ غَسْلاً غُسْلاً (ض)
to wash, purify

تَغْتَسِلُوْا (*imperf. 2 p.m. plu.) f. d.*
<you wash

اِغْتَسَلَ اغْتِسَالاً to wash one-self *viii*

until ye have حَتّٰى تَغْتَسِلُوْا washed yourselves

مُغْتَسَلٌ (*pis. pic. m. sing.*)
place for washing (*Rgh.*), water (*Jid.*), spring (*Pic.*)

Note. Etymologically the passive particle from a derived stem stands also as the noun for place and time.

غِسْلِيْنٌ corruption (*n.*)
i.e., what flows from the bodies of the damned

غ ش ى ★

غَشِيَ (*parf. 3 p. m. sing.)* (*w. v.*)
< ~ overcome, covered

غَشِيَ يَغْشٰى غَشَايَةً وَ غَشَاوَةً (س)
to cover conceal

فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ

And, then covered them with that which did cover them of sea. [20:78]

يَغْشٰى (*imperf. 3 p.m. sing.*) (*w.v.*)
covers

overcomes (with يَغْشَا أَلِف when attached to a pronoun)

وَالَّيْلِ إِذَا يَغْشٰى

Be the Night when it covereth. [92:1]

تَغَشّٰى تَغَشِّياً as *R. F.* to cover oneself
(written تَغَشّا when attached to a pronoun)

فَلَمَّا تَغَشّٰىهَا حَمَلَتْ حَمْلًا خَفِيفًا

And when he covered her, she bore a light burden. [7:189]

اِسْتَغْشَوْا *(perf. 3 p.m. plu.) w.v. x*
<they covered themselves

to get oneself under *x*, اِسْتَغْشٰى cover, or cover oneself

يَسْتَغْشُوْنَ *w.v. x*
(imperf. 3 p. m. plu.)
they cover themselves

غَاشِيَةٌ / اَلْغَاشِيَةُ *w.v.*
(act.pic.f. sing.)
overwhelming covering
lit. a thing that covers.

the day of Resurrection *(1)*

هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ

Hath there come unto thee the story of the covering events? (*i.e.*, Resurrection, because it will overwhelm with its terror). [88:1]

an overwhelming (2) torment

اَفَاَمِنُوْٓا اَنْ تَاْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللّٰهِ

Are they secure then against (that) there may come upon them an overwhelming of Allah's torment. [12:107]

وَالَّيْلِ اِذَا يَغْشٰىهَا

And the night when it covereth it (the world). [91:4]

Note: The personal pronoun is e ither for the world or the darkness.

تَغْشٰى *(imperf. 3 p. f. sing.) w.v.*
covers, with cover

غَشّٰى *(perf. 3 p.m. sing.) w.v. ii*
<~covered

as *R. F.* غَشّٰى تَغْشِيَةً

يُغَشِّيْ *(imperf. 3 p.m. sing.) w.v. ii*
covers

اَغْشَيْنَا *(perf. Ist. p. sing.) w.v. iv*
we have covered

to cover, اَغْشٰى إِغْشَاءً
to draw a veil, to cause to cover

يُغْشِيْ *(imperf. 3 p.m. sing.) w.v. iv*
~covers

اُغْشِيَتْ *(3 p. f. sing.) p. p. iv*
was covered over (with~)

يُغْشٰى *(3 p. m. sing.) pip. iv*
is covered, over upon him (*i. e.*, he faints)

تَدُوْرُ اَعْيُنُهُمْ كَالَّذِيْ يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ

Their eyes rolling about— like (the eyes of) him who fainteth unto death. [33:19]

تَغَشّٰى *(perf. 3 p. m. sing.) w.v., v*
~covers

ٱلْمَغْشِىُّ fainted one *w..v./pis. pic.* (one who is made to faint)

غَوَاشٌ < coverings *n.p./w.v.*

(*sing*) غَاشِيَةٌ

غِشَاوَةٌ covering (*n.*)

غ ص ب ★

غَصْباً < taking something (*v.n.*) from someone unjustly or by force

غَصَبَ يَغْصِبُ غَصْباً ـ عَلَىٰ (ض)

to force

to take by ـ مِنْ ـ violence, unjustly

وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

There was before them a king who taketh every boat by force. [18:79]

غ ص ص ★

غُصَّةٌ < anything by which (*n.*) one is chocked (food etc.)

(*plu.*) غُصَصٌ

<< غَصَّ يَغُصُّ غَصّاً (ن)

to be choked, be choked with wrath, be grieved

وَطَعَامًا ذَا غُصَّةٍ

And food that choketh. [73:13]

غ ض ب ★

غَضِبَ (*perf. 3 p.m. sing.*) < ~ was angry with

غَضِبَ يَغْضَبُ غَضَباً (س)

to be angry with, to be wrath with

غَضَبٌ / ٱلْغَضَبُ anger, rage (*v.n.*)

ٱلْمَغْضُوبُ ـ عَلَيْهِ (*pact. pic.*) an object of anger

غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ

None of those on whom is indignation brought down. (*Jid.*) [1:7]

Not (the path) of those who earn Thine anger. (*Pic.*)

Not those upon whom wrath is brought down. (*M.A.*)

Not of those against whom Thou art incensed. (*Sale*)

Not of those against whom Thou art wrathful. (*Arberry*)

غَضْبَانٌ < indignant, angry, (*n.*) enraged

(*plu.*) غِضَابٌ

مُغَاضِباً (*pis. pic.*) *acc. iii* < in state of anger

غَاضَبَ مُغَاضَبَةً وَ غِضَاباً

to make angry, irritate

غ ض ض ★

يَغُضُّونَ (*imperf.3 p.m. plu.*) (*assim*) < they lower (voice)

غَضَّ يَغُضُّ غَضًّا (ن)
to lower the voice or eye

يَغُضُّوا they may/shall lower *acc.* (eyes)

يَغْضُضْنَ *(imperf. 3 p. f. plu.)* they female (should) lower (eyes)

اغْضُضْ *(perate m. sing.)* lower ! (voice)

غ ط ء ★

غِطَآءٌ *see* غ ط و

غ ط ش ★

أَغْطَشَ *(perf. 3 p.m. sing.) iv* ~he made dark

< أَغْطَشَ إِغْطَاشًا
to make *SS* dark,

>> غَطَشَ يَغْطِشُ غَطْشًا (ض)
to be dark

غ ط و ★

غِطَاءٌ <veil *(n.)*

غَطَا يَغْطُو غَطْوًا (ن)
Ito cover, to put a veil

غ ف ر ★

غَفَرَ *(perf. 3 p.m. sing.)* <~forgave, hath forgiven

غَفَرَ يَغْفِرُ غَفْرًا (ض) to cover, veil

غُفْرَانًا (ض) ـ ل to forgive, pardon

غَفَرْنَا *(perf. 1st p.plu.)* we have forgiven

يَغْفِرُ *(imperf. 3 p.m. sing.)* forgives

يَغْفِرْ will forgive *juss. (l.c.)*

يَغْفِرُونَ *(imperf. 3 p.m. plu.)* they forgive

يَغْفِرُوا let them forgive *acc.*

تَغْفِرْ *(imperf. 2 p.m. sing.) (juss.)* thou forgive

تَغْفِرُوا *(imperf. 2 p.m. plu.) acc.* ye pardon, forgive

نَغْفِرْ *(imperf. 1st. p. plu.) juss.* we will forgive

اغْفِرْ *(perate. m. sing.)* forgive, thou may forgive !

يُغْفَرُ *(3 p. m. sing.) pip.* will be forgiven

سَيُغْفَرُ لَنَا
It will be forgiven us. [7:169]

مَغْفِرَةٌ forgiveness *(v. mim)*

غُفْرَانٌ forgiveness *(v. n.)*

غُفْرَانَكَ رَبَّنَا
Thy forgiveness, our Lord. [2:285]

غَافِرٌ *(act. ple. m. sing.)* forgiver

الغَافِرِيْنَ *(act. pic. m. plu.)*
forgivers

غَفُوْرٌ / الْغَفُوْرُ *(ints.)*
most forgiving one
(one of the excellent names of Allah)

غَفُوْراً forgiving one *acc.*

غَفَّارٌ most forgiving one *(ints.)*
(one of the excellant names of Allah)

اسْتَغْفَرَ *(perf. 3 p.m. sing)* x
asked forgiveness

اسْتَغْفَرْتَ *(perf. 2 p. m. sing.)* x
thou asked forgiveness

اسْتَغْفَرُوْا *(perf. 3 p.m. plu.)* x
they asked forgiveness

يَسْتَغْفِرْ *(imperf. 3 p.m. sing.) juss.*
asks forgiveness

ثُمَّ يَسْتَغْفِرِ اللهَ
Then he beggeth the forgiveness of Allah. [4:110]
(verb in jussive receives **كَسْرَةٌ** when it is to be a'similated to the following word)

تَسْتَغْفِرْ *(imperf. 2 p. m. sing.) juss.*
thou ask forgiveness

تَسْتَغْفِرُوْنَ *(imperf. 2 p.m. plu.)*
ye ask forgiveness

يَسْتَغْفِرُوْنَ *(imperf. 3 p.m. plu.)*
they ask forgiveness

يَسْتَغْفِرُوْا let them ask *acc.*
forgiveness

لَأَسْتَغْفِرَنَّ *(epl.)*
(imperf. 1st. p. sing.)
I shall surely ask forgiveness

إِسْتَغْفِرْ *(perate. m. sing.)* x
thou (a man) ask forgiveness!

اسْتَغْفِرِىْ *(perate. f. sing).* x
thou (a woman) ask forgiveness!

اسْتَغْفِرُوْا *(perate. m. plu.)* x
(you) ask forgiveness!

مُسْتَغْفِرِيْنَ *(Ap-der. m. plu.)* x
those who ask forgiveness

اسْتِغْفَارٌ asking forgiveness *(v.n., x)*

غ ف ل ★

تَغْفُلُوْنَ *(imperf. 2 p.m. plu.)*
ye neglect

< **غَفَلَ يَغْفُلُ غَفْلَةً وَ غُفُلاً (ن)**
to be heedless, neglectful, inattentive

أَغْفَلْنَا *(perf. 1st p. plu.)* iv
ve made neglect,
we made unmindful

< **أَغْفَلَ إِغْفَالاً** to make *iv*
unmindful, neglect

غَافِلٌ *(act. pic. m. sing.)*
neglectful

غَافِلاً unaware *acc.*

غَافِلُوْنَ / الْغَافِلُوْنَ *nom.*
(act. pic. m. plu..)
unaware ones

غَافِلِيْنَ / الْغَافِلِيْنَ unaware ones *acc.*

الْغَافِلَاتُ *(act. pic. f. plu.)*
unaware women

غَفْلَةٌ negligence, (*v. n.*)
unawareness

غ ل ب ★

غَلَبَتْ *(perf. 3 p. f. sing.)*
< ~ prevailed (*Jid.*) overcame, vanquished, gained victory

غَلَبَ يَغْلِبُ غَلْبًا وَ غَلَبَةً (ض)
to overcome, conquer, to gain victory

كَمْ مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً
How after a small party hath overcome a large party. [2:249]

غَلَبُوا *(perf. 3 p.m. plu.)*
prevailed

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ
Those who prevailed in their affair said. [18:21]

يَغْلِبْ *(imperf. 3 p.m.. sing.) juss.*
overcomes

أَغْلِبَنَّ *(imperf. 1st. p. sing.) epl.*
I certainly will overcome

يَغْلِبُونَ *(imperf. 3 p.m. plu.)*
they will overcome

سَيَغْلِبُونَ they shall overcome

يَغْلِبُوا *(imperf. 3 p.m. plu.) acc.*
that they overcome, they will overcome

تَغْلِبُونَ *(imperf. 2 p.m. plu.)*
ye (may) overcome

غُلِبَتْ *(3 p. m. sing.) pp.*
has been overcome

غُلِبُوا *(3 p.m. plu.) pp.*
they were overcome

يُغْلَبُونَ *(3 p.m. plu.) pip*
they shall be overcome

تُغْلَبُونَ *(2 p.m. plu.)*
ye shall be overcome

غَالِبٌ *(act. pic. m. sing.)*
dominant (1)

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ
And Allah is dominant in His purposes. [12:21]

overcomer (2)

إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ
If Allah succoureth you there is none that can overcome you. [3:160]

غَالِبُونَ / الْغَالِبُونَ *(act. pic. m. plu.)*
overcomers

الْغَالِبِينَ overcomers *acc.*

مَغْلُوبٌ one who is *(pic. pac.)* overcome (by *SS*)

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ
Thereupon he prayed unto his Lord, verily I am overcome so vindicate me. [54-10]

غُلْبٌ overcoming (*v.n.*)
thick (with trees)

غُلْبًا < luxuriant.(n) acc.

(sing.) أَغْلَبُ

وَحَدَآئِقَ غُلْبًا

And enclosed gardens luxuriant. [80:30]

غ ل ظ ★

اسْتَغْلَظَ (perf. 3 p.m. sing.) x
<<~become thick, strong

غَلَظَ يَغْلِظُ وَ غَلُظَ يَغْلُظُ غِلَظًا

وَ غِلَاظَةً (ض، ك) to be thick, bulky, big, coarse, to be hard, uncivil

اغْلُظْ (perate. m. sing.)
be hard ! (treat severely !)

وَاغْلُظْ عَلَيْهِمْ

And be severe unto them.(*Jid.*) Be firm against them. (Ali) (*i.e.*, against hypocrites) [9:73]

غَلِيظٌ *(act. 2 pic. m. sing.)* *meta.* (1)

غَلِيظًا vehement (terrible) *acc.*

وَمِنْ وَّرَآئِهٖ عَذَابٌ غَلِيْظٌ

And behind him is a torment terrible (or vehement). [14:17]

hard (2)

وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ

And wert thou rough, hard-hearted. [3:159]

rigid (3)

وَّاَخَذْنَ مِنْكُمْ مِّيْثَاقًا غَلِيْظًا

And they have obtained from you a rigid bond. [4-21]

غِلَاظٌ stern (4) (*n. p.*)

(*sing.*) غَلِيْظٌ

عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ

Over which are angels, stern. (*i.e.*, not tender towards the inmates of hell). [66:6]

غِلْظَةٌ sternness (*opp.* tenderness) (*n.*)

غ ل ف ★

غُلْفٌ <uncircumcised (*v.n.*)

(*sing.*) أَغْلَفُ

غَلَفَ يَغْلُفُ غَلْفًا (ن)

to furnish with a covering

(or cavered with غِلَافٌ)

وَقَالُوْا قُلُوْبُنَا غُلْفٌ

They said : our hearts are uncircumcised (so that they do not learn or they are covered from hearing for accepting the truth). [2:88]

غ ل ق ★

غَلَّقَتْ (*perf. 3 p. f. sing.*) ii
<~locked

which he had hidden away. [3:161]

غُلَّتْ (*3 p. p. sing.*) *assim. pp.*
~is fettered

مَغْلُولَةٌ (*pic. pic. m. sing.*)
fettered one

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ

And the Jews said : the hand of God is fettered. Fettered be their own hands (cursed) (*i.e.* (*meta.*) He has become niggardly and closefisted-niggardly be they themselves). [5:64]

غُلُّوا (*perate. m. plu.*)
put chain

خُذُوهُ فَغُلُّوهُ

Lay hold of him (then chain him). [69-30]

أَغْلَالٌ <iron collar for (*n.p.*) the neck, shackles
(*sing.*) غُلٌّ

غ ل م ★

غُلَامٌ a boy, young (*n.*)

غُلَامَيْنِ two boys (*n. p.*)

غِلْمَانٌ boys (*n. p.*)

غ ل و ★

لَا تَغْلُوا (*perate. neg. m. plu.*)
(you) do not exceed (the bound)

to lock, *iii* غَلَّقَ تَغْلِيقًا
close (a door)

<< غَلَقَ يَغْلُقُ غَلْقًا (ف)
to close, bolt, go far into (a country)

غ ل ل ★

غَلَّ (*perf. 3 p. m. sing.*) *assim.*
<~ hidden away, deceit, defraud

غَلَّ يَغُلُّ غَلًّا (ن)
to insert (one thing) in (another), to canceal, to fraud, to deceive, to act unfaithfully, to put an iron collar on the neck

يَغُلَّ (*imperf. 3 p.m. sing.*) *assim.*
hides away

يَغْلُلْ (*imperf. 3 p.m. sing.*) *juss.*
hides away
(The assimilation is removed in case of jussive. This cluster is pronounced separately).

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ
يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ

And it is not for a prophet (*i.e.*, it is not conceivable for a prophet) that he hides away (or deceiteth), whosoever deceiteth (or hideth anything away) he shall bring forth on the Day of Resurrection that

غَلَا يَغْلُو غُلُوًّا (ن) to exceed the proper limit, be excessive

يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ

O ye people of the Book, exceed not (the bounds) in your religion. [4:171]

غ ل ى ★

يَغْلِى (imperf. 3 p.m. sing.) (w.v.) < ~boils

غَلَى يَغْلِى غَلْيًا وَ غَلَيَانًا (ض) to boil (pot), effervesce (liquor)

غَلْى boiling v. n.

غ م ر ★

غَمْرَةٌ <bewilderment (1) (n.)

lit, water that rises above the stature of a man

غَمَرَ يَغْمُرُ غَمَارَةً وَ غُمُورَةً (ن) to be abundant, to overflow, submerge (in water)

فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ

Wherefore leave (thou) them in their bewilderment (or flow of their ignorace. or error and obstinancy and perplexity. (*LL.*) [23:54]

overwhelming, (2) heedlessnes

بَلْ قُلُوبُهُمْ فِى غَمْرَةٍ مِّنْ هَٰذَا

But! their hearts are in heedlessness. [23:63]

pangs (of death) (3)

غَمَرَاتٌ pangs (of death) (*n. p.*)

وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ

Would that thou shouldst see what time the wrongdoers are in the pangs of death. [6:93]

غ م ز ★

يَتَغَامَزُونَ (*imperf. 3 p.m. plu.*) iv they wink at each other

< تَغَامَزَ تَغَامُزًا to make signs one to another

<< غَمَزَ يَغْمِزُ غَمْزًا (ض ، ن) to make a sign to (with the eye or eye brow)

غ م ض ★

تُغْمِضُوا (*imperf. 2 p.m. plu.*) that you disdain, connive at

< أَغْمَضَ إِغْمَاضًا to *iv.* shut (the eye or the eye lids), to connive

وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ

Ye (yourselves) would not accept such, save you disdain (or connive at). [2:267]

غ م م ★

غَمٌّ / الْغَمُّ <sorrow (*n.*)

غَمَّ يَغُمُّ غَمًّا (ن) to cover, veil, grieve, cause to mourn

غَمًّا acc.

الْغُمَّةُ dubious (*n.*)

الْغَمَامُ clouds (*n.*)

غ ن م ★

غَنِمْتُمْ (*perf. 2 p. m. plu.*)
< ye obtained (from enemies during war)

غَنِمَ يَغْنَمُ غُنْمًا وَ غَنِيمَةً (س)
to obtain spoil, booty, to get a thing without difficulty

مَغَانِمُ < booties, spoils (*n. p.*)
(*sing.*) مَغْنَمٌ

غَنَمٌ sheep (*n.*)

غ ن ى ★

تَغْنَ (*3 p. m. sing.*) *juss. w.v.*
< flourish (I-A)

غَنِيَ يَغْنَى غِنَاءً وَ مَغْنًى (س)
to inhabit, dwell, to be rich, or in comfort of life

كَأَنْ لَمْ تَغْنَ بِالْأَمْسِ

As though it had not flourished yesterday (in the earth). [10:24]

dwelt (1-B)

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَنْ لَمْ يَغْنَوْا فِيهَا

Those who belied Shu'ab became as though they had never dwelt. [7:92]

أَغْنَىٰ (*perf. 3 p. m. sing.*) *w.v., iv*
< ~enriched (2)

to enrich أَغْنَىٰ إِغْنَاءً

to avail some thing عَنْ -

to attain أَغْنَىٰ - مِنْ

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ

And that it is He who enricheth and preserveth (property). [53:48]

(the verb أَغْنَىٰ is perfect (past tense) but it is used here in the sense of a habitual that has compelled translators to use present tense in their renderings).

وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

And they avenged not except for (this) that Allah and His Massenger had enriched them out of His grace. [9:74]

يُغْنِي (*imperf. 3 p.m. sing.*) *iv*
shall enrich (1)

يُغْنِيَ *acc.*

يُغْنِ *juss.*

(*nom.*) فَسَوْفَ يُغْنِيكُمُ اللَّهُ

Allah shall enrich you. [9:28]

(*acc.*) حَتَّىٰ يُغْنِيَهُمُ اللَّهُ

Untill Allah enrich them. [24:33]

to make indifferent (5) towards, to profit, to suffice with no prep. *iv* أَغْنٰى <

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُّغْنِيْهِ

For everybody of them there would be his own condition that will make him indifferent(towards others). [80:37]

اسْتَغْنٰى (*perf. 3 p.m. sing.*) *x* ~is self-sufficient

to be self- اسْتَغْنٰى اسْتِغْنَاءً < sufficient, to regard himself self-sufficient

وَتَوَلَّوْا وَّاسْتَغْنَى اللّٰهُ

They turned away and Allah is above all needs (self-sufficient). [64:6]

أَمَّا مَنِ اسْتَغْنٰى

For him who considers himself free from need (self-sufficient). [80:5]

غَنِيٌّ self-sufficient (*n.*)

الْغَنِيُّ one of the excellant names of Allah

أَغْنِيَاءُ/ الْأَغْنِيَاءُ rich ones (*n. p.*)

مُغْنُوْنَ (*m. plu. ap-der. iv.*) *w.v.* those who avail *SS* against

فَهَلْ أَنْتُمْ مُّغْنُوْنَ عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ

Are you going to avail us at all against the torment of Allah? [14:21]

إِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ (*juss.*)

If they are poor Allah will enrich them. [24:32]

أَغْنٰى - عَنْ <to avail or be (3) profitable to

مَآ أَغْنٰى عَنْكُمْ جَمْعُكُمْ

Your multitude availed you naught. [7:48]

أَغْنَتْ (*perf.* 3 *p. f. sing.*) ~availed

فَمَآ أَغْنَتْ عَنْهُمْ اٰلِهَتُهُمُ

So their gods availed them not [11:101]

يُغْنِيْ (*imperf. 3 p. m. sing.*) ~avails

وَلَا يُغْنِيْ عَنْكَ شَيْـًٔا

And that availed thee naught. [19:42]

تُغْنِيَ (*imperf. 3 p. f. sing.*) *acc.* it/she avails

وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ

And your host shall avail you not. [8:19]

يُغْنِيَا (*imperf. 3 p.m. dual.*) (*juss.*) the twain availed

لَنْ يُّغْنُوْا (*imperf. 3 p.m. plu.*)*acc.* they shall avail (never)

to avail against (4) - مِنْ <

وَلَا يُغْنِيْ مِنَ اللَّهَبِ

It will not avail against the Flame. [77:31]

غ و ث ★

يُغَاثُوا (3 p.m. plu.) pip. w.v. x
they shall be responded to their cry for aid

أَغَاثَ إِغَاثَةً tr. to relieve,
to respond to the begging for aid

وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ

And if they cry for relief they shall be responded (or relieved) with water like the dregs of oil. [18:29]

اسْتَغَاثَ (perf. 3 p.m. sing.) w.v. x
asked for help, cried for aid

< اسْتَغَاثَ اسْتِغَاثَةً
to bag for or pray for help

يَسْتَغِيثَانِ w.v. x
(imperf. 3 p.m. dual.)
the twain pray for help

يَسْتَغِيثُوا v.w. acc. x.
(imperf. 3 p.m. plu.)
that they pray for help

تَسْتَغِيثُونَ w.v. x
(imperf. 3 p.m. plu.)
you pray for help

غ و ر ★

غَوْراً <sunk away (n.) acc.

غَارَ يَغُورُ غَوْراً (ن)

to sink in the ground (water), to enter the low land

غَارٌ a cave (n.)

مَغَارَاتٌ <caverns (n. p.) مَغَارَةٌ
(sing.) cavern

غ و ص ★

يَغُوصُونَ (imperf. 3 p. m.plu.) w.v.
<they dive

غَاصَ يَغُوصُ غَوْصاً وَ غِيَاصاً
وَ مَغَاصاً (ن) - فِي

to dive, plung into water

غَوَّاصٌ a diver (n.)

غ و ط ★

الْغَائِطُ (act. pic. m. sing.)
the privy (n.)
lit. a wide, depressed piece of ground

< غَاطَ يَغُوطُ غَوْطاً (ن)

to dig, excavate

غ و ل ★

غَوْلٌ <headiness, (v. n.)
that deprives one of reason

viii. غَالَ يَغُولُ غَوْلاً (ن) وَ اغْتَالَ

to cause to perish, seize unaware

غَالَتِ الْخَمْرَةُ the wine deprived
(the drunkard) of reason, caused to perish him

غ	و	ى	★

غَوَى (*perf. 3 p.m. sing.*) (w.v.)
~erred

غَوَى يَغْوِىْ غَيًّا (ض)
to err, deviate from the right way

غَوَيْنَا (*perf. Ist p. plu.*) *w.v.*
we (ourselves) deviate

أَغْوَيْتَ (*pref. 2 p.m. sing.*) *w.v. iv,*
<thou causest to be erring

أَغْوٰى إِغْوَاءً *iv* to cause to err

أَغْوَيْنَآ (*perf. Ist. p. plu.*) *w.v. iv*
we caused to err

يُغْوِىْ *w.v. acc. iv*
(*imperf. 3 p.m. sing.*)
~keep astray, that he keeps *SS* astray.

لَأُغْوِيَنَّ (*Ist. p. sing.*) *w.v. epl. iv*
I will surely mislead

الْغَىُّ / غَيًّا *lit.* error (*v.n.*) *acc.*
meta. perdition.

غَوِىٌّ (*act. 2 pic. w.v.*)
erring one

إِنَّكَ لَغَوِىٌّ مُّبِيْنٌ

Thou art surely one erring manifestly. [28:18]

الْغَاوُوْنَ (*w.v. act. pic. m. plu.*)

غَاوِيْنَ / الْغَاوِيْنَ perverted ones

غ	ى	ب	★

يَغْتَبْ <~backbite *w.v. juss. viii*

غَابَ يَغِيْبُ غَيْبًا (ض) وَ اغْتَابَ *iv.*
(1) to go away, *viii* وَ غَيَّبَ
to be hidden, secret, unseen
(2) to slander
(3) to backbite

وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا

Nor backbite one another. [49:12]

غَيْبٌ / الْغَيْبُ *lit.* disappeared (*v.n.*)
one or hidden, absent, usage in the Holy Quran :

uneen (1)

يُؤْمِنُوْنَ بِالْغَيْبِ

Who believe in the unseen. (*Jid.*) (*M.A.*) (*Arb.*) (*Pic.*)

Who believe in (the existence of) that which is beyond the reach of human perception. (Asad) [2:3]

hidden (2)

إِنِّىْٓ أَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ

I know the hidden in the heavens and the earth. [2:33]

إِنَّمَا الْغَيْبُ لِلّٰهِ

The hidden (belongeth) unto Allah alone. [10:20]

secret (3)

ذٰلِكَ لِيَعْلَمَ أَنِّىْ لَمْ أَخُنْهُ بِالْغَيْبِ

(I did that) in order that he may know that I betrayed him not in secret. [12:52]

to alter, change غَيَّرَ تَغْيِيرًا

يُغَيِّرُوا acc. w.v. ii (imperf. 3 p. m. plu.)
they alter or change

يُغَيِّرُنَّ (3 p. f. plu.) emp. ii
they surely alter

وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ

And I will command them so that they will alter the creation of Allah. [4:119]

يَتَغَيَّرْ (3 p. m. sing.) w.v. juss vi
<changes

to be changed تَغَيَّرَ تَغَيُّرًا

مُغَيِّرًا (Ap-der. ii acc.)
one who changes

الْمُغِيرَاتِ (Apder. f. plu. iv)
<the raiders

to make a iv, hostile attack أَغَارَ إِغَارَةً

غَيْرُ (particle.)
other, other than, another, save, but

غ ى ض ★

تَغِيضُ (imperf. 3 p. f. sing.) w.v.
<~absorb

غَاضَ يَغِيضُ غَيْضًا (ض)

to sink, to become scanty

وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ

And that which vombs absorb and that which they grow. [13:8]

the intimacy (4)

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ

Thus the righteous women are the devout ones, who guard the intimacy. [4:34]

(Note : Asad prefers 'what is beyond the reach of human perception' as rendering of غَيْبٌ while others use unseen, secret, absence and hidden according to the contents of of the verses).

غُيُوبٌ <hidden (n.p.)

(sing.) غَيْبٌ

غَائِبِينَ / الْغَائِبِينَ (act. pic. m. plu.)
<absent ones

(sing.) غَائِبٌ

غَائِبَةٌ (act. pic. f. sing.)
an absent one

غَيَابَةٌ the bottom (of a well) (n.)

غ ى ث ★

يُغَاثُ (3 p.m. sing.) pip. w.v.
<~will have rain

غَاثَ يَغِيثُ غَيْثًا (ض)

to cause rain, to make rain fall

غَيْثٌ / الْغَيْثُ rain (n.)

غ ى ر ★

يُغَيِّرُ (imperf. 3 p.m. sing.)w.v., ii
<~alters

غِيضَ (3 p.m. sing.) w.v. pp.
~was sunk
~made to abate

غ ى ظ ★

يَغِيظُ (imperf. 3 p.m. sing.) w.v.
<~makes anger ~enrages

غَاظَ يَغِيظُ غَيْظًا (ض)
to anger, enrage, provoke

لِيَغِيظَ (3 p.m. sing.) el
in order to enrage or he may enrage

غَيْظٌ / اَلْغَيْظُ rage (n.)

غَائِظُوْنَ (act. pic. m. plu.)
enraged ones

تَغَيُّظًا <raging, v.n., v.
to rage تَغَيَّظَ تَغَيُّظًا

***

كتاب الفاء

ف *(a conjunction particle)*

then, so, but, then, thus, however, because, so that, and so,

This is a common conjunction which implies a close connection between the sentences before and after it.

This connection may be either definite cause and effect, or a natural sequence of event.

(i) causeand effect :

فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ

Then Adam learnt from his Lord (certain) words and He repented towards him. [2:37]

(ii) natural sequence :

ٱلَّذِى خَلَقَ فَسَوَّىٰ

Who hath created and then paoportioned. [87:2]

iii junction of two phareses following the particle denoting the result of a condition in the other.

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى

say : if ye love Allah follow me [3:31]

(h.v.) | ف ء د ★ |

heart (n.) فُؤَادٌ / الْفُؤَادُ

<hearts (n. p.) أَفْئِدَةٌ / الْأَفْئِدَةُ

(sing.) فُؤَادٌ

(w. & h. n.) | ف ء و ★ |

<a party, group, (n.) band فِئَةٌ

(plu.) فِئَاتٌ

الْفِئَتَانِ two parties *(dual)* *nom*

فِئَتَيْنِ *acc.*

ف ت ء ★ *(h.v.)*

تَفْتَؤُا *(imperf. 3 p. m. sing.) h.v.*
< thou cease

فَتِئَ يَفْتَأُ (يَفْتَؤُ) فَتْأً (س)

to cease from (always in negative sense)

قَالُوا تَاللّٰهِ تَفْتَؤُا تَذْكُرُ يُوسُفَ

They said : By Allah Thou ceases not from remembering Yusuf. [12:85]

ف ت ح ★

فَتَحَ *(perf. 3 p.m. sing.)*
opened, disclosed

< فَتَحَ يَفْتَحُ فَتْحاً (ف)

to open, disclose, to give victory, conquer, to judge, to grant, to let out, to decide

to open (1)

قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ

They said: do you inform them of what Allah has disclosed to you. [2:76]

فَتَحُوا *(perf. 3 p.m. plu.)*
they opened

وَلَمَّا فَتَحُوا مَتَاعَهُمْ

And when they opened their stuff. [12:65]

فَتَحْنَا *(perf. 1st p. plu.)*
we opened

حَتّٰى إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ

Until when we opened upon them a portal of severe torment. [23:77]

to give victory (2) (conquer)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Verily we have given thee a victory. [48:1]

يَفْتَحُ judges *(imperf. 3 p.m. sing.)*

to judge (3)

ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ

Then He shall judge between us with truth. [34:26]

to grant (4)

مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا

Whatsoever of mercy Allah may grant unto mankind none there is to withhold it. [35:2]

افْتَحْ decide *(perate. m. sing.)*

to decide (5)

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ

Our Lord! decide then between us and our people with truth. [7:89]

فُتِحَتْ *(3 p. f. sing.) pp.*
~be opened (1)

حَتّٰىٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَابُهَا

Till, when they arrive thereto the portals will be opened [39:71]

~is let out (2)

حَتّٰىٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ

Until when Yajuj and Majuj are let out. [21:96]

تُفَتَّحُ (*3 p. f. sing.*) *ii pip*
< ~will be opened

as *R. F. ii* فَتَّحَ تَفْتِيحًا

will not be opened لَا تُفَتَّحُ

اسْتَفْتَحُوا (*perf. 3 p. m. plu.*) *x*
< they besought judge

to seek, succour, judgement, to begin اسْتَفْتَحَ اسْتِفْتَاحًا

يَسْتَفْتِحُونَ (*imperf. 3 p.m. plu.*) *x*
they seek victory

تَسْتَفْتِحُوا (*imperf. 2 p.m. plu.*) *f.d.x*
you seek victory

(*v.n.*) *acc.* فَتْحٌ / الْفَتْحُ / فَتْحًا
< victory

(*plu.*) فُتُوحٌ

الْفَاتِحِينَ (*act. pic. m. plu.*)
deciders

وَأَنْتَ خَيْرُ الْفٰتِحِينَ

Thou are the Best of Deciders. [7:89]

مُفَتَّحَةً (*pis. pic. f. sing.*) *ii*
opened (ones)

keys (*n. p., ints.*) الْمَفَاتِحُ / مَفَاتِحُ

ف ت ر ★

يَفْتُرُونَ (*imperf. 3 p.m. plu.*)
< they flag

فَتَرَ يَفْتُرُ فُتُورًا (ن)

to flag, to feel weak or faint - عَنْ

يُسَبِّحُونَ الَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ

And they glorify (Him) night and day, they flag not. [21:20]

يُفَتَّرُ (*3 p. m. sing.*) *pip. ii*
< ~shall not be abated

to abate *ii* فَتَّرَ تَفْتِيرًا

فَتْرَةٌ a cessation (*n.*)
(a certain interval of time)

ف ت ق ★

فَتَقْنَا (*perf. Ist. p. plu.*)
< we rent

فَتَقَ يَفْتُقُ فَتْقًا (ف)

to cleave, slit, to rend

ف ت ل ★

فَتِيلًا (*act. 2 pic.*) *acc.*
< a thing of no value

فَتَلَ يَفْتِلُ فَتْلًا (ض)

to twist (a rope, thread)

lit. a small skin in the cleft of a date-stone

ف ت ن ★

فَتَنُوا (*perf. 3 p. m. plu.*)
<they persecuted

فَتَنَ يَفْتِنُ فَتْناً وَ فُتُوناً (ض)

to persecute, to try or prove (as gold in the fire), afflict (by burning), to tempter, lead to temptation, to make an attempt upon, to seduce

to persecute (1)

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Those who persecuted believing men and believing women. [85:10]

فَتَنتُمْ (*perf. 2 p.m. plu.*)
you tempted (2)

قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ

They said (*i.e.*, will say in the Hereafter) yes ! but ye tempted your souls. [57:14]

فَتَنَّا (*perf. 1st p. plu.*)
we tempted

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ

He said : verily we have tempted thy people. [20:85]

(*see* also verse 29:3)

te try (3)

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ

And in the same way We tried some of them by means of others. [6:53] (*see also* 38:34, 44:17, 20:40 & 38:24.)

يَفْتِنَ (*imperf. 2 p. m. sing.) acc.*
~persecutes (1)

فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ

Then none believed is Musa save a posterity of his people, through fear of Fir'awn and their chiefs, lest he persecute them. [10:33]

~shall molest (2)

إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوا

If ye fear that those who disbelieve shall molest you. [4:101]

(the verb فَتَنَ ، يَفْتِنُ in this verse means 'to put in trouble' or 'to slay')

يَفْتِنَنَّ should tempt *emp.*

لَا يَفْتِنَنَّ should not (*neg. emp.*) tempt

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ

O children of Adam ! let not the Satan tempt you. [7:27]

يَفْتِنُونَ *(imperf. 3 p. m. plu.)* they tempt

يَفْتِنُوا *(imperf. 3 p.m. plu.) j.d.* (lest) they tempt

وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ

And beware thou of them lest they tempt thee. [5:49]

لِنَفْتِنَ *(imperf. Ist. p. plu.) el. acc.* ~in order to try

لِنَفْتِنَهُمْ in order to try them [72:17]

لَا تَفْتِنِّي *(com. perate neg.)* do not tempt me !

(ى pronominal)

فُتِنُوا *(3 p. m. sing.) pp.* they had been tempted

فُتِنْتُمْ *(2 p.m. plu.) pp.* you were tempted

يُفْتَنُونَ *(3 p. m. plu.) pip.* they are tried

تُفْتَنُونَ *(2 p.m. plu.) pip.* you are tested (you are being tested)

فُتُونًا temptation *v.n. acc.*

فَاتِنِينَ tempters *(act. pic. m. plu.)*

مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ

Ye cannot against Him be tempted. [37:162]

فِتْنَةٌ / الْفِتْنَةُ <temptation (1) *(n.)*

lit. a trial, probation, affliction (whereby one is tried, proved or tested); 'means (whereby the condition of a man is evinced, in respect of good or evil; hence it often means temptation'. (*LL.*)

فِتْنَةٌ أَيْ إِخْتِبَارٌ وَ بَلَاءٌ

fitna i.e., trial and temptation (P.I., n. 453 *Jid.*); originally فِتْنَةٌ means 'a burning with fire' and then affliction, distress and hardship, slaughter, misleading or causing to err, and seduction from faith by any means(*Lis.*)

إِنَّمَا نَحْنُ فِتْنَةٌ

We are but a temptation. [2:102]

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And the temptation is more griveous than slaughter or the persecution is worse than slaugter. [2:191]

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

And Fight them until there be no temptation (or persecution). [2:193]

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ

And whosesoever temptation Allah willeth. (*i.e.*, in consequence of his own will to go astry) [5:41]

excuse, (2)

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَن قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

Then their excuse would be nothing but that they would say : By Allah, our Lord ! we were not associators. [6:23]

(According to Tabri فِتْنَة in this verse means الْعُذْرُ 'excuse or الْجَوَابُ answer —being so called because of it being a lie')

w.v. | ف ت ى ★ |

يُفْتِي (*imperf. 2 p.m. sing.*) iv
~decreeth (1)

< أَفْتَى إِفْتَاءً to give a formal legal opinion,
to inform the legal order, فِي -
to issus a decree (divine),
to explain the meaning of a dream

قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ

Say than : Allah decreeth a decree unto you concerning them. [4:127]

to pronounce (2)

قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ

Say Allah pronounceth you in the matter of one without father or child. [4:176]

أَفْتِ (*perate. m. sing.*) iv
furnish thou explanation !

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ

Yusuf, O' truthful one! explain to us seven fat kine. [12: 46]

أَفْتُوا (*perate. m. plu.*) iv.
explain (you) !

أَفْتُونِي فِي رُؤْيَايَ

Explain to me my dream. [12:43]

تَسْتَفْتِ (*imperf. 2 p. m. sing.*) x
<thou ask the legal order

to ask اسْتَفْتَى اسْتِفْتَاءً opinion or legal order, to question

تَسْتَفْتِيَانِ (*imperf. 2 p.m. dual.*) x
(you twain) are asking (about)

يَسْتَفْتُونَ (*imperf. 3 p.m. plu.*) x
they ask (legal order)

اسْتَفْتِ (*perate. m. sing.*) x
ask ! (the view or opinion)

فَاسْتَفْتِهِمْ

Then ask them. [37:4]

فَتًى a young (*n.*) w.v.

< فَتِيَ يَفْتَى فَتًى (فَتَاءً) (س)

to be young (the noun applies both to human beings and animals)

when attached to a *pronominal* written with أَلِف instead of ى as فَتَاهُ، فَتَاهَا
meta. boy, man, page, servant

فَتَيَانِ two youngs (*n. dual.*) (two men)

فِتْيَةٌ < men, youths, (*n. p.*) youngs

(*sing.*) فَتًى

فِتْيَانٌ < men, young, youths(*n. p.*)

فَتَيَاتٌ < young girls (*n. p.*)

(*sing.*) فَتَاةٌ

ف ج ج ★

فَجٌّ path, way, passage (*n.*)
lit. broad way between mountains

فِجَاجٌ < paths, passages (*n. p.*)

(*sing.*) فَجٌّ

ف ج ر ★

لِيَفْجُرَ (*imperf. 3 p.m. sing.*) *el*
<may sin

فَجَرَ يَفْجُرُ فَجْرًا وَ فُجُوْرًا (ن)
(1) to s. , to act immorally
(2) to cleave, فَجَرَ فَجْرًا break up, dig up

بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ
Nay man desires to sin in front of him. [75:5]

تَفْجُرَ (*imperf. 2 p.m. sing.*) *acc.*
thou causest to gush forth

حَتّٰى تَفْجُرَ لَنَا مِنَ الْاَرْضِ يَنْۢبُوْعًا
Untill thou causest for us to gush forth from the earth a fountain. [17:90]

فَجَّرْنَا (*perf. Ist. p. plu.*) *ii*
<we caused to gush forth

فَجَّرَ تَفْجِيْرًا *ii* to create an outlet or passage, (for water and the like) let water flow, cause water (and the like) to gush forth

تُفَجِّرَ (*imperf. 2 p.m. sing.*) *acc. ii*
thou causet to gush forth

يُفَجِّرُوْنَ (*imperf. 3 p.m. plu.*) *ii*
they cause to gush forth

تَفْجِيْرًا *v.n. acc. ii*
causing to gush forth (abundantly)

فُجِّرَتْ (*3 p. f. sing.*) *pp. ii*
<~flowed out

يَتَفَجَّرُ (*imperf. 3 p.m. sing.*) *v*
~gusheth forth

تَفَجَّرَ تَفَجُّرًا *v*, to flow out

اِنْفَجَرَتْ (*perf. 3 p. f. sing.*) *vii*
~gushed out

اِنْفَجَرَ اِنْفِجَارًا *vii* to burst out, to gush out

الْفَجْرُ dawn (*n.*)

فَاجِرٌ (*act. pic. m. sing.*)
sinner, evildoer

فَجَرَةٌ <evildoers (*b. p.*)
(*sing.*) فَاجِرٌ
(ungodly people)

فُجَّارٌ <evildoers (*b. p.*)
(ungodly people)
(*sing.*) فَاجِرٌ

فُجُورٌ wickedness (*v.n.*)

ف ج و ★

فَجْوَةٌ a spacious part (*n.*) w.v.
lit. an intervening space, or an intermediate wide space between two things

ف ح ش ★

فَاحِشَةٌ (*act. pic. f. sing.*)
<ill-deed (1)

فَحُشَ يَفْحُشُ فُحْشاً (ك)

to be excessive, immoderate, unreasonable, befoul, obscene

فَاحِشَةٌ literally signifies 'an excess', an enormity, anything exceeding the bounds of the rectitude

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا

And those who, when thay have done an ill-deed or wronged. [3:135]

adultery (2)

وَالَّٰتِي يَأْتِينَ الْفَاحِشَةَ مِن نِّسَائِكُمْ

And for those of your women who (may) commit adultery. [4:15]

الْفَحْشَاءُ indecency (*n.*)

الْفَوَاحِشُ <indecencies (*p.n.*)
(*sing.*) فَاحِشَةٌ

ف خ ر ★

تَفَاخُرٌ <boasting (*v.n.*) *vi*
self-glorification (*Jid.*)
natural boasting (*IK.*)

to rival or vie تَفَاخَرَ تَفَاخُراً with each other in glory or excellence as (*iii* فَاخَرَ)

فَخُورٌ <boastful (*ints.*)

فَخَرَ يَفْخَرُ فَخْراً وَ فَخَاراً (ن)

to glory, boast

الْفَخَّارُ pottery (*n.*)

ف د ى ★

فَدَيْنَا (*perf. 1st. p. plu.*) w.v.
<we ransomed

فِدَاءً وَ فِدًى وَ فَدًى (ض)
فَدَى يَفْدِي

to reedem, ransom

وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ

And We ransomed him with a mighty victim. [37:107]

تُفَادُوا (imperf. 3 p.m. plu.) iii
< ye ransom

فَادَى مُفَادَاةً وَ فِدَاءً

to receive or give a ransom. for one to release him

وَإِن يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ

And if they come as captives unto you, ye ransom them. [2:85]

افْتَدَى ـ ب (perf. 3 p.m. sing.) viii
~gave as ransom

to offer or viii give ransom < افْتَدَى افْتِدَاءً

فَلَن يُقْبَلَ مِنْ أَحَدِهِم
مِّلْءُ الْأَرْضِ ذَهَبًا وَلَوِ افْتَدَىٰ بِهِ

Not an earthful of gold shall be accepted from any such though he were to give it (in alms or) as ransom. [3:91]

افْتَدَتْ — ب (perf.3 p.f.sing.)viii
~ransomed

افْتَدَوْا — ب (perf.3 p.m.plu.)viii
they gave as ransom

يَفْتَدِي — ب (imperf.3p.m.plu.)viii
~ransometh

لِيَفْتَدُوا — ب (f. d.) el. viii.
(imperf.3p.m.plu.)
they may ransom, in order to give as ransom

فِدَاءٌ (v.n.iii, w.v.)
receiving ransom (or ransom)

فِدْيَةٌ ransom (n.)

فِدْيَةٌ see و د ى ii

فَذَرُوهَا see و ذ ر

ف ر ت ★

فُرَاتٌ <sweet (water) (n.)
used as an adjective of water

فُرَاتًا thirst quenching (LL.) acc. or very sweet

ف ر ث ★

فَرْثٌ excrement, dung faeces (n.)

ف ر ج ★

فُرِجَتْ (3 p.m. sing.) pp
<~is cloven

فَرَجَ يَفْرِجُ فَرْجاً (ض)

to open, separate, cleave, spilt

فَرْجٌ meta. chastity (v.n.) (private part)
lit. opening, gap

فُرُوجٌ private parts (p. n.)
(of male or famale)

ف ر ح ★

فَرِحَ (perf. 3 p.m. sing.)
<~was glad

فَرِحَ يَفْرَحُ فَرَحاً (س)

ـ ب to be glad, happy, delighted, rejoice, be cheerful, to exult

فَرِحُوا (perf. 3 p. m. plu.)
they were glad

يَفْرَحُ (imperf. 3 p.m. sing.)
~will be glad

يَفْرَحُوْنَ (imperf. 3 p. m. plu.)
they are glad

يَفْرَحُوا they may/will be acc. f.d.
glad

فَلْيَفْرَحُوا

Then let them be glad (or) let them rejoice. [10:58]

تَفْرَحُوْنَ (imperf. 2 p. m. plu.)
ye are happy

ذٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُوْنَ

That is because ye had been exulting. [40:75]

لَا تَفْرَحْ (perate. neg. m. sing.)
exult not

لَا تَفْرَحُوا (perate. neg. m. plu.)
exult ye not

فَرِحٌ rejoicing one, exultant (n.)
فَرِحُوْنَ rejoicing ones, exultant p.n.

فَرِحِيْنَ / الْفَرِحِيْنَ p.n. (acc.)
(sing.) فرح

ف ر د ★

فَرْداً alone (1) (n.)

وَّنَرِثُهٗ مَا يَقُوْلُ وَيَاْتِيْنَا فَرْدًا

And we shall inherit from him that whereof he spake, and he shall come to us alone. [19:80]

meta. solitary (2)
(childless)

رَبِّ لَا تَذَرْنِيْ فَرْدًا

My Lord ! leave me not solitary (childless). [21:89]

فُرَادٰى <single ones (p. n.)
(sing.) فَرْدٌ

ف ر د س

الْفِرْدَوْسُ paradise (n.)

ف ر ر ★

فَرَّتْ (perf. 3 p. f. sing.) (assim)
<~fled

فَرَّ يَفِرُّ فَرًّا وَ فِرَارًا وَ مَفَرًّا (ض)
to flee, run away, run off, escape (- مِنْ)

فَرَرْتُ (perf. Ist. p. sing.)
I fled

فَرَرْتُمْ ye fled (perf. 2 p.m. plu.)

يَفِرُّ (imperf. 3 p. m. sing.) (assim)
~will flee

تَفِرُّوْنَ (imperf. 2 p.m. plu.) (assim)
ye flee

فِرُّوْا (perate. m. plu.)
flee !

فَفِرُّوْا اِلَى اللّٰهِ

Flee therefore unto Allah. [51:50]

فِرَاراً fleeing v.w. acc.

الْفِرَارُ running away

الْمَفَرُّ place of refuge (*n. p. t.*) whereto approaches a fleeing one from a danger

ف ر ش ★

فَرَشْنَا (*perf. Ist. p. plu.*)
<we have stretched forth

فَرَشَ يَفْرِشُ فَرْشاً وَ فِرَاشاً (ض)

to spread out, extend, stretch forth

فَرْشٌ / فَرْشاً small cattle (*n.*) *acc.* or camels

lit. small animals فَرْشٌ of which flesh is used as food.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا

And of the cattle (He hath created) beasts of burden and small (ones) (*i.e.*, and of the cattle He created for work and for the sake of their flesh. (*Asd.*) [6:142]

الْفَرَاشُ <moths, butterflies (*p.n.*) (*sing.*) فَرَاشَةٌ

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

A Day whereon mankind shall become as moths scattered. [101:4]

فِرَاشٌ / فِرَاشاً carpet *acc.*

lit. a thing that is spread out upon the ground, a thing that is spread for one to sit or lie upon (*LL.*)

فُرُشٌ <carpets (*p.n.*) (*sing.*) فِرَاشٌ

ف ر ض ★

فَرَضَ (*perf. 3 p.m. sing.*)
<~ordained (1)

فَرَضَ يَفْرِضُ فَرْضاً (ض)

to ordain, enact (a law), estimate, conceive, to apportion, to impose

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ

Wherefore whosoever ordaineth (unto himself) the pilgrimage therein (*i.e.*, during these months) [2:197]

imposed (2)

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ

Verily He who hath imposed the Quran on thee is surely about to bring thee back home. [28:85]

(also see verse 66/2)

decreed (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ

No blame there is upon the Prophet in that which Allah hath decreed for him. [33:38]

settled (4)

فَرَضْتُمْ (*perf. 2 p. m. plu.*)
ye settled

وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً

Ye have already settled unto them a settlement. [2:237]

فَرَضْنَا (*perf. Ist. p. plu.*)
we have ordained.

تَفْرِضُوا (*imperf. 2 p.m. plu.*)*acc.f.d.*
ye have settled

فَرِيضَةً (*n.*) ordinance (1)

فَرِيضَةً مِّنَ اللَّهِ

(This is) an ordinance from Allah. [4:11]

settlement (2)
(*see* above verse 2:237)

الْفَرِيضَةُ stipulation (3)

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُم بِهِ مِن بَعْدِ الْفَرِيضَةِ

There will be no blame on you in regard to aught on which ye matually agree after the stipulation. [4:24]

مَفْرُوضًا (*pic. pact. m. sing.*) *acc.*
a settled one or something allotted

وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا

And unto females shall be a portion of that which their parents and other near of kin may leave weather it may be small or large a portion allotted. [4:7]

فَارِضٌ (*act. pic. f. sing.*)
old (cow), large, thick, full-grown

ف ر ط ★

يَفْرُطَ (*imperf. 3 p. m. sing.*) *acc.*
< ~ may hasten

فَرَطَ يَفْرُطُ فَرْطاً (ن)

to act hastily and unjustly towards

إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَا

We fear he may hasten against us. [20:45]

فَرَّطْتُ (*imperf. Ist. p. sing.*) *ii*
<I have been remiss

to miss, fall *ii* فَرَّطَ تَفْرِيطاً short of, فِي ـ neglect, be remiss in, to exceed bounds, be extravagant

يَا حَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِي جَنبِ اللَّهِ

Alas ! for that I have been remiss in respect of Allah. [39:56]

فَرَّطْتُمْ (*perf. 2 p.m. plu.*)
ye have been remiss

فَرَّطْنَا (*perf. Ist. p. plu.*)
we have been remiss, we neglected

قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا

Alas (who belied us) that we neglected it (in our life-time). [6:31]

مَا فَرَّطْنَا فِي الْكِتٰبِ مِنْ شَيْءٍ

And we have not been remiss in respect of aught in the Book. [6:38]

فُرُطًا exceeding (the bounds) (*acc. v.n.*)

وَكَانَ أَمْرُهُ فُرُطًا

And whose affair is exceeding (the bound). [18:28]

مُفْرَطُونَ (*pis. pic. m. plu.*) those who are taken in hasting; see above *R.F.*

وَأَنَّهُمْ مُفْرَطُونَ

And they will be hastend (thereto). [16:62]

ف ر ع ★

فَرْعٌ branch (*n.*)

وَفَرْعُهَا فِي السَّمَاءِ

And its branch(es) (reaching) unto heaven. [14:24]

ف ر غ ★

فَرَغْتَ (*perf. 2 p.m. sing.*) thou becometh relieved

فَرَغَ يَفْرُغُ / يَفْرَغُ فُرُوغًا وَ فَرَاغًا (ن ، ف)

to be empty, vacant to finish a thing, cease from, be unoccupied

to be free from لَ — (other things), to apply one-self exclusively to

فَإِذَا فَرَغْتَ فَانْصَبْ

Then when Thou becometh relieved, toil. [94:7]

نَفْرُغُ - لَ (*imperf. 1st p. plu.*) we shall direct (ourselves)

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلٰنِ

Anon (*i.e.*, in the Hereafter) we shall direct ourselves to you. O ye two classes. [55:31]

فَارِغًا (*act. pic. m. sing.*) *acc.* void, empty

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسٰى فٰرِغًا

And the heart of the mother of Musa became void. [28:10]

أُفْرِغْ *juss. iv* (*imperf. 3 p.m. sing.*) <I shall pour

to pour out **أَفْرَغَ إِفْرَاغًا**

قَالَ اٰتُونِيٓ أُفْرِغْ عَلَيْهِ قِطْرًا

He said : bring me I shall pour forth moltey copper. [18:96]

أَفْرِغْ (*perate. m. sing.*) *iv* pour forth

أَفْرِغْ عَلَيْنَا صَبْرًا

Pour forth on us patience. [2:250]

ف ر ق ★

فَرَقْنَا (*perf. Ist. p. plu.*)
<we separated (1)

فَرَقَ يَفْرُقُ / يَفْرِقُ فَرْقًا وَ فُرْقَانًا

to separate ـ ب و بَيْنَ
between, to divide, distinguish, decide between

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ

And (recall what time) we separated the sea for you. [2:50]

to distinguish (2)

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ

And this is Recitation which we have made distinct that thou mayest recite it unto mankind. [17:106]

يَفْرَقُونَ (*imperf. 3 p.m. plu.*)
<they fear (3)

فَرِقَ يَفْرَقُ فَرَقًا (ف)

to fear, dive (into a wave)

لَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

But they are a people who dread. [9:56]

أَفْرُقْ (*perate. m. sing.*)
decide ! (4)

فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

So decide between us and this transgressing people. [5:25]

يُفْرَقُ (*3p. m. sing.*) *pip.*
~ is separated out

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

Therein is separated out every affairs of wisdom (or 'is decreed'). [44:4]

فَرَّقْتَ (*perf. 2 p. m. sing.*) *ii*
thou hast caused a division

to frighten, *ii* **فَرَّقَ تَفْرِيقًا**
scatter, disperse, separate into many portions, make division

يُفَرِّقُونَ (*imperf. 3 p.m. plu.*) *ii*
they make division (or they separate)

يُفَرِّقُوا (*imperf. 3 p.m. plu.*) *f.d. ii*
that they make distinction

يُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ

They seek to make distinction between Allah and His Messengers. *(Pic.)*
They would differenciate between Allah and His apostles). *(Jid.)* (4:150)

نُفَرِّقُ (*imperf. Ist. p. plu.*) *ii*
we make distinction

we make no distinction **لَا نُفَرِّقُ**

فَارِقُوا (*perate. m. plu.*) *iii*
<part from

iii **فَارَقَ فِرَاقًا وَ مُفَارَقَةً**

to part from, separate oneself from, abandon, leave

أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ

Or part from them reputably. [65:2]

تَفَرَّقَ (*perf. 3 p.m. sing.*) *v*
< ~became scattered
~deviated

to become تَفَرَّقَ تَفَرُّقاً
separated, scattered

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ

And follow not other ways that will deviate you from His way. *(Jid.)* Lest ye be parted from His way. *(Pic.)* [6:153]

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ
إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ

And those who are vouchsafed the book divided (among themselves) not save after there had come unto them the evidence. [98:4]

تَفَرَّقُوا (*perf. 3 p. m. plu.*) *v*
they separated themselves

لَا تَفَرَّقُوا (*perate. neg. m. plu.*) *v*
do not be separated (from each other)

يَتَفَرَّقَا *f. d. v*
(*imperf. 3 p.m. dual.*)
the twain separate each other

يَتَفَرَّقُونَ (*imperf. 3 p.m. plu.*) *v*
they wil be separated

تَتَفَرَّقُوا / لَا تَتَفَرَّقُوا
(*perate neg. m. plu.*) *v*
do not be divided

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

Establish the religion and be not divided therein. [42:13]

فَرْقاً scattering *v.n.*

فِرْقٌ part *n.*

فِرْقَةٌ party, group *n.*

فَرِيقٌ party, group *(act. 2 pic.)*
فَرِيقاً *acc.*

فَرِيقَانِ *(act. 2 pic. m. daul.)* two parties or groups
فَرِيقَيْنِ *acc.*

مُتَفَرِّقُونَ (*Ap-der..m. plu.*) *v*
divers *(Pic.)*
sundry *(Jid.)* مُتَفَرِّقُونَ

ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

Are divers (or sundry) lords better or Allah the one, the Almighty? [12:39]

مُتَفَرِّقَةٌ different *(Ap-der f. sing.)*

وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ

And enter by different gates. [12:67]

الْفُرْقَانُ criterion (of right or wrong) *n.*

lit. Anything that makes a separation or distinction between truth and falsity. It also means 'proof, evidence, or demonstration' (*LL*). It applies on the Holy Quran as well as the Divine Book revealed to the Prophet Musa (*see* 2:53, 158; 3:4, 41 and 21:48)

فُرْقَانًا distinction *n. acc.*

إِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَّكُمْ فُرْقَانًا

O ye who believe ! if ye fear Allah He will make for you a distinction. [8:29]

ف ر ه ★

فَارِهِيْنَ (*act. pic. m. plu.*) *acc.* <exultantly, skilfully

فَارِهٌ (*sing.*) brisk, skilful

>> فَرِهَ يَفْرَهُ فَرَهًا (س)

to exult above measure, to be brisk, to do *SS* skilfully

وَتَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا فٰرِهِيْنَ

And hew ye out houses in the mountains skilfully. [26:149]

[فَارِهِيْنَ has occured as حَالٌ not as adjective for بُيُوْتٌ (*IML*)]

w. v.

ف ر ى ★

اِفْتَرٰى <(*perf. 3 p.m. sing.*) *viii* ~fabricated (a lie)

to forge or اِفْتَرٰى اِفْتِرَاءً fabricate (a lie against *SS*) - عَلٰى

>> فَرٰى يَفْرِىْ فَرْيًا (ض)

to cut, split, cleave, slander

(the weak letter ى is changed to أَلِفٌ when the verb is joined to the following pronominal, thus اِفْتَرٰى becomes اِفْتَرَاهُ)

أَمْ يَقُوْلُوْنَ افْتَرٰى عَلَى اللّٰهِ كَذِبًا

Do they say, he hath fabricated a lie concerning God. [42:24]

أَمْ يَقُوْلُوْنَ افْتَرٰىهُ

Do they say ! he hath fabricated it ? [10:38]

اِفْتَرَيْتُ (*perf. Ist. p. sing.*) *viii* I have fabricated (a lie)

اِفْتَرَيْنَا (*perf. Ist p. plu.*) we have fabricated (a lie)

يَفْتَرِىْ (*imperf. 3 p. m. sing.*) *viii* ~fabricateth

لِتَفْتَرِىَ (*imperf. 2 p.m. sing.*) *el.* in order to fabricate (against)

يَفْتَرُوْنَ (*imperf. 3 p. m. plu.*) they fabricate (a lie against)

تَفْتَرُوْنَ (*imperf. 2 p.m. plu.*) ye fabricate

لِتَفْتَرُوْا that ye in order to *el.* fabricate

لَا تَفْتَرُوْا *(perate. neg. m. plu.)*
(you) fabricate not!

يَفْتَرِيْنَ *(imperf. 3 p. f. plu.)*
they (*f.*) fabricate

وَلَا يَأْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهُ

They (*f.*) should not produce a falsehood that they have fabricated. [60:12]

يُفْتَرٰى *(3 p. m. sing.) pip.*
fabricated one

مَا كَانَ حَدِيْثًا يُّفْتَرٰى

It is not a discourse fabricated. [12:111]

مُفْتَرٍ *(Ap-der. m. sing)*
one who fabricates lies

مُفْتَرًى *(pis. pic. m. sing.)*
fabricated one

مُفْتَرُوْنَ *(ap-der. m. plu.)*
< those who fabricate lies

(sing.) مُفْتَرٍ <

مُفْتَرِيْنَ *acc.*

مُفْتَرَيَاتٌ *(pis. pic. f. plu.)*
fabricated ones

(sing.) مُفْتَرَاةٌ <

فَرِيًّا *(act. 2 pic.) acc.*
a thing unprecedented or unheard of

قَالُوْا يٰمَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

they said : O Maryam thou hast brought a thing unheard of. [19:27]

assim

ف ز ز ★

يَسْتَفِزَّ *(imperf. 3 p.m. sing.) acc.*
~maketh unsettled

< اِسْتَفَزَّ اِسْتِفْزَازًا x

to exite, make active, deceive, unsettled (fear)

<< فَزَّ يَفُزُّ فَزًّا (ن)

to flow as blood from a wound, to remove, expel

فَأَرَادَ أَنْ يَّسْتَفِزَّهُمْ مِّنَ الْأَرْضِ

Then he besought to unsettle them from the land. [17:103]

يَسْتَفِزُّوْنَ *(imperf. 3 p. plu.) x*
they unsettle thee

وَإِنْ كَادُوْا لَيَسْتَفِزُّوْنَكَ مِنَ الْأَرْضِ

And verily they will-nigh unsettle thee. [17:76]

اِسْتَفْزِزْ incite! *(perate. m. sing.)x*

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ

And incite whom thou can of them. [17:64]

ف ز ع ★

فَزِعَ *(perf. 3 p.m. sing.)*
<~was frightend

فَزِعَ يَفْزَعُ فَزَعًا (س)

to be frightend, afraid, terrified

فَزِعُوا *(perf. 3 p. f. plu.)*
they are terrified

وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ

And couldst thou see the time when they shall be terrified! Then there shall be no escaping. [34:51]

فُزِّعَ *(3p.m.sing.)pp.ii*
<fright is taken off - عَنْ

فَزَّعَ تَفْزِيعاً *ii*

to take off the fright, عَنْ

to be free from fear عَنْ - فُزِّعَ <<

حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا
مَاذَا قَالَ رَبُّكُمْ

Until when fright is taken off from their hearts, they said: what is that your Lord hath said? [34:23]

فَزَعٌ terror *(v.n.)*

الْفَزَعُ (الْأَكْبَرُ) the great terror (at the time of the Resurrection)

ف س ح ★

يَفْسَحُ *(imperf. 3 p. m. sing.)*
<~makes room

فَسَحَ يَفْسَحُ فَسْحاً (ف)

to make room or place (in seating capacity)

افْسَحُوا *(perate m. plu.)*
make room!

تَفَسَّحُوا *(perate m. plu.) v*
make room!

ف س د ★

فَسَدَتْ *(perf. 3 p.f. sing.)*
<~ were corrupted

فَسَدَ يَفْسُدُ / يَفْسِدُ وَ فَسُدَ يَفْسُدُ
فَسَاداً (ن، ض، ك)

to bocome corrupted, invalid decomposed, bad, vicious, wrong

فَسَدَتَا *(perf. 3 p.f. dual.)*
the twain were corrupted

أَفْسَدُوا *(perf. 3 p.m. plu.) iv*
<they corrupted

أَفْسَدَ إِفْسَاداً

to corrupt, decompose

يُفْسِدُ *(imperf. 3 p.m. sing.) iv*
~will act corruptly.

لِيُفْسِدَ that he may do *el. iv* corruption

يُفْسِدُونَ *(imperf. 3 p.m. plu.) iv*
they will act corruptly or they will corrupt

لِيُفْسِدُوا that they may *el iv* corrupt

تُفْسِدُوا *f.d. iv*
(imperf. 2 p.m. plu.)
that ye make corruption

لاَ تُفْسِدُوْا (*perate neg. m. plu.*)
act not corruptly

لَتُفْسِدُنَّ (*imperf. 2 p.m. plu.*) *epl.*
ye will surely cause corruption

لِنُفْسِدَ (*imperf. Ist. p. plu.*) *el.*
we in order to do corruption

اَلْفَسَادُ / فَسَادٌ / فَسَاداً (*v.n*) *acc.*
corruption

اَلْمُفْسِدُ (*Ap-der. m. sing.*)
foul-dealer, corruption maker, one who makes mischief

اَلْمُفْسِدُوْنَ / اَلْمُفْسِدِيْنَ *acc.*
the foul-dealers

مُفْسِدُوْنَ / مُفْسِدِيْنَ *acc.*
foul-dealers

ف س ر ★

تَفْسِيْراً (*v.n*) *ii acc.*
interpretation

to explain, *ii* **فَسَّرَ تَفْسِيْراً**
interpret, discover

ف س ق ★

فَسَقَ (*perf. 3 p.m. sing.*)
trespassed

فَسَقَ يَفْسِقُ / يَفْسُقُ فُسُوْقاً
to trespass **وَ فِسْقاً (ض ، ن)**
(the command), transgress, to break the bounds of law, violate, to pass beyond or over (limits), exceed

فَسَقُوْا (*perf. 3 p. m. plu.*)
they transgress

يَفْسُقُوْنَ (*imperf. 3 p.m. plu.*)
they transgress

تَفْسُقُوْنَ (*imperf. 2 p.m. plu.*)
ye transgress

فِسْقٌ abomination (*Jid.*) (*v.n*)
transgression (*LL*)

فَاسِقٌ / فَاسِقاً (*act. pic. m. sing*) *acc.*
transgressor

فَاسِقُوْنَ / فَاسِقِيْنَ *acc.*
اَلْفَاسِقُوْنَ / اَلْفَاسِقِيْنَ *acc.*
(*act. pic. m. plu.*) transgressors

فُسُوْقٌ wickedness (*v.n.*)
(*sing.*)

ف ش ل ★

فَشِلْتُمْ (*perf. 2 p. m. plu.*)
you became weak-hearted (or) lose heart, (you flagged—*Jid.*)

< **فَشِلَ يَفْشَلُ فَشَلاً (س)**
to become weak-hearted, coward, flag *i.e.*, to grow spiritless or languid, become tired, to fail, to lose heart

حَتّٰىٓ اِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِى الْاَمْرِ
Until you became weak-hearted and disputed about the command (*Pic.*) (until you lost heart. (*Asd.*) [3:152]

تَفْشَلَا acc. f.d.
(imperf. 3 p. f. dual.)
they (two groups) may lose heart

إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا

(Recall) when two parties from amongst you were about to lose heart. (*Asd.*) [3:122]

تَفْشَلُوا acc. f.d.
(imperf. 2 p. plu.)
ye lose heart

وَلَا تَنَازَعُوا فَتَفْشَلُوا

And dispute not lest you lose heart. (fail to gain your target). [8:46]

ف ص ح ★

أَفْصَحُ *(elative)*
< more eloquent than

فَصُحَ يَفْصُحُ فَصَاحَةً (ك)

to be eloquent

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا

And my brother Haroon, he is more eloquent in speech than I. [28:34]

ف ص ل ★

فَصَلَ *(perf. 3 p.m. sing.)*
<~set out

فَصَلَ يَفْصِلُ فَصْلًا (ض)

to separate, part, depart, decide, set out

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ

Then when Talut set out with his army. (*Pic.*) [2:249]

فَصَلَتْ *(perf. 3 p.f. sing.)*
departed

وَلَمَّا فَصَلَتِ الْعِيرُ

And when caravan departed. [12:94]

يَفْصِلُ *(imperf. 3 p.m. sing.)*
~will decide ~decides

يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ

On the day of Resurrection, He will decide between you. [60:3]

فَصَّلَ *(perf. 3 p.m. sing.) II*
<~detailed

to divide فَصَّلَ تَفْصِيلًا into parts, to expatiate in to detail, make a statement or speach clear, distinct

وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ

And He hath detailed unto you that which he hath forbidden you. [6:119]

فَصَّلْنَا *(perf. Ist p., plu.) II*
we have detailed

يُفَصِّلُ *(imperf. 3 p.m. sing.) II*
~detailes

نُفَصِّلُ *(imperf. Ist. plu.) II*
we detail (or) we make clear

فُصِّلَتْ (3 p. f. sing.) ii pp.
~are detailed

كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ

A Book whereof the verses are detailed. [41:3]

فَصْلٌ distinguishing.(1) (n.)

إِنَّهُۥ لَقَوْلٌ فَصْلٌ

Verily it is a discource distinguishing. [86:13]

decisive (2)

وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ

And we vouchsafed him wisdom and decisive speech. [38:20]

the decisive word

judgement (3)

هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ

This the Day of Judgement (*i.e.*, the Day of deciding between what is true and what is false). which ye were wont to belie. [37:21]

ٱلْفَٰصِلِينَ (*act. pic. m. plu.*)
deciders

وَهُوَ خَيْرُ ٱلْفَٰصِلِينَ

And He is the Best of Deciders. [6:57]

فِصَالٌ weaning (*v.n.*) *iii*

فَصِيلَةٌ kin, (*act. 2 pic. f. sing.*)
family

مُفَصَّلًا (*pis. pic. m. sing.*) *acc.*
detailed (ones)

مُفَصَّلَاتٌ (*pis. pic. f. plu.*)
distinct, fully detailed

تَفْصِيلًا detailing (*v.n. ii*)

ف ص م ★

ٱنفِصَامٌ < ~ break, crack *v.n. vii*

ٱنفَصَمَ ٱنفِصَامًا to break (*intrans.*)
without being separated, be much cracked

فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا

He hath grasped a firm handhold which hath no crack (in it) (*n.d.*) [2:256]

ف ض ح ★

تَفْضَحُونَ ye disgrace

فَضَحَ يَفْضَحُ فَضْحًا (ف)

to get disgraced, to make public one's fault

لَا تَفْضَحُوا نِ *perate neg.* plus pronominal نِي shortened to نِ

'do not affront me' or 'disgrace me not'

(*assim.*) ف ض ض ★

ٱنفَضُّوا (*perf. 3 p.m. plu.*) *vii*
<they flocked (1) إِلَىٰ

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰى بَعْضٍ

And long not for that wherewith Allah hath preferred one of you above another. [4:32]

اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ

Men are incharge of women, because Allah hath made one of them to excel the other. [4:34]

فَضَّلْتُ *(perf. Ist p. sing.) ii*
I preferred above

فَضَّلْنَا *(perf. Ist p. plu.) ii*
we preferred (or) made *SS* excel

نُفَضِّلُ *(imperf. 1st p. plu.) ii*
we prefer

فُضِّلُوْا *(3 p. m. plu.) pp. ii*
they have been given preference (or who are made superior)

يَتَفَضَّلُ *(imperf. 3 p.m. sing.) v.*
makes himself superior

مَا هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيْدُ اَنْ يَّتَفَضَّلَ عَلَيْكُمْ

This is no other than a human being like you, he seeketh to make himself superior to you. [23:24]

فَضْلٌ grace, *(v.n. r.f.)*
<abundance.

فَضَلَ يَفْضُلُ / فَضِلَ يَفْضَلُ فَضْلًا (ن ، س)
to remain over *SS*,
exceed, to excel عَلٰى –

اِنْفَضَّ اِنْفِضَاضًا to be *vii*
broken, separated, dispersed
disperse مِنْ –
to flock, run to, اِلٰى –
break away

>> فَضَّ يَفُضُّ فَضًّا (ض.)
to break, to break into several pieces

وَاِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَا انْفَضُّوْٓا اِلَيْهَا

And when they beheld merchandise or sport, they flocked thereto. [62:11]

they dispersed مِنْ (2)

وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ

And had thou been rough, hardhearted they would have dispersed from around thee. [3:159]

يَنْفَضُّوْا *(imperf.3p.m.plu.)vii f.d.*
they dispersed

★ ★ ★ ★

اَلْفِضَّةُ / فِضَّةٌ silver *(n.)*

ف ض ل ★

فَضَّلَ *(pip. 3 p. m. sing.) ii*
<~preferred
~caused to excel

فَضَّلَ تَفْضِيْلًا to prefer,
to cause to excel, grant favours to one person in preference to another

ذُوْ فَضْلٍ gracious

فَضْلُ اللهِ grace of Allah

فَضْلٌ مِنَ اللهِ grace from Allah

تَفْضِيْلاً preferment *v.n. ii acc.*

ف ض و ★	(w.v.)

أَفْضٰى (*perf. 3 p.m. sing.*) *iv*
< ~ reached at

أَفْضٰى إِفْضَاءً *iv*
to reach at, go into, to reveal a secret

أَفْضٰى بَعْضُكُمْ إِلٰى بَعْضٍ

(When) one of you hath gone in unto the other. [4:21]

meta. you have gone in unto another as a husband to his wife

ف ط ر ★

فَطَرَ (*perf. 3 p.m. sing.*)
< ~ created

فَطَرَ يَفْطُرُ فَطْراً (ن)
to cleave, split, create out of nothing

فَطَرَ فُطُوْراً to break, crack

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ

Verily I have set my countenance towards Him who hath created the heavens and the earth. [6:79]

يَتَفَطَّرْنَ (*imperf. 3 p.m. plu.*) *v*
< ~ get rent

تَفَطَّرَ تَفَطُّراً to be spilt, *v* cracked, to be broken into pieces

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ

Well-nigh the heavens are rent thereat. [19:90]

اِنْفَطَرَتْ (*perf. 3 p. f. sing.*) *vii*
< ~ cleft

اِنْفَطَرَ اِنْفِطَاراً to be broken, cleft

فِطْرَةٌ constitution (*n.*)

The natural constitution with which a child is created in his mother's womb. The faculty of knowing God. with which He has created mankind—whereby he is capable of accepting the religion of truth.

فِطْرَتَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

(And follow thou) the constitution of Allah according to which He hath constituted mankind. [30:30]

According to some commentaters فِطْرَةٌ also means religion (*Jalalain*).

فَاطِرٌ (*act. pic. m. sing.*)
Creator (the Almighty)

فُطُوْرٌ crack (*n.*)

هَلْ تَرٰى مِنْ فُطُوْرٍ

Beholdest Thou any crack? [67.3]

مُنْفَطِرٌ (*Ap-der. m. sing.*)
split (one)

ف ظ ظ ★ (*assim.*)

فَظًّا <rough (v.n.)

فَظَّ يَفَظُّ فَظَاظَةً وَ فَظَظًا
وَ فِظَاظًا (ف) to be rough,
rude, tempered

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

If thou hadst been rough hardhearted they would have dispersed from around thee. [3:159]

ف ع ل ★

فَعَلَ (*perf. 3 p.m. sing.*)
<~did

فَعَلَ يَفْعَلُ فِعْلًا وَ فَعْلًا (ف)

to do, to act, to perform some activity, to have an influence or effect

effect ـ ب ، فِي

فَعَلْتَ (*perf. 2 p.m. sing.*)
thou didst

فَعَلُوْا (*perf. 3 p.m. plu.*)
they did

فَعَلْنَ (*perf. 3 p. f. plu.*)
they (*f.*) did

فَعَلْتُمْ ye did (*perf. 2 p. plu.*)

فَعَلْنَا we did (*perf. 1st p. plu.*)

يَفْعَلُ (*imperf. 3 p. m. sing.*)
does (or) will do.

تَفْعَلْ (*2 p.m. sing.*) *juss.*
thou didst

إِنْ لَمْ تَفْعَلْ

If thou didst not. [5:67]

يَفْعَلُوْنَ (*imperf. 3 p.m. plu.*)
they do

لِيَفْعَلُوْا that they my do *f.d. acc.*

تَفْعَلُوْا ye do

لِتَفْعَلُوْا that ye my do *f.d. acc.*

لَمْ تَفْعَلُوْا ye didst not (*juss.*)

نَفْعَلُ (*imperf. 1st. p. plu.*)
we do

اِفْعَلْ (*perate. m. sing.*)
(thou) do!

اِفْعَلُوْا (*perate. m. plu.*)
(ye) do!

فُعِلَ ~is done (*3 p.m. sing.)pp.*

يُفْعَلُ (*3 p. m. sing.) pip.*
~will be done

فَاعِلٌ (*act. pic. m. sing.*)
a doer

فَاعِلُوْنَ doers (*act. pic. m. plu..*)

فَاعِلِيْنَ doers *acc.*

فَعَّالٌ the doer (*ints.*)
(with full might) (God)

مَفْعُوْلًا (*act.pic.m.sing.*) مَفْعُوْلٌ *acc.*
done, fulfilled

فِعْلٌ doing *v.n.*

فِعْلَةٌ deed (*n.*)

وَفَعَلْتَ فَعْلَتَكَ الَّتِيْ فَعَلْتَ

And thou didst that thy deed which thou didst. *(Pic.)* [26:19]

★ ★ ★ ★

(*Com.* a particle + قَـدْ conjunction)

فَ قَـدْ surely, verily

ف ق د ★

تَفْقِدُوْنَ *(imperf 3p.m. sing.)* <ye miss

فَقَـدَ يَفْقِدُ فَقْداً وَ فُقْدَاناً (ض)

to lose, be deprived, miss

نَفْقِدُ *(imperf. 1st p. plu.)* we miss

تَفَقَّدَ *(perf. 3 p. m. sing.) v* <sought after

to seek the lost *v* تَفَقَّدَ تَفَقُّداً or missing object

ف ق ر ★

اَلْفَقْرُ <destitution, poverty (*v.n.*)

فَقُرَ يَفْقُرُ فَقَارَةً وَ فَقْراً (ك)

to become poor, needy

فَاقِرَةٌ *(act. pic. f. sing.)* <waist-breaking (calamity)

فَقَرَ يَفْقُرُ / يَفْقِرُ فَقْراً (ن . ض)

to dig, to break the vertebrates of the back

فَقِيْرٌ / اَلْفَقِيْرُ (*act. 2 pic. m. sing.*)

فَقِيْراً poor (1) *acc.*

قَالُوْٓا اِنَّ اللّٰهَ فَقِيْرٌ وَّ نَحْنُ اَغْنِيَآءُ

They said, verily Allah is poor and we are rich. [3:181]

needy (2)

رَبِّ اِنِّيْ لِمَآ اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ

My Lord! verily of the good which thou mayest send down for me I am needy. [28:24]

اَلْفُقَرَآءُ <needy, poors ones (*n. p.*)

(*sing*) فَقِيْرٌ

ف ق ع ★

فَاقِعٌ *(act. pic. m. sing.)* <deepest (colour)

فَقَعَ يَفْقَعُ / يَفْقُعُ فَقْعاً وَ فُقُوْعاً (ف . ن)

to be of a bright yellow colour

فَاقِعٌ segnifies both intensely yellow and intensely red. It is also applied to signify any colour free from admixture.

ف ق ه ★

يَفْقَهُوْنَ (*imperf. 3 p.m. plu.*)
they understand

< فَقِهَ يَفْقَهُ فِقْهاً (س)
to understand

يَفْقَهُوْا (*f.d.*) *acc.*
they may understand

تَفْقَهُوْنَ (*imperf. 2 p.m. plu.*)
ye understand

نَفْقَهُ (*imperf. 1st. p. plu.*)
we understand

لِيَتَفَقَّهُوْا (*imperf.3 p.m. plu.*)*f.d. el. v.*
they may gain understanding

< تَفَقَّهَ تَفَقُّهاً to learn, *v*,
to gain understanding

ف ك ر ★

فَكَّرَ (*perf. 3 p.m. sing.*) *ii*
~considered

< فَكَّرَ تَفْكِيْراً to thing of *ii*
reflection, consider,
to ponder

يَتَفَكَّرُوْنَ (*imperf. 3. pm. plu.*)
they reflect on

< تَفَكَّرَ تَفَكُّراً as *R. F.*

يَتَفَكَّرُوْا *juss.*

أَوَ لَمْ يَتَفَكَّرُوْا

Have they not pondered
[30:8]

تَتَفَكَّرُوْنَ (*imperf. 3 p.m. plu.*) *v*
ye consider, ponder

تَتَفَكَّرُوْا (*imperf. 2 p. m. plu.*) *v.*
think over, reflect!

see note below

قُلْ إِنَّمَآ أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُوْمُوْا لِلّٰهِ مَثْنٰى وَفُرَادٰى ثُمَّ تَتَفَكَّرُوْا

Say (unto them, O Mohammad) I exhort you unto one thing only, that ye awake, for Allah's sake by twos and singly and then reflect. (*Pic*). [34:46]

Note: The imperative case from تَفَكَّرَ *v* is تَفَكَّرُوْا not تَتَفَكَّرُوْا. In this verse the word has accorded as *2 p. masc. of imperfect* tense is an accusative case, joining (with ثُمَّ of conjunction) أَنْ تَقُوْمُوْا *i.e.*, that you awake them to think over or reflect. (*Iml. p.* 198).

(*assim.*)

ف ك ك ★

فَكٌّ <freeing (*v.n.*)

فَكَّ يَفُكُّ فَكًّا وَ فِكَاكًا (ن)

to separate, untie, loosen, (a knot *etc.*,) to free (a prisoner or slave)

(It is) freeing the neck. فَكُّ رَقَبَةٍ [90:13]

مُنفَكِّينَ (*Ap-der. m. plu.*) *vii* <breakers off

اِنفَكَّ اِنفِكَاكًا to be lossend, *vii* untied, to be ceased

ف	ك	ه	★

تَفَكَّهُونَ (*imperf. 2 p.m. plu.*) <ye wonder

تَفَكَّهَ تَفَكُّهًا to wonder or *v* exclaim

لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ

If We willed surely We would make it chaff, so that ye would be left wondering (*Jid.*) (or) ye would cease not to exclaim. (*Pic.*) [56:65]

According to Raghib the verb originated from فَاكِهَةٌ 'fruit' and فُكَاهَةٌ which mean chatting, thus تَفَكَّهُونَ means تَعَاطَوْنَ الْفُكَاهَةَ ye pursuit chatting *i.e.*, killing time uselessly in carelessness. تَفَكَّهُونَ is in the sense of تَعْجَبُونَ wondering (*Zr*).

فَكِهِينَ <jesting (*n. p.*) *acc.*

(*sing.*) فَكِهٌ jester

فَكِهِينَ : مُلْتَذِّينَ بِالسُّخْرِيَّةِ

(on the measure of فَرِحِينَ)

فَاكِهُونَ living happily
فَاكِهِينَ enjoying *acc.*

فَاكِهَةٌ fruit (*n.*)

فَوَاكِهُ <fruits (*n. p.*)

(*sing.*) فَاكِهَةٌ

ف	ل	ح	★

أَفْلَحَ (*perf. 3 p.m. sing*) *iv* <~prospered, is blissful

أَفْلَحَ إِفْلَاحًا

to prosper, be successful succeed, be blissful

يُفْلِحُ (*imperf. 3 p.m. sing.*) *iv* prosperes

إِنَّهُ لَا يُفْلِحُ الظَّٰلِمُونَ

Lit. Verily the wrong-doer will not be prospered (or will not prosper.)

Cor. Verily the wrong-doer shall not fare well. (*Jid.*)

Will not be successful. (*Pic.*) [6:21]

يُفْلِحُونَ (*imperf. 3 p. m.plu.*) they will succeed

لَا يُفْلِحُونَ they will not succeed

تُفْلِحُونَ (*imperf. 2 p.m. plu.*)
ye prosper, ye are successful

لَعَلَّكُمْ تُفْلِحُونَ ye may be successful

Cor. ye may fare well (*Jid.*), that happily ye may thrive

لَنْ تُفْلِحُوْا *acc.* ye will never be successful

Cor. ye will never fare well (*Jid.*)

الْمُفْلِحُونَ (*Ap-der. m. plu.*) blissful ones, successful ones

الْمُفْلِحِيْنَ *acc.*

ف ل ق ★

اِنْفَلَقَ (*perf. 3 p.m. sing.*) *vii*
~become separated

الْفَلَقُ <cleaving (*n.*)

فَلَقَ يَفْلِقُ فَلْقًا (ض)

to cleave, spilt, break

meta. dawn, daybreak

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say thou, I seek refuge with the Lord of the Day-break. [113:1]

فَالِقٌ cleaver (*act.pic.m.sing.*)

إِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰى

Verily Allah is the Cleaver of the seed-grain and the date-stone. [6:95]

ف ل ك ★

الْفُلْكُ ships, ark, a ship (*n.*)

The word الْفُلْكُ is used for singular and plural both (*Rgh.*).

فَلَكٌ the orbit of a celestial (*n.*) body

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Each in an orb floating. [21:33]

ف ل ن ★

فُلَانٌ / فُلَانًا such a one, *acc.*

substitutind for an unnamed or unspecified person or thing

ف ن د ★

تُفَنِّدُوْنِ (*imperf. 2 p.m. plu.*) *ii*

(+ نِ of pronominal)
ye call me dotard

to call someone dotard < **فَنَّدَ تَفْنِيْدًا**

Though ye call me dotard. [12:94] لَوْلَا أَنْ تُفَنِّدُوْنِ

ف ن ن ★

أَفْنَانٌ <branches (*n. p.*)

(*sing.*) فَنَنٌ

(*i.e.*, planted with shady trees)

ف ن ى ★ (w. v.)

فَانٍ *(act. pic. m. sing.)*
<passing away

فَنَا / فَنِيَ يَفْنَىٰ فَنَاءً (ف ، س)

to perish, cease to exist, waste away

(the *act. pic.* is فَانِيٌ of which ى is dropped, like بَاقٍ for بَاقِيٌ)

كُلُّ مَنْ عَلَيْهَا فَانٍ

Everyone that is thereon will pass away. [55:26]

ف ه م ★

فَهَّمْنَا *(perf. Ist. p. plu.) ii*
we made~understand

to make understand < فَهَّمَ تَفْهِيمًا

<< فَهِمَ يَفْهَمُ فَهْمًا وَ فَهَامَةً (س)

to understand, comprehend

فَفَهَّمْنَاهَا سُلَيْمَانَ

So We made Sulaiman to understand it. [21:79]

ف و ت ★ (w. v.)

فَاتَ *(perf. 3 p.m. sing.)*
<lost, missed

فَاتَ يَفُوتُ فَوْتًا (ن)

to pass, escape one (at the time of doing anything), to lose

لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ

That you sorrow not for that which ye missed. [3:153]

عَلَىٰ مَا فَاتَكُمْ

(or that hath escaped you) [57:23]

وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ

(*Cor.*) And if any of your wives have gone from you unto the disbelievers. [60:11]

فَوْتٌ escaping (*v.n.*)

تَفَاوُتٌ disparity, oversight *v.n. vi.*

ف و ج ★

فَوْجٌ *lit.* host, group (1) (*n.*)
(*Cor.*) crowd

هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ

This is a crowd rushing in alongwith you. [38:59]

company, host (2)

كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ

Whenever a (fresh) company (or host) is flung therein. [67:8]

troop (3)

يَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا

The Day whereon We shall gather from every community a troop. [27:83]

أَفْوَاجٌ / أَفْوَاجاً (*n. p.*) *acc.*
<bands, groups
(*sing.*) **فَوْجٌ**

(*w. v.*) **ف و ر ★**

فَارَ (*perf. 3 p.m. sing.*)
<~boiled up

فَارَ يَفُورُ فَوْراً وَ فَوَرَاناً (ن)
to boil, boil over (pot), to gush forth

حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا وَفَارَ التَّنُّورُ
Until when Our decree came and the oven boilied over. [11:40]

تَفُورُ (*imperf. 3 p. f. sing.*)
~boiles up

فَوْرٌ <rush, haste (*n.*)
the same root to gush forth
meta. to run or do in haste

وَيَأْتُوكُم مِّن فَوْرِهِمْ
They shall come unto you in this rush of theirs. [3:125]

(أَتَوْا مِنْ فَوْرِهِمْ means they came in a headlong manner—*LL.*).

(*w. v.*) **ف و ز ★**

فَازَ (*perf. 3 p. m. sing.*)
<~won, succeeded

فَازَ يَفُوزُ فَوْزاً (ن)
to succeed, gain victory, (1) achieve a goal

أَفُوزَ (*imperf. Ist. p. sing.*) *acc.*
I may achieve (my goal)

الْفَوْزُ / فَوْزٌ / فَوْزاً *acc.*
achievement, gain

الْفَائِزُونَ (*act. pic. m. plu.*)
successful ones
triumphant (*Pic.*)
achievers (*Jid.*)

مَفَازَةٌ place of safety, *n.p.t.*
a place of refuge
meta. security

مَفَازَةٌ is a noun.

Pattern for place or time, originated from فَازَ to 'succeed' *opp.* 'to parish'; thus مَفَازَةٌ in place of succeeding. It signifies also desert, wherein no person is afraid for~(*Rgh.*)

فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ الْعَذَابِ
Bethink not thou that they shall be in security from the torment. [3:188]

w. v. **ف و ض ★**

أُفَوِّضُ (*imperf. 1st. p. sing.*) *ii*
I confide
to submit فَوَّضَ تَفْوِيضاً <
to give full power to, to confide to

أُفَوِّضُ أَمْرِيٓ إِلَى اللّٰهِ

I confide my affairs unto Allah. [40:44]

(w. v.) ف و ق ★

أَفَاقَ < ~ recovered iv, to recover أَفَاقَ إِفَاقَةٌ (from illness or unconsciousness)

فَوَاقٌ deferment (n.) lit. a delay; properly the space of time between the opening and the closing of the hand in milking

وَمَا يَنظُرُ هٰٓؤُلَآءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِن فَوَاقٍ

And these wait but for one shout whereform there will be no deferment. [38:15]

فَوْقَ over, above (a noun used as a particle)

فَوْقَكُمْ over you (for details see LL.)

مِن فَوْقِ الْأَرْضِ

From above (or from the surface of) the earth. [14:26]

ف و م ★

فُومٌ garlic (n.) (it has no verbal root)

ف و ★ ★

فَاهُ < his mouth (com.) acc. gen. فِيهِ nom. فُوهُ acc. فَاهُ like ذُو and أَخُو، أَبُو

كَبَاسِطِ كَفَّيْهِ إِلَى الْمَآءِ لِيَبْلُغَ فَاهُ

Like one stretching out his palms to water that it may reach his mouth [13:14]

أَفْوَاهٌ < mouths (n. p.) فُوهٌ (sing.) also فُوهٌ and فَمٌ signifiy mouth

وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِ عِلْمٌ

And ye say with your mouths of which ye had no knowledge. [24:15]

★ ★ ★ ★

فِي (a preposition) in (place) (1)

فِي points to cause or space and time (السَّبَبِيَّةُ وَ الظَّرْفِيَّةُ)

وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ

And as for those who will be glad (that day) they will be in the Garden. [11:108]

In (time) (2)

In six days.[32:4] فِىْ سِتَّةِ اَيَّامٍ

about (3)

اَفِى اللّٰهِ شَكٌّ

Is there doubt about Allah? [14:10]

among (4)

قَالَ ادْخُلُوْا فِىْٓ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِّنَ الْجِنِّ وَالْاِنْسِ فِى النَّارِ

(Allah) said: enter the Fire among the communities of ginn and mankind who have passed away before you. [7:38]

into (4)

وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِىْ

And I breathed into him of My spirit. [15:29]

on account of (5)

قٰتَلُوْكُمْ فِى الدِّيْنِ

They fought against you on account of the religion. [60:9]

respecting (6)

وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِى الْكِتٰبِ لَفِىْ شِقَاقٍ بَعِيْدٍ

And verily those who differ respecting the Book are surely in cleavage wide. [2:176]

with (7)

وَالْعِيْرَ الَّتِىْٓ اَقْبَلْنَا فِيْهَا

And the caravan with which we travelled. [12:82]

by the side of (8)

وَمَا الْحَيٰوةُ الدُّنْيَا فِى الْاٰخِرَةِ اِلَّا مَتَاعٌ

Whereas the life of the world, by the side of the Hereafter, is only a (passing) enjoyment. [13:26]

concerning (9)

قُلِ اللّٰهُ يُفْتِيْكُمْ فِى الْكَلٰلَةِ

Allah hath pronounced for you concerning distant kindred *(Pic.)* [4:176]

(w.&h.v.) | ف ى ء ★ |

فَاءَتْ *(perf. 3 p. f. sing.)*
<returned

فَاءَ يَفِيْءُ فَيْئًا (ض)

to return, change its place, shift (shadow)

فَاءُوْا *(perf. 3 p.m. plu.)*
they returned

تَفِيْٓءُ *(imperf. 3 p.f. sing.)*
~returns

اَفَاءَ *(perf. 3 p.m. sing.) iv*
<~gave (as spoils of war)

اَفَاءَ اِفَاءَةً << فَيْءٌ

spoil of war, to give out of the spoils — عَلٰى

يَتَفَيَّؤُ (*imperf. 3 p.m. sing.*) v
turns himself

يَتَفَيَّؤُا ظِلٰلُهُ عَنِ الْيَمِيْنِ وَالشَّمَآئِلِ

Shadows thereof turn themselves on the right and on the left. [16:48]

(*w.v.*) ف ى ض ★

تَفِيْضُ (*imperf. 3 p. f. sing.*)
< ~overfloweth

فَاضَ يَفِيْضُ فَيْضاً وَ فَيَضَانًا (ض)

to abound, flow freely, overflow

تَرٰۤى اَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ

Thou behold their eyes overflow with tears. [5:83]

أَفَاضَ (*perf. 3 p. m. sing.*) iv
< ~hurried

أَفَاضَ إِفَاضَةً to pour water (1)
to hasten (2)

أَفَضْتُمْ (*perf. 2 p.m. plu.*) iv
ye hurried (1)
(to rush thoughtlessly or murmuring)

فَاِذَاۤ اَفَضْتُمْ مِّنْ عَرَفٰتٍ فَاذْكُرُوا اللّٰهَ

Then when ye hurry from Arafat remember Allah. [2:198]

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ فِى الدُّنْيَا وَالْاٰخِرَةِ لَمَسَّكُمْ فِىْ مَاۤ اَفَضْتُمْ فِيْهِ عَذَابٌ عَظِيْمٌ

Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter, an awful doom had overtaken you for that whereof ye murmured (*Pic.*) (or) ye have rushed. (*Jid.*) [24:14]

تُفِيْضُوْنَ (*imperf. 2 p.m. plu.*) iv
ye are engaged

اِذْ تُفِيْضُوْنَ فِيْهِ

When ye are engaged therein. [10:61]

أَفِيْضُوْا (*perate. m. plu.*) iv
hasten, hurry (1)

ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ

Then hurry (or hasten) from the place whence the other people hurried. [2:199]

pour out (2)

اَفِيْضُوْا عَلَيْنَا مِنَ الْمَآءِ

Pour on us some water. [7:50]

ف ى ل ★

اَلْفِيْلُ the elephant (*n.*)

★★★

كتاب القاف

ق (a letter of the Arabic alphabet)

name of Surah (Chapter 50)

قِ (قِـنَا ، قِـهِمْ ،) قُوْا see و ق ى

قَابَ length. distance (*n*)

see ق و ب

قَارُوْنُ (*proper n.*)

Korah of the Bible (*Jid.*)

A possessor of extraordinary wealth ; as is mentioned in in the H.Q. Korah (28:76) was a very rich man proud of his wealth that was sunk by the Almighty God.

ق ب ح ★

الْمَقْبُوْحِيْنَ (*pic. pac. m. plu.*) *acc.*

hateful ones, loathsome ones

< قَبُحَ يَقْبُحُ قُبْحاً وَ قَبَحاً وَ قَبَاحَةً (ن)

to be ugly, vile

>> قَبَحَ يَقْبَحُ قَبْحاً (ف)

to render ugly,

to remove or reject as worthless

ق ب ر ★

أَقْبَرَ (*perf. 2 p. m. sing.*) *iv*

<~made to be buried

to *iv*, أَقْبَرَ إِقْبَاراً

cause to be buried, assign a grave to

قَبْرٌ tomb, grave (*n*)

الْقُبُوْرُ tombs, graves (*n. p.*)

الْمَقَابِرُ <graves, *n. p. p.t.*

places of burying

(*sing.*) مَقْبَرَةٌ

ق ب س ★

نَقْتَبِسْ *viii* (*juss*)

(*imperf. Ist. p. plu.*)

<we may borrow (light)

اِقْتَبَسَ اِقْتِبَاساً viii - مِنْ
to take a light from another

<< قَبَسَ يَقْبَسُ قَبْساً (س)
to get a light or knowledge from another

اُنْظُرُوْنَا نَقْتَبِسْ مِنْ نُوْرِكُمْ
Wait for us that we may borrow (some) light of yours. [57:13]

قَبَسٌ a burning stick, a brand (*n.*) (of fire)

ق ب ض ★

قَبَضْتُ (*perf. Ist. p. sing.*)
<I seized (1)

قَبَضَ يَقْبِضُ قَبْضاً (ض)
to seize and hold, grasp, to take with the finger tips, to take a pinch

قَبَضْنَا (*perf. Ist p. plu.*)
we drew (2)

to draw قَبَضَ - اِلَى <

ثُمَّ قَبَضْنٰهُ اِلَيْنَا قَبْضاً يَّسِيْرًا
Then We draw it towards us with an easy drawing. [25:46]

يَقْبِضُ (*imperf. 3 p.m. sing.*)
scants (3)

وَاللّٰهُ يَقْبِضُ وَيَبْصُۜطُ
And Allah scanteth and amlifieth. [2:245]

يَقْبِضُوْنَ (*imperf. 3 p.m. plu.*)
they tighten (4)

وَيَقْبِضُوْنَ اَيْدِيَهُمْ
They tighten their hands (*i.e.*, hypocrites who abstain from spending in the cause of the religion.) [9:67]

يَقْبِضْنَ (*imperf. 3 p. f. plu.*)
they withdraw (5)

اَوَلَمْ يَرَوْا اِلَى الطَّيْرِ فَوْقَهُمْ صٰٓفّٰتٍ وَّيَقْبِضْنَ
Behold they not the birds above them, outstretching (their wings) and they (also) (them) withdraw. [67:19]

قَبْضاً drawing (*v.n.*) *acc.*

قَبْضَةً a handful (*n*) *acc.*

ق ب ل ★

يَقْبَلُ (*imperf. 3 p. m. sing.*)
~accepts

< قَبِلَ يَقْبَلُ قَبُوْلاً وَ قُبُوْلاً (س)
to accept, admit, receive, agree to

لَا تَقْبَلُوْا (*perate. neg. m. plu.*)
(you) aceept not

يُقْبَلُ (*3 p.m. sing.*) *pip.*
~is accepted

will not be accepted لَا يُقْبَلُ

تُقْبَلَ will be accepted *pip. acc.*

لَنْ تُقْبَلَ will never be accepted

تَقَبَّلَ (*perf. 3 p.m. sing.*) v
<~accepted

as *R. F.* v تَقَبَّلَ تَقَبُّلًا

يَتَقَبَّلُ (*imperf. 3 p.m. sing.*) v
~accepts

لَنْ يَتَقَبَّلَ ~will never (*neg.*) *acc.*
accept

تُقُبِّلَ (*3 p. m. sing.*) *pp.*
~was accepted

لَمْ يُتَقَبَّلْ (*3 p. m. sing.*) *pip juss.*
~was not accepted

نَتَقَبَّلُ (*imperf. Ist p. plu.*)
we accept

تَقَبَّلْ (*perate. m. sing.*)
may thou accept!

أَقْبَلَ (*pref. 3 p.m. sing.*) *iv.*
< ~turned forward

to turn *vi* أَقْبَلَ إِقْبَالًا
forward, to draw near, come close to *SS*, to advance towards, عَلَى -
to, approach to come to إِلَى -

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

And they will advance unto each other mutually questioning. [52:25]

أَقْبَلَتْ (*perf. 3 p. f. sing.*) *vi*
she came up or drew near

أَقْبَلُوْا - عَلَى (*perf. 3 p. m. plu.*) *iv*
they turned towards

أَقْبَلْنَا (*perf. 1st. p. plu.*) *vi*
(CR) we travelled

وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا

And the caravan with which we travelled hither. [12:82]

أَقْبِلْ (*perate. m. sing.*)
draw nigh

قَابِلٌ (*act. pic. m. sing.*)
<accepter
from *R. F.* to accept

قَبُوْلٌ acceptance (*v.n*)

مُتَقَابِلِيْنَ (*Ap-der. m. plu. iv*)
facing one another

مُسْتَقْبِلٌ (*Ap-der. m. sing.*) *x*
coming forward, over-peering (cloud)

قِبْلَةٌ the direction or point (*n*) towards which one turns his face (*LL*)

In the religious usage it means the direction towards which one turns his face when saying his prayers and the *qibla* is thus the spiritual centure of a people. (*En., Is.*)

قِبْلَةٌ from the root قَبِلَ 'to be before' is tha point in the direction of which acts of worship ought to be performed. *(Jid.)*

وَاجْعَلُوْا بُيُوْتَكُمْ قِبْلَةً

And make your house a place of worship. [10:87]

قَبْلُ before, formerly (a *noun* denoting time ; sometimes denotes place as well).

used as adverb, preposition, as possesser (مُضَافٌ) to pronominals and also an accusative noun

القُبُل front : forepart (1) (*n.*)

إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ

If his shirt is rent in front. [12:26]

facing, before eyes (2)

وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا

And We had gathered together about them everything before (their) eyes (or face to face—*Jid.*). [6:111]

قِبَلٌ (direction) (1) (*n.*) towards

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

Virtue is not (in this) that ye turn your faces towards the east and west. [2:177]

power (2)

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا

Go back to them, so We shall certainly come to them with hosts which they have no power to oppose. [27:37]

For Muslims قِبْلَةٌ is not a turning to a point of the compass, but to a definite place, that is, كَعْبَةٌ or الْمَسْجِدُ الْحَرَامُ the sacred Mosque at Makkah.

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Often We have seen the turning of thy face to the heaven, wherefore We shall assuredly cause thee turn thy face towards the sacred Mosque. [2:144]

قَبِيلٌ / قَبِيلًا acc.
(*act. 2 pic. m. sing.*)
face to face (1)

أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

Or thou bringest God and the angels face to face, [17:92]

tribe (2)

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ

Verily he (Saten) beholdeth you, he and his tribe. [7:27]

قَبَائِلُ (*sing*) قَبِيلَةٌ <tribes *n. p.*

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

And We have made you nations and tribes that ye might know one another. [49:13]

قَتَلْتَ *(perf. 2 p.m. sing.)* thou hast slain

قَتَلْتُ I slew (*perf. 1st p. sing.*)

قَتَلُوا (*perf. 3 p. m. plu.*) they slew

قَتَلْتُمْ you slew (*perf. 2 p. plu.*)

you slew them قَتَلْتُمُوهُمْ (an additional و is suffixed before a pronominal هُمْ with no effect in the meaning)

قَتَلْنَا we slew (*perf. Ist. p. plu.*)

أَنْ يَقْتُلَ (*imperf. 3 p.m.sing.*)*acc.* that he may kill

مَنْ يَقْتُلْ (*imperf.2p.m.sing.*) *juss.* whosoever kills

أَقْتُلْ (*imperf. Ist. p. sing.*) *juss.* ~I kill (let me~)

لَأَقْتُلَنَّ I surely shall kill *epl.*

يَقْتُلُونَ (*imperf. 3 p. m. plu.*) they slay, kill

لَا يَقْتُلْنَ (*imperf. neg. 3 p.f. plu.*) they (*f.*) should not kill

تَقْتُلُونَ (*imperf. 2 p.m. plu.*) you slay

ثُمَّ أَنْتُمْ هٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ

Thereafter it is ye the very ones who slay each other. [2:85]

لَا تَقْتُلُوا (*perate. neg. m. plu.*) slay not or do not commit suicide

(Due to requirement of the English contents *Jid,* and *Pic.* have rendered the noun قِبَلَ in a verbal phrase as 'cannot resist' and 'withstand'.)

front (3)

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

The inside whereof hath mercy while the outside whereof is in front of the torment. [57:13]

ق ت ر ★

يَقْتُرُوا (*imperf. 3 p.m. plu.*) *juss.* <They stint

قَتَرَ يَقْتُرُ قُتُورًا (ن)

to be stingy, tight-fisted, niggardly (to his own family)

لَمْ يَقْتُرُوا they were not niggarely

قَتَرٌ dust, darkness (*n.*)

قَتَرَةٌ dust,darkness (*n.*)

قَتُورٌ / قَتُورًا niggardly *acc.* (by nature)

الْمُقْتِرِ (*Ap-der. m. sing.*) *iv,* straitened

ق ت ل ★

قَتَلَ (*perf. 2 p.m. sing.*) slew (killed)

وَلَا تَقْتُلُوٓا اَنْفُسَكُمْ

And slay not yourselves (or) do not commit suicide. [4:29]

اَنْفُسَكُمْ may be taken in a collective sense. The rendering in this case would be 'and slay not one another' as in verse 2:85 above).

فَلَمْ تَقْتُلُوْهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ

Ye slew them not but Allah slew them. [8:17]

اُقْتُلُوْا *(perate. m. plu.)* (o you people) slay!

اُقْتُلُوْا اَنْفُسَكُمْ slay yourselves (*i.e.*, do not commit suicide) (for the historical background and the detailed meaning of the verse *Jid-P.* 2, *n.* 224).

قُتِلَ *(3 p.m. sing.) pp.* is slain (1)

اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ

If he dieth or be slain (perish or may be he accursed). [3:144]

قُتِلَ الْخَرّٰصُوْنَ

Perish the conjecturers! [51:10]

فَقُتِلَ كَيْفَ قَدَّرَ

Perish he! How he devised! [74:19]

قُتِلَ الْاِنْسَانُ مَآ اَكْفَرَهٗ

Perish man! How ungrateful he is! [80:17]

وَمَنْ قُتِلَ مَظْلُوْمًا

And whosoever is slain wrongfully. [17:33]

قُتِلَتْ *(3 p. f. sing.) pp.* she was slain

قُتِلُوْا *(3 p. m. plu.) pp.* they were slain

قُتِلْتُمْ *(2 p. m. plu.) pp.* ye were slain

قُتِلْنَا *(1st p. plu.) pp.* we were slain

يُقْتَلُ is slain *(3 p. m. sing.) pip.*

يُقْتَلُوْنَ *(3 p. m. plu.) pip.* they are slain

يُقَتِّلُوْنَ *(imperf. 3 p.m. plu.) ii* <they slay

قَتَّلَ generally as *R. F.* قَتَّلَ تَقْتِيْلًا

According to linguists the stem *ii* denotes something more than what the triliteral form does. Thus while قَتَلَ means to slay or kill, قَتَّلَ signifies to massacre er to kill in a severer manner.

سَنُقَتِّلُ *(imperf. Ist. p. plu.) ii* we shall slay

قُتِّلُوْا *(3 p. m. plu.) pp ii* they were slain

قَاتِلْ *(perate. m. sing.) iii*
(thou) fight !

قَاتِلَا *(perate. dual) iii*
(you twain) fight!

قَاتِلُوْا *(perate. plu.) iii*
(O you) fight !

قُوْتِلُوْا *(3 p.m. plu.) pp. iii*
they were fought

قُوْتِلْتُمْ *(2 p. m. plu.) pp. iii*
you were fought

يُقَاتَلُوْنَ *(3 p. m. plu.) pip.*
they are (being) fought

اِقْتَتَلَ *(perf. 3 p.m. sing.) viii*
<∼fought

viii as *iii* **اِقْتَتَلَ اِقْتِتَالًا**
to fight among themselves

اِقْتَتَلُوْا *(perf. 3 p.m. plu.) viii*
they fought (among themselves)

وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلُوْا

And had Allah so wiled they had not fought among themselves. [2:253]

يَقْتَتِلَانِ *(imperf. 3 p. m. dual) viii*
(the twain) fight each other, *i.e.*, among themselves not against common enemies

قَتْلٌ killing, slaying (*v.n.*)

تَقْتِيْلًا doing massacre *v.n. ii acc.*

قِتَالٌ / اَلْقِتَالُ fighting *v.n. iii*

اَلْقَتْلٰى slain ones (*n. p.*)

يُقَتَّلُوْا *(3 p.m. plu.) acc. pip. ii*
that they may be slain

قَاتَلَ *(perf. 3 p.m. sing.) iii*
<∼fought (1)

قَاتَلَ مُقَاتَلَةً وَ قِتَالًا *iii*
to fight, to combat, battle

قٰتَلَ مَعَهٗ رِبِّيُّوْنَ كَثِيْرٌ

Hath fought with a number of godly men. [3:146]

perish (may be (2) accursed)

قٰتَلَهُمُ اللّٰهُ اَنّٰى يُؤْفَكُوْنَ

May Allah confound them, neither are they turning away. [9:30]

قَاتَلُوْا *(perf. 3 p. m. plu.) iii*
they fought

قٰتَلُوْكُمْ فِى الدِّيْنِ

They fought against you on account of religion. [60:9]

يُقَاتِلْ *(imperf. 3 p. m. sing.) iii*
∼fights

تُقَاتِلُ *(imperf. 3 p. f. sing.) iii*
(*F*) fights

يُقَاتِلُوْنَ *(imperf. 3 p.m. plu.) iii*
they fought

يُقَاتِلُوْا that they mayfight *acc.*

تُقَاتِلُوْنَ *(imperf. 2 p.m. plu.) iii*
ye fight

لَنْ تُقَاتِلُوْا *(imperf.neg.2 p. plu.)iii*
ye wilt not fight

ق	ث	*	*

قِثَّآء <cucumbers (*n.*)
no singular

ق	ح	م	*

اِقْتَحَمَ (*perf. 3 p.m. sing.*) viii
<~attempted

to plunge, اِقْتَحَمَ اِقْتِحَامًا

rush, hurtle (• into *SS*)

to break, intrude, invade, to burst, to jump, to embark boldly, to defy (hardship, danger)

فَلَا اقْتَحَمَ الْعَقَبَةَ

(Yet) he attempteth not the steep. [90:11]

مُقْتَحِمٌ (*Ap-der. m. sing.*) viii
one who rushes

هٰذَا فَوْجٌ مُّقْتَحِمٌ

This is a crowd rushing. [38:59]

ق	د	*	*

قَدْ (*a particle*)

(1) it is a confirmatory particle, placed before perfect tense to make the verb definitely past perfect.

قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ

Of a surety, there hath come unto you from Allah a light and and book luminous. [5:15]

(2) it is also placed before imperfect to denote :

(i) certainty of a thing, as

قَدْ يَعْلَمُ مَآ اَنْتُمْ عَلَيْهِ

Of surety he knoweth what ye are about. [24:64]

(ii) frequency of a thing, as

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِى السَّمَآءِ

We have frequently observed the turning of thy face towards the heaven. [2:144]

ق	د	ح	*

قَدْحٌ (*v.n.*) *acc.* قَدْحًا *nom*
<striking

قَدَحَ يَقْدَحُ قَدْحًا (ف)

to strike fire

فَالْمُوْرِيٰتِ قَدْحًا

And striking off fire by dashing (their) hoofs. [100:2]

(assim)

ق	د	د	*

قُدَّ (*3 p. f. sing.*) pp
<~is rent

قَدَرُوْا *(perf. p. m. plu.)* they estimated

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ

And they estimated not Allah with an estimation due to Him. [6:91]

قَدَرْنَا *(perf. Ist. p. plu.)* we decreed

فَقَدَرْنَا فَنِعْمَ الْقٰدِرُوْنَ

So We decreed. How excellent are We as decreers! (*Jid.*) thus We arranged. How excellent is Our arranging! (*Pic.*) [77:23]

قُدِرَ *(3 p. m. sing.) pp* was decreed (1)

فَالْتَقَى الْمَآءُ عَلٰٓى اَمْرٍ قَدْ قُدِرَ

So that the water met for an affair already decreed. [54:12]

is straitened (2)

وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهٗ فَلْيُنْفِقْ مِمَّآ اٰتٰىهُ اللّٰهُ

And whosoever is straitened in his subsistence (provision, means of life) let him expend of that which Allah hath given him. [65:7]

يَقْدِرُ *(imperf. 3 p.m. sing.)* <straitens

or measures, limits *opp.* يَبْسُطُ enlarges, extends (see above the first meaning of this verb)

قَدَّ يَقُدُّ قَدًّا (ن) *assim.* to cut or tear (lengthwise) into strips

قَدَّتْ she rent *(perf. 3 p. f. sing.)*

قِدَدًا <diverse (*n*) *acc.*

(*sing*) قِدَّةٌ strip of board, company of diverse

كُنَّا طَرَآئِقَ قِدَدًا

We have been (following) very diverse. [72:11]

ق د ر ★

قَدَرَ *(perf. 3 p. m. sing.)* <~straitened

(1) قَدَرَ يَقْدِرُ قَدْرًا (ض) to straiten (the provision or other means), to restrict, determine the quantity, extent, size of a thing, to measure

(2) قَدَرَ يَقْدِرُ قُدْرَةً وَ مَقْدَرَةً to have power (ض) - عَلٰى over

(3) قَدَرَ قَدْرًا (ض) to estimate evaluate *SS*

to decree in just measure (4) and with due propertion) (*LL*)

وَاَمَّآ اِذَا مَا ابْتَلٰىهُ فَقَدَرَ عَلَيْهِ رِزْقَهٗ

But whenever He trieth him (as) He straiteneth his means (of life). [89:16]

فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ

And he imagined that We could not have power on him. [21:87]

(*lit.* we will not have power on him)

(perf. 3 p.m. sing.) ii قَدَّرَ
< ~ measured (1)
(ordained)

to measure ordain *ii* قَدَّرَ تَقْدِيْرًا
devise, dispose, decree (*as R. F.)*, to apportion

وَقَدَّرَ فِيْهَآ اَقْوَاتَهَا فِيْٓ اَرْبَعَةِ اَيَّامٍ

And He measured therein its substenance in four days (or He ordained). [41:10]

to devise (2)

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ

Perish he, how (maliciously) he devised. [74:20]

to dispose (3)

وَالَّذِيْ قَدَّرَ فَهَدٰى

And who hath disposed and guided ? [87:3]

to measure (4)

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهٗ تَقْدِيْرًا

And who hath created everything and measured it according to a measurement ? [25:2]

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ

Allah enlargeth the provision for whosoever He willeth and strainteth. (for whosoever He willeth). [13:26]

(*see* also 17:30, 30:17, 24:16, 29:52, 28:82)

has power over (3)

ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَّا يَقْدِرُ عَلٰى شَيْءٍ

Allah propoundeth a similitude, (there is a) bondman enslaved who hath not power over aught. [16:75]

he will never have power over لَنْ يَقْدِرَ

(imperf. 3 p.m. plu.) يَقْدِرُوْنَ
they have power over

they have no *(neg.)* لَا يَقْدِرُوْنَ
power over

(imperf.2p.m.plu.)(f.d.) تَقْدِرُوْا
< ye have power

to have power قدر – على

اِلَّا الَّذِيْنَ تَابُوْا مِنْ قَبْلِ اَنْ تَقْدِرُوْا عَلَيْهِمْ

Save those who repent before ye have power over them. [5:34]

(*see* also 48:21)

(imperf. Ist. p. plu.) نَقْدِرُ
we have power over

(neg.) ~ لَنْ

measure (2)

قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا

Allah hath set a measure for all things. [65:3]

power (3)

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Verily We have sent it (*i.e.*, the Quran) down on the night of power. [97:1]

i.e., when the Prophet received his first relvelation.

(**قَدْرٌ** is power, honour, glory and also decree and destiny)

قَدَرٌ measure (1) (*n*)

وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ

And We send it not down save in a measure known. [15:21]

(see for the same meaning 23: 18, 54:49 and 13:17

ordained (2)

ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ

Then thou comest at the ordained (time), O Musa. [20:40]

(according to fate عَلَىٰ قَدَرٍ) (*Jid.*)

<limit (3)

lit : measure, but *CR*

إِلَىٰ قَدَرٍ مَّعْلُومٍ

Till a limit known. [77:22[

قَدَّرْنَا (*perf. Ist. p. plu.*) ii

we decreed (4)

إِلَّا امْرَأَتَهُ قَدَّرْنَا ۙ إِنَّهَا لَمِنَ الْغَابِرِينَ

Except his wife, of whom We had decreed that she should be of those who stay behind. [15:60]

(Also see 36:39 for the same meaning *i.e.*, decree)

to apportion (5)

وَقَدَّرْنَا فِيهَا السَّيْرَ

And We apportioned the journey therein. (*Jid.* & *Pic.* have rendered : We made easy) [34;18]

قَدَّرُوا (*perf. 3 p.m. plu.*) ii

they measured

قَوَارِيرَ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا

(Bright as) glass (made) of silver which they (themselves) have measured to the measure. [76:16]

يُقَدِّرُ (*imperf. 3 p.m. sing.*) ii

~measures

وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ

And Allah measureth the night and the day [73:20]

قَدِّرْ (*perate. m. sing.*)

(thou) measure !

قَدْرٌ estimation (1) (*n*)

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

And they estimated Allah not in an estimation due to Him. [6:91]

تَقْدِيرٌ dispostion (1) *v.n.*) *ii*

ذٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

That is the disposition of the Mighty and Knowing. [6:96]

the measure (2)

قَدَّرُوهَا تَقْدِيرًا

They have measured to the measure. [76:16]

مَقْدُورٌ (*pic. pac. m. sing.*) destined (one)

مِقْدَارٌ (due) measure, (*n.t.*) measurement

مُقْتَدِرٌ (*Ap-der. m. sing.*) *viii* powerful

مُقْتَدِرُونَ (*Ap-der. m. plu.*) *viii* Powerful One (*i.e.*, God)

ق د س ★

نُقَدِّسُ (*imperf. Ist p. plu.*) *ii* we sanctify

to sanctify, قَدَّسَ تَقْدِيساً - ل < glorify, extol the holiness, to hallow (*Asd.*)

قَدُسَ يَقْدُسُ قُدْساً (ك) << to be pure, holy

الْقُدُسُ holy (*n.*)

رُوحُ الْقُدُسِ Holy Spirit

وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ

And We aided him (Isa) with the Holy Spirit. [2:87]

destiny (4)

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

And the ordinance of Allah hath been a destiny destined. [33:38]

means (5)

عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ

The wealthy according to his means, and the straitened, according to his means. [2:236]

قُدُورٌ <cauldrons (*n.p*)
(*sing*) قِدْرٌ

قَادِرٌ (*act. pic. m. sing.*) <able, potent, one who hath control of~

to have power قَدَرَ - عَلَى

قَادِرُونَ (*act. pic. plu.*)
قَادِرِينَ *acc.*
<controllers, ables

(*sing.*) قَادِرٌ

قَدِيرٌ (*act. 2 pic. m. plu.*) potent

(قَادِرٌ and قَدِيرٌ may signify the same possessing power or ability but قَدِيرٌ has an intensive signification, and signifies he who does what he will, according to what wi dom requires, not more nor less, and therefore this epithet is applied to none but God (*LI*

يَقْدُمُ *(imperf. 3 p. m. sing.)*
<~comes forward

قَدَمَ يَقْدُمُ قُدُماً (ن)

to come forward, to head a people

CR : he shall head *i.e.*, he shall come forward

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيٰمَةِ

He shall head his people on the Day of Resurrection.
[11:98]

قَدَّمَ *(perf. 3 p.m. sing.) ii*
<~brought (1)

قَدَّمَ تَقْدِيماً *ii* ـ لِ to bring,
to send before, prepare beforehand

قَالُوْا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى النَّارِ

They said (*C.R.* will say): our Lord ! whosoever hath brought this upon us, unto him increase doubly the torment of the Fire.
[38:61]

~sent on (2)

يُنَبَّؤُا الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

To man will be declared on that day that which he hath sent on and left behind. [75:13]

قَدَّمَتْ *(perf. 3p.f. sing.) ii*
~sent on before

i.e., the angel Gabriel who attended on the Prophet Isa (Jesus), peace be upon him,

(Note: this holy spirit of Islam has nothing to do with the Holy Ghost of Christianity, who is the third person of the Blessed Trinity).

(*see* also ر و ح)

الْقُدُّوْسُ holy (*n.*)

above, and opposed to all evil; replete with positive good

الْمُقَدَّسُ holy *(pis pic. m. sing.)ii*

as adjective of وَادٍ valley

الْمُقَدَّسَةُ *(pis. pic. f. sing.) ii*
holy

(as adjective of الْأَرْضُ , that is faminine in Arabic)

ق د م ★

قَدِمْنَا <we came (*perf.Istp.plu.*)

قَدِمَ يَقْدَمُ قُدُوْماً وَ مَقْدَماً (س)

to come, return, to come back from, to advance

CR: we shall come, shall turn, shall set upon

وَقَدِمْنَا إِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ

And We shall set upon that which they worked.
[25:23]

لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللّٰهِ وَرَسُولِهٖ

Be not forward in the presence of Allah and His messenger. [49:1]

(*i.e.,*) do not persume to give your advice in any matter before the Prophet asks you to do so)

ye offer (2)

ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ
نَجْوٰىكُمْ صَدَقٰتٍ

Fear ye to offer alms before your conference? (or whispering) [58:13]

قَدِّمُوا offer, ! (*perate m. plu.*) provide beforehand

to put beforehand < قَدَّمَ ـ لِ

وَقَدِّمُوا لِأَنْفُسِكُمْ

And provide beforehand for your souls. [2:223]

تَقَدَّمَ (*perf. 3 p.m. sing.*) *iv*
< ~ preceded (1)

to advance *v.* تَقَدَّمَ تَقَدُّمًا
(reflexive of *ii*)

لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ
ذَنْبِكَ وَمَا تَأَخَّرَ

That Allah may forgive thee that which hath preceded of thy fault and that which may come later. [48:2]

قَدَّمْتُ (*perf. Ist. p. sing.*) *ii*
I sent before (1)

يَقُولُ يٰلَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He will say. would that I had sent before for (this) life of mine. [89:24]

I proffered (2)
to proffer < قَدَّمَ - إِلَى

وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ

(He said) I have already proffered unto you the warning. [50:28[

قَدَّمُوا (*perf. 3 p. m. plu.*) *ii*
they sent before

قَدَّمْتُمْ (*perf. 2 p.m. plu.*) *ii*
ye have laid up beforehand

to put < قَدَّمَ ـ لَ
beforehand, to bring up

يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ

They (years) will devour that which ye have laid up before hand. [12:48]

to bring up

أَنْتُمْ قَدَّمْتُمُوهُ لَنَا

It is ye who have brought this upon us. [38:60]

تُقَدِّمُوا *acc. f. d.*
(*imperf. 2 p.m. plu.*)
ye send forth (1)
to come forward (2)

لَا تُقَدِّمُوا (*perate neg. m. plu.*)
do not be forward

to follow, *viii* اقْتَدٰى اقْتِدَاءً

to imitate, copy (of deeds) - ب

>> قَدَا يَقْدُو قَدْواً (ن)

to taste or smell agreeably

فَبِهُدٰىهُمُ اقْتَدِهْ

So follow thou their guidance. [6:90]

Note. the final ه of اقْتَدِهْ is a pronoun pointing to the verbal noun هُدًى, but some commentators took this (ه *ha*) as هَاءُ السَّكْتِ or هَاءُ الْوَقْفِ which denotes a full stop). (*Iml. Zr. Ik.*)

مُقْتَدُوْنَ (*Ap-der. m. plu.*) *viii*
followers

وَ إِنَّا عَلٰى اٰثٰرِهِمْ مُّقْتَدُوْنَ

And we are followers on their footsteps. [43:23]

ق ذ ف ★

قَذَفَ (*perf. 3 p.m. sing.*)
<~cast (1)

قَذَفَ يَقْذِفُ قَذْفاً (ض)

to throw (stone) *etc.*, fling, vomit, row (a boat) to hurl, throw with violence, to throw down, overthrow

وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ

And cast into their hearts terror. [33:26]

go forward (2)

يَتَقَدَّمُ (*imperf. 3 p.m. sing.*) *v*
<~goes forward

(reflexive of *ii*)

to keep oneself forward

لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّتَقَدَّمَ اَوْ يَتَاَخَّرَ

Whosoever of you, who shall go forward or (who) keepeth himself behind. [74:37]

يَسْتَقْدِمُوْنَ (*imperf. 3 p.m. plu.*) *x*
<they go in advance

اسْتَقْدَمَ اسْتِقْدَاماً *x*

to seek to get in advance

تَسْتَقْدِمُوْنَ (*imperf. 2 p.m. plu.*) *x*
ye anticipate

قَدَمٌ a foot (*n*)

meta. sure footing. قَدَمَ صِدْقٍ [10:2]

الْاَقْدَامُ the feet (*n. p.*)

قَدِيْمٌ old (*act. 2 pic.*)
olden times

الْاَقْدَمُوْنَ old ones (*eletive plu.*)

الْمُسْتَقْدِمِيْنَ *acc. x*
(*Ap-der. m. plu.*)
those who have gone before

ق د و ★

اقْتَدِ (*perate. m. sing.*) *viii*
<follow

(*h.v.*) | ق ر أ ★ |

قَرَأَ (*perf. 3 p.m. sing.*)
~read

< قَرَأَ يَقْرَأُ (يَقْرُؤُ) قِرَاءَةً
وَ قُرْآنًا (ف ، ن) to read
a written thing, to recite with or without having script

قَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ

And he had read it unto them even they would not have been believers therein. [26:199]

قَرَأْتَ (*perf. 2 p.m. sing.*)
thou read

قَرَأْنَا (*perf. Ist. p. plu.*)
we recite, we read

يَقْرَؤُونَ (*imperf. 3 p.m. plu.*)
they read

لِتَقْرَأَ (*imperf. 2 p.m. plu.*) (*el.*)
that thou mayst recite/read

نَقْرَأُ (*imperf. Ist. p. plu.*)
we read

اقْرَأْ (*perate. m. sing.*)
read ! (1)

Read thine book. اِقْرَأْ كِتَٰبَكَ [17:14]

recite ! (2)

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Recite in the name of Thy Lord. [96:1]

قَذَفْنَا (*perf. Ist. p. plu.*)
we threw (2)

وَلَٰكِنَّا حُمِّلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا

But we were laden with burthens of the people's ornaments, then we threw them. [20:87]

يَقْذِفُ (*imperf. 3 p.m. sing.*)
~hurls (3)

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ

Say thou. verily my Lord hurleth the truth. [34:48]

meta. to utter (4)
conjectures (*i.e.*, throw words without having a knowledge)

يَقْذِفُونَ (*imperf. 3 p.m. plu.*)
meta. They utter conjecture

وَيَقْذِفُونَ بِالْغَيْبِ

They utter conjecture about the unseen. [34:53]

نَقْذِفُ (*imperf.Ist.p.m. plu.*)
we hurl

اقْذِفِي (*perate. f. sing.*)
cast (thou *f.*) !

أَنِ اقْذِفِيهِ فِي التَّابُوتِ

(Saying) cast him in the ark. [20:39]

يُقْذَفُونَ (*3 p.m. plu.*) *pip*
they are darted at

وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ

And they are darted at from every side. [37:8]

meta. prayer (3)

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

The recitation (*i.e.* prayer) at the dawn is ever borne witness to. [17:78]

(The word قُرْآن in the text means prayer, because it comprises recitation of the words of the Quran (*LL.*) also *see* *ZR. IK. Bed.*).

ق ر ؤ ★

قُرُوْءٌ a menstruation, (or) (*n.*)

a state of purity from the menstrual discharge (the word has two contrary meanings).

ق ر ب ★

يَقْرَبُوا (*imperf. 3 p.m. plu.*) *f.d.*
they approach

قَرِبَ يَقْرَبُ وَ قَرُبَ يَقْرُبُ قُرْباً وَ قُرْبَةً وَ قُرْبَاناً (س، ك)

to be near to, to approach, to be near in relationship, to offer

لَا يَقْرَبُوا they shall not approach

لَا تَقْرَبَا (*perate neg. m. dual.*)
(O ye two) approach not !

لَا تَقْرَبُوا (*perate. neg. m. plu.*)
approach (ye) not ! (1)

اقْرَأُوا (*perate. m. plu.*)
read (1)

اقْرَءُوا كِتَابِيَهْ

Read My book. [69:19]

recite (2)

فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ

Recite thereof so much is easy. [73:20]

قُرِئَ (*3 p.m. sing.*) *pp.*
< ~ is recited

نُقْرِئُ (*imperf. Ist. p. plu.*) *iv*
we make read or recite

سَنُقْرِئُكَ فَلَا تَنْسَىٰ

We shall enable thee to recite and then thou shall not forget. [87:6]

قُرْآنٌ / قُرْآناً *v.n. acc.*
reading, reciting, (1) recitation

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

Verily upon Us is the collecting thereof. [75:17]

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

Wherefore when We recite it follow thou the reciting thereof. [75:18]

الْقُرْآنُ (2) (*prop. n.*)
The Holy Qur'an

الرَّحْمَٰنُ عَلَّمَ الْقُرْآنَ

The Compassionate Hath taught the Quran. [55:12]

لَعَلَّ السَّاعَةَ قَرِيبٌ

The Hour may haply be nigh. [42:17]

الْقُرْبَىٰ kinship (*n. elative f.*)

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say thou : I ask of you no hire therefor save affection in respect of kinship. [42:23]

قُرْبَةٌ an approach (*n.*) (a mean by which an approach is sought)

قُرُبَاتٌ <approaches (*n. p.*) (*sing.*) قُرْبَةٌ

مَقْرَبَةٌ relationship, kinship (*n*)

قُرْبَانٌ sacrifice

قُرْبَانًا (as offer made for God) *acc.*

قَرَّبَ (*perf. 3 p. m. sing.*) *ii* <~brought nigh (1)

to bring near, *ii* قَرَّبَ تَقْرِيبًا approach, persent, to make an offering to God

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

And he got it nigh to them (before them and) said, wherefor eat ye not ? [51:27]

to offer (2)

قَرَّبَا (*perf. 2 p.m. dual.*) *ii* (the twain) offered

meta. to have (2) a sexual relationship

وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ

And go not in unto them till they are purified (*i.e.* from menstruation). [2:222]

لَا تَقْرَبُونِ ye approach (*com.*) me not

(لَا تَقْرَبُوا + نِيْ > نِ)

أَقْرَبُ more nigh (*elative.*)

nigher unto ـ ل (و) إِلَىٰ

أَقْرَبُ رُحْمًا nigher in relationship or affection.

أَقْرَبُ مَوَدَّةً nigher in affection

الْأَقْرَبُونَ kins (*elative m. plu.*)

الْأَقْرَبِينَ relatives *acc.*

قَرِيبٌ near, (nigh) (*act. 2 pic. m. sing.*)

قَرِيبًا *acc.*

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

And when My bondmen ask thee regarding Me, then verily I am nigh. [2:186]

(The word قَرِيبٌ is formed for masculine; the form (قَرِيبَةٌ) has not occured in the Quran.

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Verily the mercy of Allah is nigh unto the well-doers. [7:56]

إِذْ قَرَّبَا قُرْبَانًا

When they (twain) offered an offering. [5:27]

to get SS nigh (3)

قَرَّبْنَا *(perf. 1st p. plu.) ii*

we drew nigh

وَقَرَّبْنَاهُ نَجِيًّا

And We drew him nigh for whispering. [19:52]

تُقَرِّبُ *(imperf. 3 p. f. sing.)*

draweth nigh

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُم بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ

And it is not your riches nor your children that shall draw you nigh unto Us, with a near approach [34:37]

لِيُقَرِّبُونَا *(imperf. 3 p.m. plu.) f.d.*

In order that they maybring nigh

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

We worship them not save in order that may bring us nigh unto God in approach. [39:3]

اقْتَرَبَ *(perf. 3 p.m. sing.) viii*

<hath/come nigh

as R. F. اقْتَرَبَ اقْتِرَابًا

اقْتَرَبَتْ *(perf. 3 p. f. sing.) viii*

hath (have) come nigh

اقْتَرِبْ *(perate. m. sing.) viii*

be nearer !

الْمُقَرَّبُونَ those who brought nigh

الْمُقَرَّبِينَ *(acc.)*

ق ر ح ★

قَرْحٌ / الْقَرْحُ wound *(v. n.)*

<*meta.* hurt, sore, blow

قَرَحَ يَقْرَحُ قَرْحًا (ف) to wound

ق ر د ★

قِرَدَةٌ <apes *(n. p.)*

الْقِرَدَةُ *(sing.)*

(assim.) **ق ر ر ★**

تَقَرَّ *(imperf. 3 p. f. sing.) acc.*

~become cool

قَرَّ يَقَرُّ قَرًّا (ف) to be or become cool

كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

That she might cool her eyes and she might not grieve. [20:40]

قَرِّي cool (eye)! *(perate f. sing.)*

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا

So eat and drink thou *(f.)* and cool thine eyes. [19:26]

قَرْنَ *(perate. m. plu.)*

<(o ye ladies) stay!

an abode (3)

وَآوَيْنٰهُمَآ إِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّمَعِيْنٍ

And We sheltered the twain on a height: a quiet abode and springs. [23:50]

Abode of rest. دَارُ الْقَرَارِ [40:39]

قُرَّةٌ refreshment (of eyes) (*n.*) or coolness

قُرَّتُ عَيْنٍ لِّيْ وَلَكَ

(He will be) coolness of eye unto me and thee. [28:9]

(Translators of the H. Q. tend to render the word قُرَّةٌ by refreshment, comfort *etc.* to avoid the word coolness which is not understandable to the West where eye is warmed in order to get comfort.)

قَوَارِيْرُ <glass (*n. p.*)

(*sing.*) قَارُوْرَةٌ

قَوَارِيْرَا مِنْ فِضَّةٍ

(Bright as) glass made of silver. [76:16]

أَقْرَرْتُمْ (*perf. 2 p.m. plu.*) iv
<ye ratified (1)

acc. iv. أَقَرَّ إِقْرَارًا

to ratify عَلٰى -

to agree, to affirm willingly and expressly, to cause to remain, settle

قَرَّ يَقِرُّ قَرَارًا (ض) - فِيْ

to stay permanently, be fixed in a place, rest quietly in, dwell in

وَقَرْنَ فِيْ بُيُوْتِكُنَّ

And stay in your houses. [33:33]

Note: According to some commentators قَرْنَ is derived from the root و ق ر that means, to be serious, respected, *i.e.*, staying with respected manners (*Jid.*).

وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُوْلٰى

And stay in your houses. And display not yourselves with the display of the pagan past. [33:33]

قَرَارٌ، الْقَرَارُ، قَرَارًا *v.n. acc.*

stability (1)

اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

Uprooted from upon the earth, and there is for it no stability. [14:26]

a resting place (2)

ثُمَّ جَعَلْنٰهُ نُطْفَةً فِيْ قَرَارٍ مَّكِيْنٍ

Thereafter We made him of a sperm in a firm resting place. [23:13]

(also see 40:64, 38:60)

فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

Then if it stands in its place then thou will see Me. [7:143]

مُسْتَقَرٌّ *(Ap-der. m. sing.)* x
that which remains firmly fixed or confirmed, goal, lasting place

an end or goal (1)

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقِرٌّ

And they belied and they followed their lusts, and every affair (will come to (its) end (or goal). [54:3]

lasting, settled (2)

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُسْتَقِرٌّ

And assuredly there met them early in the morning a torment lasting (or settled). [54:38]

settled (or) placed (3)

فَلَمَّا رَآهُ مُسْتَقِرًّا عِندَهُ

Then when he saw it placed (or settled) before him. [27:40]

مُسْتَقَرٌّ *(act. pic. m. sing.)* x
resting place (1)

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

And for you on the earth (shall be) a resting place and enjoyment, for a duration. (or season—(*Jid.*) [2:36]

ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ

Then ye ratified (our covenant) and ye were witnesses. [2:84]

(Note : The verb تَشْهَدُونَ is translated here as a noun)

to agree (2)

أَقْرَرْنَا we agree *(perf. Ist p. plu.)*

قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا

He said: Do ye agree and will ye take up My burden in this (matter). They said : We agree. [3:81]

(Note : The perfect tense has been rendered in these verses as if it were imperfect tense.)

to cause to remain (3) or settle

نُقِرُّ *(imperf. Ist p. plu.)* iv
we cause to remain

وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ

And We cause to remain (or We settle) in the wombs that We will, an appointed time. [22:5]

اسْتَقَرَّ <~kept remained x
stood firmly

to stand x. **اسْتَقَرَّ اسْتِقْرَارًا**
by itself without a support

قَرَضَ يَقْرِضُ قَرْضاً (ض)

to cut, grow, nibble, turn aside from

CR. passes , leaves

وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ

And when it setteth/passeth (passing or leaving) them by on the left. [18;17]

أَقْرَضُوا *(perf. 3 p. m. plu.) iv*
<they lent

to lend *iv*. أَقْرَضَ إِقْرَاضاً

to cut a portion of one's wealth and give someone in order to take it back

أَقْرَضْتُمْ *(perf. 2 p. m. plu.) iv*
ye lent

يُقْرِضُ *(imperf. 3 p. m. sing.) iv*
~lends

تُقْرِضُوا *f.s.acc. iv*
(imperf.2p.m. plu.)
that ye may lend

أَقْرِضُوا *(perate. m. plu.) iv*
(you) lend !

قَرْضاً loan قَرْضٌ *acc.*

ق ر ط س

قِرْطَاسٌ a parchment (*n*.)
lit. what one writes upon

قَرَاطِيسُ parchments (*n. p.*)
(sing.) قِرْطَاسٌ <

a set time (2)

لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ

For every anouncement is a set-time. [6:67]

abode *meta*. womb (3)

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ

And it is He who hath produced you from one person, and thenceforth (there is) a abode and repository. [6:98]

(مُسْتَقَرٌّ means here 'womb' and مُسْتَوْدَعٌ loins) (*I.K.*)

appointed term (4)

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا

And the sun runneth to its appointed term. [36:38]

the recourse (5)

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

Unto thy Lord that Day is the recourse. [75:12]

abode (6)

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا

Fellows of the Graden shall be on that Day in a goodly abode. [25:24]

ق ر ض ★

تَقْرِضُ *(imperf. 3 p. f. sing.)*
~ cuts

ق ر ع ★

قَارِعَةٌ (*act. pic. f. sing*)
<adversity (1)

قَرَعَ يَقْرَعُ قَرْعاً (ف)

to knock, strike

وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ

And an adversity ceaseth not to befall those who disbelieve, for that they did. [13:31]

striking (day) (2)

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

They (tribes of Thamud and Aad) belied the striking (Day). [69:4]

الْقَارِعَةُ مَا الْقَارِعَةُ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

The striking, what is the striking and what shall make thee know what the striking is? [101:1,2,3]

ق ر ف ★

اقْتَرَفْتُمُ <ye gained (1) *viii*
(earned, acquired)

viii اقْتَرَفَ اقْتِرَافاً

to fabricate, to earn, gain, to perpetrate (a crime)

وَأَمْوَالٌ اقْتَرَفْتُمُوهَا

And the riches ye have earned. [9:24]

يَقْتَرِفْ (*imperf. 3 p.m. sing.*) *viii*
earns وَمَن يَقْتَرِفْ حَسَنَةً

And whosoever earned a good deed. [42:23]

يَقْتَرِفُونَ (*imperf. 3 p.m. plu.*) *viii*
they earn

سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ

They will be awarded that which they used to earn. [6:120]

لِيَقْتَرِفُوا (*f.d.el.*) *viii*
(*imperf. 3 p.m. plu.*)
they may earn (or) they may fabricate, perpetrate (crime)

مُقْتَرِفُونَ (*Ap-der. m. plu.*) *viii*
those who earn. those who fabricate, or perpetrate (crime)

وَلِيَقْتَرِفُوا مَا هُم مُّقْتَرِفُونَ

And that they may earn what they are earning (or let them fabricate that which are they fabricaters thereof.) [6:113]

ق ر ن ★

قَرْنَ *see* ق ر ر

قَرْنٌ ، قَرْناً <generations (*n.*)
lit. a century (time period)

قُرُونٌ <generations (*n. p.*)
(*sing*) قَرْنٌ

أَلْقَرِيْنُ / قَرِيْنٌ (act. 2pic. m. sing.) <mate, comrade

قَرَنَ يَقْرِنُ قَرْناً (ض)

to join one thing to another, or be together

قَرِيْناً companion acc.

قُرَنَاءُ <mates, comrades, (n.p.) companions

(sing.) قَرِيْنٌ

ذُو الْقَرْنَيْنِ lit: two-horned

Note: According to a majority of the commentators, it is surname of Alexander the Great: so named from his expeditions to the East and the West. He was actually representad on his coins with two horns. Horn in the Bible is a symbol of strength and is frequently mentioned to signify power an glory. (Jid. <CD.P.16, n. 422)

مُقَرَّنِيْنَ acc. (pis. pic. m. plu.) ii <bound together

قَرَّنَ تَقْرِيْناً مُقَرِّنِيْنَ to gain ii serveral things together

وَتَرَى الْمُجْرِمِيْنَ يَوْمَئِذٍ مُقَرَّنِيْنَ فِي الْأَصْفَادِ

And thou will see the guilty or that Day bound together in fetters. [14:49]

مُقْرِنِيْنَ (Ap-der. m. plu.) iv leaders and controllers- over animals used for riding

أَقْرَنَ إِقْرَاناً to lead two iv. captives by one rope, to have power over or control over them

سُبْحٰنَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ

Hallowed be He who hath subjected this unto us and we were not capable (fit of subduing) for it [43:13]

مُقْتَرِنِيْنَ (Ap-der. m. plu.) acc. viii <accompanying ones

اقْتَرَنَ اقْتِرَاناً to be viii joined, accompanied

أَوْ جَاءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِيْنَ

Nor angles come with him accompanying. [43:53]

ق ر ى ★

قَرْيَةٌ town, township (n.)

قُرًى <towns, cities (n.p.)

(sing) قَرْيَةٌ

(see أُمٌّ for أُمُّ الْقُرٰى)

الْقَرْيَتَيْنِ the two cities (dual n.) (i.e., Mekka & Taif (IK)

ق س و ر

قَسْوَرَةٌ a lion (n.)

though the word قَسْوَرَةٌ signifies a lion, some commentators took it as deri-

ved from قَسَرَ *i.e.,* to do something against one's will

ق س س ★

قِسِّيْسِيْنَ divines (*n. p.*)

Christian priests who were regarded as custodians of religion (at the Prophet time).

ق س ط ★

تُقْسِطُوْا (*imperf. 2 p.m. plu.*) *iv. f.d.*

<that ye may deal justly

iv أَقْسَطَ إِقْسَاطًا

to act or deal justly

<< قَسَطَ يَقْسِطُ قِسْطًا (ض)

to act justly/unjustly (contrary meanings)

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا

And if ye fear that ye may not deal justly. [4:3]

أَقْسِطُوْا (*perate m. plu.*) *iv*

act justly

الْقَاسِطُوْنَ (*act. pic. m. plu.*)

thou who act unjustly

sec above *R.F.*

الْقِسْطُ justice (*v.n.*)

أَقْسَطُ more equitable (*elative*)

الْمُقْسِطِيْنَ (*Ap-der. m. plu.*)*acc., vi*

the equitable

★ ★ ★ ★

الْقِسْطَاسُ balance

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

And weigh with the right balance. [26:182]

ق س م ★

قَسَمْنَا (*perf. Ist. plu.*)

<we apportioned

قَسَمَ يَقْسِمُ قَسْمًا (ض)

to apportion, to divide, distribute

يَقْسِمُوْنَ (*imperf. 3 p. m. plu.*)

they apportion

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا
بَيْنَهُمْ مَعِيشَتَهُمْ

As if they who apportion their Lord's mercy! We have apportioned among them their livelihood. [43:32]

قَاسَمَ (*perf. 3 p.m. sing.*) *iii*

~swore unto

قَاسَمَ قِسَامًا وَ مُقَاسَمَةً

to swear unto

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

And he swore unto them both, verily I am unto you of (your) good counsellors. [7:21]

أَقْسَمُوا (*perf. 3 p.m. plu.*) *iv*
<they swore

to swear أَقْسَمَ إِقْسَاماً

أَقْسَمْتُمْ (*perf. 2 p.m. plu.*) *iv*
ye sware

يُقْسِمُ (*imperf. 3 p.m. sing.*) *iv*
~swears
~will swear

يُقْسِمَانِ (*imperf. 3 p.m. dual*) *iv*
the twain swear
(the twain shall swear)

أُقْسِمُ (*imperf. Ist. p. sing.*)
I swear

فَلَآ أُقْسِمُ بِمَوٰقِعِ النُّجُومِ

No! I swear by the setting of the stars. [56:75]

Note: لَآ أُقْسِمُ does not convey a negative meaning. In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual negation, the negative particle لا may be omitted in denial by oath, and, on the contrary, be inserted in affirmation (*WAGL. II*; p. 305 *LIS*). لا is an additional particle to emphasise the meaning of oath and not for negative (*Zr.*).

لَا تُقْسِمُوا (*perate. neg. m. plu.*)
~swear not!

تَقَاسَمُوا (*perf. 3 p.m. plu.*) *vi*
<they swear one to another

to swear *vi* تَقَاسَمَ تَقَاسُماً one to another

تَسْتَقْسِمُوا (*fd.*) *acc. x*
(*imperf. 2 p.m. plu.*)
ye seek a division

to seek *x* اسْتَقْسَمَ اسْتِقْسَاماً division

وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ

And that ye seek a division by means of the (divining) arrows. [5:3]

قَسَمٌ oath (*n*)

قِسْمَةٌ a division, (*n*)
a divided thing

وَنَبِّئْهُمْ أَنَّ الْمَآءَ قِسْمَةٌ بَيْنَهُمْ

And declare thou unto them that water is a divided (thing) between them. [54:28]

division (2)

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ

That, indeed, is a division unfair. [53:22]

الْقِسْمَةُ (time of apportioning)
lit. division

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَىٰ وَالْيَتَٰمَىٰ وَالْمَسَٰكِينُ

And when kinsfolk and orphans and the needy are present at the division (time of apportioning the heritage) [4:8]

مَقْسُومٌ (*pic. pac. m. sing.*)
a divided (one), (assigned)

الْمُقَسِّمَاتُ (*Ap-der. f. plu.*) *ii*
< distributors

to distribute *ii* قَسَّمَ تَقْسِيماً

فَالْمُقَسِّمَاتِ أَمْرًا
And (the angels) who distribute the affairs. [51:4]

الْمُقْتَسِمِينَ (*Ap-der. m. plu.*) *acc. viii*
< ~dividers

as *RF* اقْتَسَمَ اقْتِسَاماً
to divide

(*w.v.*) ق س و ★

قَسَتْ (*perf. 3 p. f. sing.*)
~hardened

قَسَا يَقْسُو قَسَاوَةً وَ قَسْوَةً (ن)
to be hard, unyielding

قَاسِيَةٌ / الْقَاسِيَةُ (*act. pic. m. sing.*)
hard, hardened (one)

قَسْوَةٌ hardness (*v.n.*)

ق ش ع ر

تَقْشَعِرُّ (*quard.*)
(*imperf. 3 p. f. sing.*)
< ~trembles

(quard.) *vi* اقْشَعَرَّ اقْشِعْرَاراً
to become creep (with terror), to shudder, shiver (with fear), to tremble

ق ص د ★

اقْصِدْ (*perate. m. sing.*)
< be modest

قَصَدَ يَقْصِدُ قَصْدًا (ض) - فِي
to adop a middle course

to go or proceed - إِلَى
straightaway
to aim at, to intend

وَاقْصِدْ فِي مَشْيِكَ
And be modest in thy bearing (*i.e.*, neither be fast nor too slow in the walking); (to adop the the "golden mean" is the theme of this verse). [31:19]

قَصْدٌ the right way, (*v.n.*)
direction

وَعَلَى اللهِ قَصْدُ السَّبِيلِ
And upon Allah is the direction of the way. [46:9]

قَاصِدًا (*act. pic. m. sing.*) *acc.*
moderate

(a moderate journey سَفَرًا قَاصِدًا)

مُقْتَصِدٌ (*Ap-der. m. sing.*) *viii*
a keeper of the middle course

فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُم مُّقْتَصِدٌ
Then when he delivereth them on the land, some of them keep to the middle course. [31:32]

مُقْتَصِدَةٌ *(Ap-der. f. sing.) viii*
a keeper of the middle course (right-doing one)

مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ

Among them is a community right-doing (of the followers of middle course, who are not extremists.) [5:66]

ق ص ر ★

تَقْصُرُوا *acc. f. d.* *(imperf. 2 p.m. plu.)*
< ye shorten

قَصَرَ يَقْصُرُ قَصْرًا وَ قُصُوْرًا (ن ، ض)

to shorten,
to cut short

أَنْ تَقْصُرُوا مِنَ الصَّلٰوةِ

That ye shorten the prayer. [4:101]

يُقْصِرُوْنَ *(imperf. 3 p.m. plu.) iv*
they stop short

وَإِخْوَانُهُمْ يَمُدُّوْنَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُوْنَ

And their brethren drag them on toward error so they stop not short. [7:202]

قَصْرٌ / اَلْقَصْرُ castle *(n.)*

قُصُوْرٌ < castles *(n. p.)*

(sing.) قَصْرٌ

قَاصِرَاتٌ *(act. pic. f. plu..)*
restraining (looks)

قَاصِرَاتُ الطَّرْفِ < those modest women who restrain their eyes from looking at any one save their husbands.

مِنْ قَبِيْلِ إِضَافَةِ الْفَاعِلِ إِلٰى مَفْعُوْلِهٖ

the object of (ابْنُ عَقِيْلٍ) the sentense is possessed by its own object.

مَقْصُوْرَاتٌ *(pic. pac. f. plu.)*
confined (women)

حُوْرٌ مَّقْصُوْرٰتٌ فِي الْخِيَامِ

Fair ones confined in tents. [55:72]

مُقَصِّرِيْنَ *(Ap-der. m. plu.) acc. ii*
those who cut short (hair)

(assim)v. **ق ص ص ★**

قَصَّ *(perf. 3 p. m. sing.)*
< ~recounted

قَصَّ يَقُصُّ قَصَصًا (ن)

(1) to impart, communicated, tell, narrate, recount (a story)

(2) to follow one's traek

فَلَمَّا جَآءَهٗ وَقَصَّ عَلَيْهِ الْقَصَصَ

Then, when he came and recounted unto him the (whole) story. [28:25]

قَصَصْنَا *(perf. Ist p. plu.)*
we have recounted

يَقُصُّ (*imperf. 3 p. m.sing.*) recounts

يَقُصُّونَ (*imperf. 3 p. m. plu.*) they recount

نَقُصُّ (*imperf. Ist. p. plu.*) We recount

لَمْ نَقْصُصْ (*gen. neg.*) We recounted not

لَنَقُصَّنَّ (*imperf. 1st. p. plu.*) (*epl.*) We will (certainly) recount

اقْصُصْ (*perate. m. sing.*) recount ! tell !

لَا تَقْصُصْ (*perate. neg. sing.*) recount not !

الْقَصَصُ stories, narrative (1) (*v.n.*)

فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

And recount thou unto them narratives that they haply may reflect. [7:176]

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ

Assuredly in their stories is a lesson. [12:111]

retracing. following (2) (tracks)

see above; another meaning of قَصَّ يَقُصُّ *i.e.*, to follow or retrace the tracks

فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا

So they returned back upon their footsteps retracing [18:64]

قُصِّيهِ follow! (*perate. f. sing.*)

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ

And she said unto his sister, follow him. [28:11]

الْقِصَاصُ the retaliation

(The retaliation is not the same thing as mere revenge, as it serves, besides compensation that is the due right of a victim, a purpose of peace for the safety of others—which is lacking in a mere revenge.)

ق ص ف ★

قَاصِفًا (*act. pic. m. sing.*) acc. hurricane, gale

قَصَفَ يَقْصِفُ قَصْفًا (قَصِيفًا) (ض)

to roar and resound (thunder)

فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ

Then (He) send upon you a gale (or hurricane) of wind. [17:69]

ق ص م ★

قَصَمْنَا (*perf. Ist p. plu.*) <we shattered

قَصَمَ يَقْصِمُ قَصْمًا (ض)

to break in pieces. shatter, return one to its starting point

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً

How many a community that dealt unjustly have We shattered (*Pic.*) and how many a city have we overthrown which were doing wrong (*Jid.*) [21:11]

(*w.v.*) | ق ص و ★ |

قَصِيًّا (*act. 2 pic.*)(*adj.*) *acc.* far off

< قَصَا يَقْصُو قَصْوًا وَ قُصُوًّا (ن)

to be very distant (place), go far away

أَقْصَى (أَقْصَا) farthest *elative* (*m.*)

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ

And there came a man from the farthest part of the city, running. [28:20]

الْمَسْجِدِ الْأَقْصَا

The farthest mosque (at Jerusalem) [17:1]

الْقُصْوَىٰ further *elative* (*f.*)

وَهُم بِالْعُدْوَةِ الْقُصْوَىٰ

And they were on the further side (or yonder side—*Jid.*). [8:42]

| ق ض ب ★ |

قَضْبًا vegetables (*n.*) *acc.* trefoil, clover

قَضَبَ يَقْضِبُ قَضْبًا (ض) to cut off

(*assim. v.*) | ق ض ض ★ |

يَنقَضَّ < ~falls down *acc. vii*

اِنْقَضَّ اِنْقِضَاضًا *vii*

to fall, to fall at once, threaten to fall down

فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ

Then the twain found therein a wall, about to fall down. [18:77]

(*w. v.*) | ق ض ى ★ |

قَضَىٰ (*perf. 3 p. m. sing.*)

~decreest, (1) to decree

قَضَىٰ يَقْضِي قَضْيًا وَ قَضَاءً وَ قَضِيَّةً (ض)

to decree,

to bring an end (*i.e.*, to kill - عَلَى -)

to fulfill, to perform, to complete, to judge, decide

وَإِذَا قَضَىٰ أَمْرًا

And he who decreeth an affair. [2:117]

meta. to satisfy (2)

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ

Then when Musa fulfilled the term. [28:29]

حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضٰهَا

It was only a craving in the heart of Ya'qub that he satisfied. [12:68]

to bring an end (3) (*i.e.*, to kill)

فَوَكَزَهُ مُوسٰى فَقَضٰى عَلَيْهِ

So Musa struck him with his fist, and an end of him. [28:15]

to fulfil (4)
to perform (5)

فَمِنْهُمْ مَنْ قَضٰى نَحْبَهُ

Some of them have performed their vow. [33:23]

to decide, (6)
to give a judgement

قَضَيْتَ (*perf. 2 p.m. sing.*)
thou decidest

قَضَيْتُ (*perf. 1st. p. sing.*)
I fulfilled

قَضَوْا (*perf. 3 p.m. plu.*)
they performed

قَضَيْتُمْ (*perf. 2 p. m. plu.*)
ye performed (1)

فَإِذَا قَضَيْتُمُ الصَّلٰوةَ

And when ye have performed the prayer. [4:103]

to complete (2)

فَإِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ

Then when ye have completed your rites. [2:200]

قَضَيْنَا (*perf. Ist. p. plu.*)
<we decreed

to decree *acc.* قَضٰى - إِلٰى ، عَلٰى

يَقْضِىْ (*imperf. 3 p.m. sing.*)
<~shall judge (1)

to judge - بَيْنَ

إِنَّ رَبَّكَ يَقْضِىْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ

Verily thine Lord shall judge between them on the Day of Resurrection. [10:93]

<~ decrees (2)

to decree, decide *acc.* - بِ

وَاللّٰهُ يَقْضِىْ بِالْحَقِّ

Allah decreeth with the truth. [40:20]

لِيَقْضِىَ in order that~may (*el.*) decree

لِيَقْضِىَ اللّٰهُ أَمْرًا كَانَ مَفْعُوْلًا

In order that Allah may decree an affair (already) enacted (*i.e.*, decreed to be done.) [8:42]

لِيَقْضِ to make an end (3) (*fd. el.*)

وَنَادَوْا يٰمٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ

And they will cry! O keeper! Let thy Lord make an end of us. [43:77]

to perform (4)

يَقْضِ perform (*gen. fd.*)

كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ

By no means. He performed not that which He commanded him. [80:23]

تَقْضِي *(imperf. 2 p.m. sing.)*
thou shall decree

يَقْضُونَ *(imperf. 2 p.m. plu.)*
they decree

they decree not لَا يَقْضُونَ

لِيَقْضُوا *(imperf. 3 p.m. plu.) el.*
let them complete or end

ثُمَّ لْيَقْضُوا تَفَثَهُمْ

Thereafter let them end (or complete) their unkemptness. [22:29]

اقْضِ *(perate m. sing.)*
decree (thou)!

اقْضُوا *(perate. m. plu.)*
decree (you)!

قَاضٍ *(act. pic. m. sing.)*
one who decreeth
(or issues an ordinance)

الْقَاضِيَةَ ending *(act. pic. f. sing.)*

يَٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ

Oh would that it had been the ending. [69:27]

قُضِيَ *(3 p.m. sing.) pp.*
~is decreed

بَيْنَ - < ~is decided

acc.~is completed

قُضِيَتْ *(3 p. f. sing.) pp.*
~is completed
(or finished)

لِيُقْضَىٰ *(3 p. m. sing.) el. pip.*
may be fulfilled (1)

ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى

Then He raiseth you therein that there be fulfilled the term allotted. [6:60]

to be finished (2)

وَلَا تَعْجَلْ بِالْقُرْءَانِ
مِن قَبْلِ أَن يُقْضَىٰ إِلَيْكَ وَحْيُهُۥ

And hasten thee not with the Qur'an before there is finished the revelation thereof. [20:114]

be decreed (3)

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ
لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا

And those who disbelieve—for them shall be Hell fire. It shall not be decreed to them that they should die. [35:36]

مَقْضِيًّا *(pic. pac. m. sing.) acc.*
a decided or decreed (thing)

ق ط ر ★

قِطْرٌ (قِطْرًا) *(n.)*
moten brass, copper

قِطْرَانٌ liquid pitch (*n.*)

أَقْطَارٌ <sides, regions (*n. p.*)
(*sing.*) side قُطْرٌ

ق ط ط ★

قِطٌّ <portion (*n.*)
قَطَّ يَقُطُّ (يَقِطُّ) قَطًّا (ن ، ض)
to cut, mend (a reed pen), to make *SS* in portions

عَجِّلْ لَنَا قِطَّنَا
Hasten our portion. [38:16]

ق ط ع ★

قَطَعْتُمْ (*perf. 2 p. m. plu.*)
<ye cut down (1)
قَطَعَ يَقْطَعُ قَطْعاً (ف)
(1) to cut, cut off, separate, turn aside عَنْ -
(2) to cause to perish, دَابِرَةٌ - death
(3) to carry on a الطَّرِيْقَ - robbery on a highway
(4) to close a road السَّبِيْلَ - in order to hurt passers through, to close the means

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ
Whatsoever fine palms ye cut down. [59:5]

قَطَعْنَا we cut off (2) (*i. e.*, we destroyed)

وَقَطَعْنَا دَابِرَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا
We utterly cut off those who belied our signs. [7:72]

separate, sever (3)

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ
And then We severed his life-vein. [69:46]

يَقْطَعَ (*imperf. 3 p. m. sing.*)*acc.* that he cut off

وَيُرِيْدُ اللّٰهُ اَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِهٖ
وَيَقْطَعَ دَابِرَ الْكٰفِرِيْنَ
And Allah willed that He should cause the truth to triumph by His words and cut off the root of the disbelievers. [8:7]

لِيَقْطَعَ (*imperf. 3 p.m. sing.*) *el.* that he may cut off, let him cut

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْا
That he may cut off a portion of those who disbelieve. [3:127]

لِيَقْطَعْ let∼cut (*perate. 3 p.*)
ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ
Let him cut it (the cord) and let him see. [22:15]

يَقْطَعُوْنَ (*imperf. 3 p. m. plu.*) they sever (1)

قَطَّعْنَا *(perf. Ist. p. plu.)*
meta. we divided (2)

وَقَطَّعْنٰهُمُ اثْنَتَيْ عَشْرَةَ اَسْبَاطًا اُمَمًا

We divided them into twelve tribes (nations). [7:160]

we sundered (3)

وَقَطَّعْنٰهُمْ فِى الْاَرْضِ اُمَمًا

And We have sundered them in the earth as (separate) nations. [7:168]

تُقَطِّعُوْا *acc. ii f.d.*
(imperf. 2 p. m. plu.)
ye sever

لَاُقَطِّعَنَّ *epl. ii*
(imperf. Ist p. sing.)
surely I shall cut off

قُطِّعَتْ *(3 p. f. sing.) pp ii*
is torn asunder (1)

وَلَوْ اَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ
اَوْ قُطِّعَتْ بِهِ الْاَرْضُ

Had it been possible for a recital (Quran) to cause the mountains to move or the earth to be torn asunder. [13:31]

Note: The word قُرْاٰنًا in this verse means not proper name of the Holy Book, Therefore it is translated by 'racital' *Pic.* has chosen the word a lecture while *Jid.* used the 'Quran' with an indefinite article 'a'.

وَ يَقْطَعُوْنَ مَا اَمَرَ اللّٰهُ بِهٖ اَنْ يُّوْصَلَ

And they sever that which Allah hath commanded to be joined. [2:27]

they cross (2)

وَلَا يَقْطَعُوْنَ وَادِيًا

And they cross not a valley. [9:121]

تَقْطَعُوْنَ ye rob *(imperf. 2 p.m. plu.)*

وَتَقْطَعُوْنَ السَّبِيْلَ

And ye rob the highway. [29:29]

اقْطَعُوْا cut off ! *(perate. m. plu.)*

قُطِعَ *(3 p. m. plu.) pp.*
∼was cut off

قَطَّعَ *(perf. 3 p.m. sing.) ii*
<∼cut in pieces

قَطَّعَ تَقْطِيعًا to cut into *ii* pieces, to cut off entirely or into many pieces, to mangle, to tear

to sever (1)

فَقَطَّعَ اَمْعَآءَهُمْ

So that it cut their bowls in to pieces. [47:15]

mangleth (*Jid.*)

tearetethPic.)

قَطَّعْنَ *(perf. 3 p. m. plu.) ii*
they (*f.*) cut off

dicative of perfect tense.

تَقَطَّعَتْ *(perf. 3 p.f. sing.) v* severed

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

And the severed between them shall be the cords. *(Jid.)* [2:166]

(i.e., and all their aims collapse with them *(Pic.)*

تَقَطَّعُوا *(perf. 3 p.m. plu.) v* they have broken (into pieces, *i.e.,* they have divided themselves)

قِطْعٌ a part *(n. p.)*

بِقِطْعٍ مِّنَ الَّيْلِ

~Part of the night. [15:65]

According to some commentaters quoted by *IK* قِطْعٌ signifies the first part of the night.

قِطْعٌ <a part of the night *(n)* (towards morning)

(sing.) قَطِيعٌ

According to *Rgh.* that means a folk or cattle, applied to all kind of groups, *plural* قِطَعٌ made on the measure of صِرْمَةٌ and فِرْقَةٌ of which *singular* is صَرِيمٌ and فَرِيقٌ respectively.

to be cut out (2)

قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ

Garments of fire will be *(lit.* is) cut out for them. [22:19]

تُقَطَّعُ *(3 p.m. sing.) pip. ii* ~are cut off

تَقَطَّعَ *(perf. 3 p.m. sing.) v* <~become severed (1)

to cut off تَقَطَّعَ تَقَطُّعًا

(perf. 1st f. sing.) acc. ~has severed

(as *R. F.*) to sever or become severed

لَقَد تَّقَطَّعَ بَيْنَكُمْ

Verily (the bond) is severed between you. [6:94]

to be torn to pieces (2)

إِلَّا أَن تَقَطَّعَ قُلُوبُهُمْ

Unless their hearts are torn to pieces. [9:110]

تَقَطَّعَ in this verse is taken by grammarians as *(imperf 3 p. f. sing.)* of which prefixed ت has been dropped. Thus instead of تَتَقَطَّعُ it is read تَقَطَّعُ The final ضَمَّةٌ (عُ) is changed to فَتْحَةٌ due to the preceding أَنْ as in-

< قَعَدَ يَقْعُدُ قُعُوداً وَ مَقْعَداً (ن)
to sit down, to remain behind
to lie in wait for ـ لِ
to remain unmoved ـ قُعُوداً
to desist, abstain, refrain ـ عَنْ

وَقَعَدَ الَّذِينَ كَذَبُوا اللّٰهَ وَرَسُولَهُ

And those who had lied unto Allah and his messenger sat (at home). [9:90]

قَعَدُوْا (*perf. 3 p. m. plu.*)
remained (or sat at home)

تَقْعُدَ (*imperf. 2 p.m. sing.*) *acc.*
thou sit down

نَقْعُدُ we sit, (*imperf. 1st p.plu.*)

كُنَّا نَقْعُدُ we used to sit

لَا تَقْعُدْ (*percte. neg. m. sing*)
sit not (thou) !

لَا تَقْعُدُوْا (*perate neg. m. plu.*)
sit not (you) !

لَأَقْعُدَنَّ *epl.*
(*imperf. Ist. p.m. sing.*)
verily I shall beset

قَالَ فَبِمَآ أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

He (Iblis) said: because Thou hast sent me astray, verily I shall beset for them Thy straight path (*Jid.*). I shall lurk in ambush (*Pic.*). [7:16]

اُقْعُدُوْا sit ye ! (*perate. m. plu.*)

قُعُوْدٌ the state of siting (*I*) (*v.n.*)
(*i.e.*, when they sit at)

قِطَعًا مِّنَ الَّيْلِ مُظْلِمًا

pieces of darkest night. [10:27]

tracks (*Pic.*) (2)
regions (*Jid.*)

وَفِي الْأَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ

And in the earth are regions neighbouring. [13:4]

قَاطِعَةً (*act. pic. f. sing.*)
one who decides

مَا كُنْتُ قَاطِعَةً أَمْرًا حَتّٰى تَشْهَدُوْنِ

I decide no case till ye are present with me. [27:32]

مَقْطُوْعٌ (*pas. pic. m. sing.*)
SS cut off, severed

مَقْطُوْعَةٌ (*pas. pic. f. sing.*)
out of reach

ق ط ف ★

قُطُوْفٌ <clusters (*n. p.*)
قِطْفٌ (*sing.*)

ق ط م ر

قِطْمِيْرٌ date-stone (*n.*)

ق ع د ★

قَعَدَ (*perf. 3 p.m. sing.*)
~sat

إِذْ هُمْ عَلَيْهَا قُعُودٌ

When they sat by it [85:6]

sitting (2)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا

Those who remember Allah standing and sitting. [3:191]

sitting *i.e.*, (3) remaining behind, unmoved

إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ

Ye were content with sitting still the first time. So sit still with those who stay behind. [9:83]

قَاعِداً *(act. pic. m. sing.) acc.* sitting one

الْقَاعِدُوْنَ ، قَاعِدُوْنَ ، الْقَاعِدِيْنَ *acc.*
(act. pic. m. plu.)
sitting ones

قَعِيْدٌ *(act. pic. m. sing.)* seated one

الْقَوَاعِدُ foundation (1) (*n. p.*)

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

And (recall when) Ibrahim and Ismail were raising the foundations of the House. [2:127]

women who are past (2) child-bearing age

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا

As for women past child-bearing (age) who have no hope of marriage. [24:60]

مَقْعَدٌ <sitting place, *n. pt.* seat

مَقَاعِدُ seats, sitting places *n. pt.*
(*sing*) مَقْعَدٌ <

ق ع ر ★

مُنْقَعِرٌ *(Ap-der. m. sing.) viii*
<uprooted one

to be *vii* انْقَعَرَ انْقِعَاراً uprooted, cut off by the root, to fall prostrate

<< قَعَرَ يَقْعَرُ قَعْراً (ف)
to dig deep

ق ف ل ★

أَقْفَالٌ <locks (*n. p.*)
(*sing.*) قُفْلٌ

ق ف و ★

لَا تَقْفُ *(perate. neg. m. sing.)*
follow not

قَفَا يَقْفُوْ قَفْواً وَ قُفُوًّا (ن)

to go after *SS*, to walk behind one, follow in the track of

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

(O man) follow not that whereof thou hast no knowledge. [17:36]

قَفَّيْنَا - بِ *(perf. 1st. p. plu.) ii* we caused~to follow

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ

And we caused Isa son of Maryam to follow in their footsteps. [5:46]

ق ل ب ★

تُقْلَبُونَ *(2 p. m. plu.) pip.* <ye will be turned

قَلَبَ يَقْلِبُ قَلْباً (ض)

to turn round, turn about, turn up (ward), upturn, to turn, face up or face down

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ

He punisheth whom He will, and showeth mercy unto whom He will and unto Him ye will be turned. [29:21]

قَلَّبُوا *(perf. 3 p. m. plu.) ii* <they turned upside

as *R.F.* to turn, قَلَّبَ تَقْلِيباً turn over, face up or down

وَقَلَّبُوا لَكَ الْأُمُورَ

And they turned the affairs upside down (*i.e.*, they raised difficulties for thee.) (*Pic.*) [9:48]

يُقَلِّبُ *(imperf. 3 p. m. sing.) ii* ~turns (1)

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ

Allah turneth the night and the day (over and over) (*i.e.*, maketh succeeding). [24:44]

(a proverb) قَلَّبَ كَفَّيْهِ (2)

lit. he turned his plams over *i.e.*, he is in an extreme anguish or showing his helplessness with grief and embarressment

فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ

Then he began wringing the plams of his hands over that which he had expended thereon. [18:42]

نُقَلِّبُ *(imperf. 1st p. plu.)* we (shall) turn aside (1)

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ

And We shall turn aside their hearts and their eyesights [6:110]

to turn over (2)

وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ

And We turned them over on the right side and on the left side. [18:18]

تُقَلَّبُ *(3 p. f. sing.) pip. ii* ~are turned over

تَتَقَلَّبُ (*imperf. 3 p.m. sing.*)
~ will be turned over

< **تَقَلَّبَ تَقَلُّباً** to be turned over v

تَقَلُّبٌ turning (1) (*v.n.*)

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

We have seen the turning of thy face to heaven (*i.e.*, looking up for a revelation). [2:144]

to go to and fro (2)

أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ

Or that he (will not) take hold of them in their going to and fro. [16:46]

movement (3)

وَتَقَلُّبَكَ فِي السَّاجِدِينَ

And thy movement among those who fall prostrate, [26:219]

moving to and fro (4)

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ

Let not beguile (or deceive) thee the moving to and fro of those who disbelieve, in the cities (or countries). [3:196]

مُتَقَلَّبٌ (*n. pl.*)
the place of turmoil

انْقَلَبَ (*perf. 3 p.m. sing.*) *vii*
<~turned round

to be turned, *vii* **انْقَلَبَ انْقِلَاباً**
to be turned round/over/ about, to return

وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ

And if there befalleth him a trial, he turneth round on his face. [22:11]

انْقَلَبُوا (*perf. 3 p. m. plu.*) *vii*
they returned

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ

They then returned with the favour from Allah and His grace. [3:174]

انْقَلَبْتُمْ (*perf. 2 p. m plu.*) *vii*
عَلَىٰ - < ye turned round

انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

Ye turned round on your heels. [3:144]

إِلَىٰ - < ye returned

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ

They will indeed swear unto you by Allah when ye return to them. [9:95]

يَنْقَلِبُ (*imperf. 3 p.m. sing.*) *vii*
turns round

إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقِبَيْهِ

(It was) only that We might know him who followeth the messenger, from him who turneth on his heels. [2:143]

وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا

And will return to his folk in joy. [84:9]

لَنْ يَنْقَلِبَ will never return

يَنْقَلِبْ will return *(juss.)*

يَنْقَلِبُوْنَ (*imperf. 3 p. m. plu.*) vii
they would return

يَنْقَلِبُوْا that they may return *f.d.*

تَنْقَلِبُوْا *(imperf. 2 p. m. plu.) f.d.*
that ye may return

مُنْقَلَبٌ *(n.pt.) vii*
place of termoil, reverse

مُنْقَلِبُوْنَ (*Ap-der. m. plu.*)
those who will be returning

قَلْبٌ / اَلْقَلْبُ heart (*n.*)

قَلْبَيْنِ two hearts (*n. dual*)

قُلُوْبٌ / اَلْقُلُوْبُ hearts (*n. p.*)

ق ل د ★

اَلْقَلَائِدُ <*lit.* necklaces (*n.p.*)

(*sing.*) قَلَادَةٌ

قَلَّدَ يُقَلِّدُ قَلْداً (ض)

to twist, wind (one thing on another)

C.R the (victims with garlands)

لَا تُحِلُّوا شَعَائِرَ اللهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ

Profane not the signs of Allah nor the sacred months, nor the offerings, nor the victims with garlands. [5:2]

(Note : اَلْقَلَائِدُ is plural of قَلَادَةٌ that means, a necklace or what is put upon the neck of an animal that is brought as offering to Makkah for sacrifice (*LL*). It is also applied to an animal which is made to wear a garland. The word اَلْقَلَائِدُ as a description of such animals is used to intensify respect for them because they bear a clear mark showing that they are meant to be sacrificed. The respect for them means that they should neither be hurt nor be held up aggressively (*Nadwi*).

مَقَالِيْدُ <keys *n. ints.*

(*sing.*) مِقْلَادٌ

ق ل ع ★

اَقْلِعِيْ *(perate. f. sing.) iv.*
<cease!

to set sail *iv* اَقْلَعَ إِقْلَاعاً (ship), to take off aeroplane

lit. to abstain, refrain, give up اَلْإِقْلَاعُ means وَ الْإِقْلَاعُ الْإِمْسَاكُ to check, to stop, to seize (*Zr.*)

ق ل ل ★ (assim. v.)

قَلَّ (perf. 3 p.m. sing.)
< ~ became small or little

قَلَّ يَقِلُّ قَلًّا وَ قِلَّةً (ض)

to be of small number or quantity, be scarce, happen rarely

مِمَّا قَلَّ مِنْهُ اَوْ كَثُرَ

Weather it be little or much. [4:7]

يُقَلِّلُ (imperf. 3 p.m. sing.) ii
< ~ lessened

ii قَلَّلَ يُقَلِّلُ تَقْلِيلاً

to make little, diminish, lessen

أَقَلَّتْ (perf. 3 p. f. sing.) iv
< ~ carried, bore,

to bear, iv. أَقَلَّ إِقْلَالاً
to carry

قَلِيلٌ / قَلِيلاً (act.2 pic. m. sing.) acc.
little, small

قَلِيلَةٌ (act. 2 pic. f. sing.)
little, small

قَلِيلُوْنَ (act. 2 pic. m. plu.)
little or small ones

أَقَلَّ less than (ints.)
(or much less than) ~

ق ل م ★

قَلَمٌ، الْقَلَمُ a/the, pen (n.)

أَقْلَامٌ < pens (n. p.)

(sing.) قلم

ق ل ى ★ (w. v.)

قَلَى (perf. 3 p.m. sing.)
~ hated

to hate, detest قَلَا يَقْلُوْ قِلًى (ن)

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى

Thy Lord hath not forsaken thee nor doeth He hate thee. [93:3]

الْقَالِيْنَ (act. pic. m. plu.)
those who hate

قَالَ اِنِّيْ لِعَمَلِكُمْ مِّنَ الْقَالِيْنَ

He said: verily I am of those who hate your work. [26:168]

ق م ح ★

مُقْمَحُوْنَ (pis. pic. m. plu.)
< those who are stiff-necked

to raise the iv أَقْمَحَ إِقْمَاحاً
head and refuse to drink (camel)

one whose pis. pic. مُقْمَحٌ
head is forced up so that he can not see

اِنَّا جَعَلْنَا فِيْ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ
اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ

Verily We have placed on their necks shackles, which is upto their chins, so that their heads are forced up. [36:8]

ق م ر ★

القَمَرُ / قَمَراً the/a moon (*n.*)

ق م ص ★

قَمِيصٌ a shirt (*n.*)

ق م ط ر

قَمْطَرِيراً distressful (*n.*) *acc.*

ق م ع ★

مَقَامِعُ maces *(n. ints.)*

(sing.) a mace مِقْمَعَةٌ

as an iron rod or pillar, rod for beating on the head

< قَمَعَ يَقْمَعُ قَمْعاً (ف)

to beat on the head, subdue, to tame

ق م ل ★

قُمَّلٌ vermin (*n.*)

lit. lice or small insects that infest plants, small ants, locusts without wings

ق ن ت ★

يَقْنُتْ *juss.*

(*imperf. 3 p.m. sing.*) ~is/shall be, obedient

< قَنَتَ يَقْنُتُ قُنُوتاً (ن)

to be obedient fully and whole-heartedly, to be devout without failing.

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ

And whosoever of you shall be obedient unto Allah and His Massenger. [33:31]

اقْنُتِي *(perate. f. sing.)* be obedient

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ

O' Maryam ! be devout unto Thy Lord. [3:43]

قَانِتٌ ، قَانِتاً (*act. pic. m. sing.*) *acc.* a devout one

قَانِتُونَ / قَانِتِينَ *acc.* *(act. pic. m. plu.)* devout ones

قَانِتَاتٌ (*act. pic. f. plu.*) devout or obedient (women)

ق ن ط ★

قَنَطُوا *(imperf. 3. p.m. plu.)* <they despaired

(يَقْنَطُ) وَ قَنِطَ يَقْنَطُ قُنُوطاً

قَنَطَ يَقْنُطُ (ن ، ف ، س)

to despair, lose courage

يَقْنَطُ *(imperf. 3 p.m. sing.)* despairs

يَقْنَطُونَ *(imperf. 3 p.m. plu.)* they despair

لَا تَقْنَطُوْا (perate. neg. m. plu.)
(O you) dispair not

الْقَانِطِيْنَ (act. pic. m. plu.) acc.
those who despair

قَنُوْطٌ despairing (one) (ints.)

ق ن ع ★

الْقَانِعُ (act. pic. m. sing.)
one who is deserving charity but does not beg

قَنِعَ يَقْنَعُ قَنَاعَةً (ف)

to be content, be satisfied with what is within his approach, not looking for more, to beg with some reservation. (Rgh.) (Muj.)

وَاَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ

And feed the contented and suppliants. [22:36]

مُقْنِعِيْ acc. مُقْنِعِيْنَ <iv n. d.
(Ap-dcr. m. plu.)
those who raise (head)

to raise أَقْنَعَ إِقْنَاعًا <
(the head)

مُهْطِعِيْنَ مُقْنِعِيْ رُءُوْسِهِمْ

(As they came) hurrying on in fear, their heads upraised. [14:43]

ق ن و ★

قِنْوَانٌ cluster of dates (n. d.)
(sing.) قِنْوٌ ، قُنْوٌ

ق ن ى ★	(w. v.)

أَقْنٰى (perf. 2 p. m. sing.) iv
~preserved

to preserve أَقْنٰى إِقْنَاءً <
to content (Pic.)
to make someone satisfied with a given thing (Muj.—Lis.)

وَاَنَّهٗ هُوَ اَغْنٰى وَاَقْنٰى

And that it is He who enriches and contenteth. [53:48]

ق ه ر ★

لَا تَقْهَرْ (perate. neg. m. sing.)
oppress not

قَهَرَ يَقْهَرُ قَهْرًا (ف) <

to oppress, compel SS against his wishes, to subdue, overcome, to force

فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ

Wherefore as to the orphan, be thou not (unto him) overbearing. (Jid.) oppress not (Pic. & M.A.). [93:9]

(According to Islam the carelessness in regard to orphans is similar to their oppression.)

الْقَاهِرُ (act. pic. m. sing.)
the supreme, the master

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

He is the Supreme above His creatures. [6:18]

قَاهِرُوْنَ (act. pic. m. plu.)
the Masters

وَإِنَّا فَوْقَهُمْ قَاهِرُوْنَ

(Firawn said) We are Masters over them ! [7:127]

الْقَهَّارُ the Subduer (ints.)
(i.e., the Subduer of His creatures by His sovereign authority and power and the Disposer of them as He pleaseth, with and against their will.—(Jid.)
(one of the Excellant names of Allah)

ق و ب ★

قَابَ a small distance, short (n.)
span (betwean the middle and the end of bow (Hw.)
one end of a bow (Muj.)

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنٰى

Till he was at two bows length off or yet nearer. [53:9]

ق و ت ★

أَقْوَاتٌ <sustenances (n.p.)
lit. food (sing) قُوْتٌ

مُقِيْتًا (Ap-der. m. sing.) acc. iv.
protector (Muj.)
controller (Jid.)
observer (Ik.)

ق و س ★

قَوْسَيْنِ (dual n.) (gen.)
<two bows
(sing.) قَوْسٌ

ق و ع ★

قَاعًا plain (n.) acc.

الْقِيْعَةُ <plains, deserts (n.p.)
(sing.) قَاعٌ
According to same lexiconists قِيْعَةٌ is a synonimous to قَاعٌ others observed it, as plural of قَاعٌ see (Muj.)

(w.v.) ق و ل ★

قَالَ (perf. 3 p.m. sing.)
~said
< قَالَ يَقُوْلُ قَوْلاً وَ مَقَالَةً (ن)
to speak, say, to inspire, to indicate (this verb with all its form has accurred 1730 times in the H.Q.

قَالَا (perf. 3 p.m. dual.)
the twain said

قَالَتْ (perf. 3 p. f. sing.)
she (it) said

قَالَتَا (perf. 3 p. f. dual.)
the twain (f.) said

قُلْتَ (perf. 2 p. m. sing.)
thou said

قُلْتُ I said (perf. Ist. p. sing.)

(Note: the forms for perfect tense (past tense) are to be translated as if they were of future tense when the contents are related to the hereafter.)

قَالُوْا (perf. 3 p.m. plu.)
they said

قُلْنَ (perf. 3 p. f. plu.)
they (f.) said

قُلْتُمْ (perf. 2 p.m. plu.)
ye said

قُلْنَا we said (perf. Ist. p. plu.)

يَقُوْلُ (imperf. 3 p.m. sing.)
~ says, speakes

يَقُوْلَ that he may say(acc.)

يَقُلْ he may say,(juss.)

لَيَقُوْلَنَّ (imperf. 3 p. m. sing.) epl.
verily he will have to say, he surely will say, he should say

تَقُوْلُ (imper. 2 p. m. sing.)
thou speaks

تَقُوْلَ that thou may say acc.

تَقُوْلَنَّ لَا تَقُوْلَنَّ with neg. ii(epm.) thou shall say not

تَقُلْ juss.

لَا تَقُلْ say not (perate. neg.)

يَقُوْلَا (imperf. 3 p.m. dual) (fd.)
that they (twain) say

يَقُوْلُوْا (fd.) يَقُوْلُوْنَ
(imperf. 3 p. m. plu.)
they will say/they say

تَقُوْلُوْنَ ye say(imperf. 2 p.m. plu.)

تَقُوْلُوْا that ye may say fd acc.

قُلْ say ! (perate. m. sing.)

قُوْلَا (perate. m. dual)
(ye twain) say

قُوْلِيْ (perate. f. sing.)
say (thou f.)

قُوْلُوْا ye say (perate m. plu.)

قُلْنَ ye (f) say (perate f. plu.)

قِيْلَ (3 p. m. sing.) pp.
is said, told (1)
CR. will be said

وَاِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا
And when it is said to them make no mischief. [2:11]

saying (2)
as verbal noun:
(قَوْلًا means قِيْلًا)

وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا
And who can be more truthful than Allah in saying. [4:122]

وَقِيْلِهٖ يٰرَبِّ
And his saying: O my Lord. [43:88]

يُقَالُ (3 p. m. sing.) pip.
is called (1)

يُقَالُ لَهُ إِبْرٰهِيمُ
He is called Ibrahim. [21:60]

is said (2)

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ
Naught is said unto thee save what was said unto the messengers. [41:43]

تَقَوَّلَ (perf. 3 p.m. sing.) v
< ~fabricated (lies)

to forge v تَقَوَّلَ تَقَوُّلاً
saying, fabricate, to spread rumours

to pretend عَلَى -

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ
And if he (*i.e.*, the holy Prophet) had forged sayings concerning Us. [69:44]

قَوْلٌ / اَلْقَوْلُ a word, saying, (v.n.) warning

قَوْلاً command acc.

(this ward has occurred at 52 places in the H.Q.)

اَلْأَقَاوِيلُ < words, sayings (n. p.)

(sing.) قَوْلٌ

According to some grammarians it is plural of a plural
i.e., جَمْعُ الْجَمْعِ أَقْوَالٌ

As regards its meaning, it has been used not in a good sense, and has occurred only once in the H.Q.

قَائِلٌ (act. pic. m. sing.)
a speaker

قَائِلِينَ speakers (n. p.)

قَائِلُونَ see ق ى ل

(w. v.) | ق و م ★ |

قَامَ (perf. 3 p.m. sing.)
< ~stood up

قَامَ يَقُومُ قَوْماً وَ قِيَامَةً وَ قَوْمَةً وَ قَامَةً (ن)

to raise and stand upright, stand, to stop

Meta. to establish, إِلَى -
to start doing something

قَامُوا (perf. 3 p.m. plu.)
they stood up

قُمْتُمْ - إِلَى (perf. 2 p.m. plu.)
ye raised up

إِذَا قُمْتُمْ إِلَى الصَّلٰوةِ
When ye rise up for prayer (*i.e.*, when you intend to pray). [5:6]

يَقُومُ nom.
(imperf. 3 p.m. sing.)
raises (1)
يَقُومَ acc.

لِيَقُومَ النَّاسُ بِالْقِسْطِ

That people might observe equity. [57:25]

يَقُومَانِ (imperf. 3 p.m. dual)
(the twain stand up)
they (twain) take place

he took (id) قَامَ مَقَامَهُ <
his place

فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا

Then two others shall take their places (the places formerly mentioned). [5:107]

تَقُومُ (imperf. 2 p. f. sing.)
arrives (1)

stand fast acc. تَقُومَ

وَيَوْمَ تَقُومُ السَّاعَةُ

On the day, whereon the Hour arriveth. [30:12,14]

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ

And of His signs is that the heaven and the earth stand fast by His cammand. [30:25]

تَقُمْ let stand up (m.v.d.)
(the middle radical, that is, a vowel has been dropped)

فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ

Let a party of them stand with thee. [4:102]

تَقُومَ (imperf. 2 p.m. sing.) acc.
thou standeth (2)

لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

They will not rise up save as he araiseth whom Satan hath prostrated by (his) touch. [2:275]

meta. will be set up (2)

(IK) أَيْ يَتَحَقَّقُ وَ يَحِينُ مَوْعِدُهُ

i.e., to be established and arrive at its appointed time

يَوْمَ يَقُومُ الْحِسَابُ

On the Day whereon will be set up the reckoning. [14:41]

will stand forth (3)

وَيَوْمَ يَقُومُ الْأَشْهَادُ

On a day whereon the witnesses will stand forth. [40:51]

(According to Ik. Zm. when the prophets will be raised up before Allah); the same meaning (stand up) is in verse 78/38 and 83/6.)

to observe بـ (4)

أَيْ يَتَّبِعُوا الْعَدْلَ وَ يُرَاعُوهُ

Ik. فِي مُعَامَلَةِ النَّاسِ

to follow the justice and regard it in the people's affairs

to resurrect, to lift up, elevate, to set up, call into being, to fix, determine, to appoint

(أَقَامَ الصَّلَاةَ) he established the prayer (*not* performed, as translated by some non-Arab lexiconists)

وَأَقَامَ الصَّلَوٰةَ وَآتَى الزَّكَوٰةَ

And he establisheth the prayer and giveth the zakah. [2:177]

(Some other translators have preferred other expressions, such as, 'observe formal worship, perform prayers etc.').

to set up right (2)

فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ

Then they (the twain) found therein a wall about to fall down and he set it up right. [18:77]

أَقَمْتَ *(parf. 2 p. m. sing.) iv* thou established

أَقَامُوا *(perf. 3 p.m. plu.) iv* they established (1) to follow the (2) teaching of *SS*

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرٰىةَ وَالْإِنْجِيلَ

And had they established Taurat and Injil (*i.e.*, followed the teachings of these Books). [5:66]

لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوٰى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ

The mosque founded from the first day on piety is worthier that thou should stand therein (*i.e.*, to raise up far the prayer, *IK*). [9:108]

يَقُومَانِ *(imperf. 3 p. m. dual)* the twain will stand or take place

يَقُومُونَ *(imperf. 3 p. m.plu.)* they will stand or they will be raised up

تَقُومُوا *(imperf. 2 p.m. plu.) (fd.)* that ye may stand or observe justice

قُمْ *(parate. m. sing.)* (thou) stand up !

قُومُوا *(perate. m. plu.)* (ye) stand up

تَقْوِيمٌ stature, *(v.n.) ii* mould, formation

< قَوَّمَ تَقْوِيمًا to set upright *ii* to shape, form

أَقَامَ *(perf. 3 p.m. sing.) iv* <~established

أَقَامَ إِقَامَةً to establish, to straighten, straighten out, make correct or right, put in order, to make rise or to make the dead rise,

وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا

And that keep thy countenance straight toward the religion upright. [10:105]

أَقِيمُوا (*perate. m. plu.*) iv.

(ye) establish ! (1) -الصَّلٰوةَ

follow the teachings (2). -الدِّينَ

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

That ye establish (*i.e.* follow the teachings) the religion and be not divided therein. [42:13]

do perfectly (3) -الْوَزْنَ

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ

And observe the weight with equity (*i.e.*, weigh correctly). [55;9]

set up (4) -الشَّهَادَةَ

وَأَقِيمُوا الشَّهَادَةَ لِلّٰهِ

And set up (your) testimony for Allah (*i.e.*, declare your witness clearly). [65:2]

أَقِمْنَ (*perate. f. plu.*)

establish : -الصَّلٰوةَ

اسْتَقَامُوا (*perf. 3 p.m. plu.*) x

<they acted straight

اسْتَقَامَ اسْتِقَامَةً to straighten *x* up, to rise, get up, stand up, to be or to become straight

(by Torah and Injil the original ones are meant and not the so called Old/New Testaments. *Jid.*)

أَقَمْتُمْ (*perf. 2 p.m. plu.*) iv

ye established

to observe (3)

يُقِيمَا (*imperf. 3 p.m. dual*) iv

they (twain) observe

وَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللّٰهِ

They if ye fear that the twain may not observe the bounds of Allah. [2:229]

يُقِيمُونَ (*imperf. 3 p.m. plu.*) iv

they establish

يُقِيمُوا that they *acc. fd. iv.* may establish

تُقِيمُوا *acc. (f.d.) iv*

(*imperf. 2 p.m. plu.*)

ye establish (*i.e.* follow the teachings)

to assign (4) (weight value)

نُقِيمُ (*imperf. Ist. p. plu.*) iv

meta. we will assign

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا

And on the Day of Resurrection We assign no weight to them. [18:105]

أَقِمْ (*perate. m. sing.*) iv

(thou) establish (1) -الصَّلٰوةَ

keep straight (2) -لِلدِّينِ

مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ

Of the people of the Book there is a community steadfast. [3:113]

standing (2)

وَامْرَأَتُهُ قَائِمَةٌ

And his wife was standing. [11:71]

that arises (3)

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

And I deem not that the Hour will (ever) arise. [41:50]

قِيَامٌ (*b. plu.* of قَائِمٌ) standing (1)

فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

And Lo ! They will be standing, looking on. [39:68]

to stand (*v.n.*) (2) verbal noun of قَامَ

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ

So they were not able to stand. [51:45[

livelihood, property, maintenance (*n.*) (3)

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا

And give not unto the weak-witted the wealth of yours which Allah made a stay (*i.e.*, meant to make the life staud by it). [4:5]

يَسْتَقِيمَ (*imperf. 3 p.m. sing.*) *acc. x* keeps straight

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ

Unto whosoever of you willeth to walk (or keep himself) straight. [81:28]

اسْتَقِمْ (*perate. m. sing.*) *x* (thou) be straight or keep (thyself) straight

اسْتَقِيمَا (*perate. m. dual*) (you twain) be straight

اسْتَقِيمُوا (*perate. m. plu.*) (ye) be straight, act straight

قَائِمٌ (*pis. pic. m. sing.*) (*R.F.*) one who stands standing

قَائِمًا بِالْقِسْطِ – *acc.* maintainer of equity

قَائِمُونَ (*act. pic. m. plu.*) those who stand up (firmly)

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ

And those who stand firm in their testimonies. [70:33]

الْقَائِمِينَ (*act. pic. m. plu.*) *acc.* those who stand (*i.e.*, in their prayers)

قَائِمَةٌ (*act. pic. f. sing.*) <those who act (1) firmely (steadfast)

as an adjective أُمَّةٌ for a (nation)

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

But for him who feareth the standing before his Lord there are two gardens. [55:46]

(according to same commentators such as Qurtabi, *ZR.*, and *IK.* مَقَامٌ signifiies the dignity of divinty of Allah, thus the verse means: who dreades the divinity of Allah will be given two gardens.)

divnity (3)

عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Belike Thy Lord will raise thee up in a dignity praised. [17:79]

standing forth, (4)
staying

إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِي

If my stay (among you) become hard upon you. [10:71]

مُقَامٌ (*v. mim.*)
place (1)

يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا

O inhabitants of Yathrib there is no place for you. So return. [33:13]

station. *n. pt.* (2)

source of (*n.*) (4)
maintenance

جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَٰمًا لِّلنَّاسِ

Allah hath made the Ka'ba the Sacred House, a maintenance for mankind. (*IK.*, *Zr.*) [5:97]

قَوَّامُونَ <overseers (1) (*ints. n.*) (*sing.*) قَوَّامٌ

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ

Men are overseers over women. [4:34]

قَوَّامِينَ maintainers (2) *acc.*

كُونُوا قَوَّٰمِينَ بِٱلْقِسْطِ

Be ye maintainers of justice. [4:135]

ٱلْقَيُّومُ the sustainer (*ints.*)

(who makes others sustained: one of the Excellant names of the Almighty Allah)

أَقْوَمُ (*elative.*)
more confirmatory

مَقَامٌ a place where (1) (*n. pt.*) one stands

وَٱتَّخِذُوا مِن مَّقَامِ إِبْرَٰهِيمَ مُصَلًّى

And (We said) take the spot of Ibrahim for a place of prayer. [2:125]

standing place (2)

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

Verily ill it is as an abode and as a station. [25:66]

مُقَامَةٌ place, abode (*n. f.*)

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ

Who hath, through His grace, lodged us in the abode of permanence. [35:35]

مُقِيمٌ (*Ap-der m. sing.*) *iv*
right, lasting one

وَلَهُمْ عَذَابٌ مُّقِيمٌ

And for them is a torment lasting. [5:37]

right (2)

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ

And it was in the right way. [15:76]

الْمُقِيمِينَ / الْمُقِيمِي (*Ap-der. m. plu.*) *iv*
establishers

وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ

And who patiently endure that which befalleth them and those who establish the prayer. [22:35]

وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ

And the establishers of the prayer and the givers of zakah. [4:162]

الْقَيِّمُ lasting one, right (*Ap-der.*)

ذَٰلِكَ الدِّينُ الْقَيِّمُ

And that is the right religion. [9:36]

قَيِّمَةٌ (*Ap-der. f.*)
lasting one, eternal

فِيهَا كُتُبٌ قَيِّمَةٌ

Wherein are discourses eternal. [98:3]

قِيَمًا قِيَمٌ <right (*n.*)

دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا

A right religion, the faith of Ibrahim the upright. [6:161]

إِقَام <establishment (*v.n*) *iv*

أَقَامَ إِقَامَةً *iv*

وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ

And We revealed unto them the doing of good deeds and the establishment of prayer. [21:73]

الْإِقَامَةُ stopping, staying *v.n.*

وَيَوْمَ إِقَامَتِكُمْ And day of your stopping. [16:80]

الْقِيَامَةُ judgement, resurrection(*n.*) (at 70 places)

قَوْمٌ، الْقَوْمُ (*n.*)
group, people (men only) (1) (at 260) places)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ

O ye who believe! let not (one) group scoff at (another) group, belike they may be better than they are, nor let (some) women scoff at other women, belike they may be better than they are. [49:11]

people, group, men (2) including women

(قَوْمِ i.e., قَوْمِي)

(the *kasra* replaced the dropped ى)

يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم

O my people ye have verily wronged your souls. [2:54]

(the word where related to a prophet means his people or nation to whom he was sent)

ٱلْمُسْتَقِيمُ (*Ap-der. m. sing.*) x
right, straight, (1)
righteous, upright, well constituted

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ

Guide us Thou unto the path straight! [1:5]

<beaten (2)
a straight, smooth, much walked path

أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

(Is he~more guided) or he who walketh upright on a beaten road. [67:22]

| ق و ى ★ | (w. v.) |

ٱلْقُوَّةُ <the power (1) (*n.*)

قَوِىَ يَقْوَىٰ قُوَّةً (س)

to be or become strong, powerful, vigorous, forceful

أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا

That verily power belonged wholly unto Allah. [2:165]

strength (2)

خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ

Hold fast (with strength) what We have given you [2:63]

ٱلْقُوَىٰ <strengths (*n.p.*)
(*sing.*) قُوَّةٌ

عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ

One of mighty powers hath taught him. [53:5]

قَوِىٌّ (*Ap-der. m. sing.*)
strong, strengthful
قَوِيًّا *acc.*

الْمُقْوِيْنَ (*Ap-der. m. plu.*) *iv*
<dwellers in the wilderness

(*sing*) مُقْوٍ
inhabitant of desert

meta. travellers

iv. < أَقْوٰى إِقْوَاءً

to stay in قَوَاءٌ desert <<

(*w.v.*) ق ی ض ★

قَيَّضْنَا (*perf. Ist. p. plu.*) *ii*
<we assigned

to be destined *ii* قَيَّضَ تَقْيِيْضاً
to lead *SS* to

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ
We have assigned unto them some companions. [41:25]

نُقَيِّضْ we assign *juss. ii*

ق ی ل ★

قَائِلُوْنَ (*act. pic. m. plu.*)
those who sleep at midday

قَالَ يَقِيْلُ قَيْلُوْلَةً (ض)

to sleep in the middle of the day

فَجَآءَهَا بَأْسُنَا بَيَاتًا اَوْ هُمْ قَآئِلُوْنَ
Upon them our violence came during (their) sleeping at night or (their) midday sleeping. [7:4]

مَقِيْلاً the place *n.p.t. acc.*
of taking rest at midday

meta. resting place

اَصْحٰبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَّاَحْسَنُ مَقِيْلاً
Fellows of the garden shall be on that day in goodly abode and a goodly resting place. [25:24]

★★★

كتاب الكاف

★ ★ ★ ★

ك The 22nd letter (*alphabet*) of the Arabic alphabet. The first of the five beginning letters of the chapter 19th (Maryam) pronounced as *Kaaf*

كَ pronominal (*Pronominal*) suffix of the *(2 p. m. sing.)* means (1) 'thee' when suffixed to a verb or preposition

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ

And He taught thee that which thou knowest not. [4:113]

عَلَيْكَ on thee, upon thee

لَكَ for thee

مِنْكَ from thee

thy (2)
(when it is suffixed to a noun)

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

لَكَ Have We not opened forth for thee thy breast. [94:1]

كِ pronominal (*pronominal*) suffix of the *2nd p.f. sing*; means: thee and thy, as in case of *masc*. (above)

كَ as, like *(particle)*

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ

Or, like the darkness in a sea. [24:40]

It is considered as a preposition, and governs nouns in the genitive ; when prefixed to the noun it means 'like as'—the latter is redundant.

كَمَثَلِ حَبَّةٍ

Like the resemblance of a grain. [2:261]

ك أ ى ن

كَأَيِّنْ many, how many
(always followed by مِنْ)

وَكَأَيِّنْ مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ

And many a prophet hath fought with a number of godly men. [3:146]

(Note that the word كَأَيِّنْ is a compound of كَ (like) أَيٌّ (which); the nonition (التَّنوِيْنُ) is written in a letter ن instead of double kasara (يٍ) The phrase كَأَيٍّ مِنْ means such as many)

(*assim. v.*) **ك ب ب ★**

كُبَّتْ (*3 p. f. sing.*) *pp.*
~will be thrown downward < كَبَّ يَكُبُّ كَبًّا (ن)
to invert, عَلَى ، لِ -
throw one with the face to the ground, overthrow

وَمَنْ جَآءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ

And whosoever will bring evil, their faces shall be cast down into the fire. [27:90]

مُكِبًّا (*Ap-der. m. sing.*) *iv acc.*
one groping (one face)

أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا

Is he who goeth groping on his face more rightly guided, or he who walketh rightly-guided? [67:22]

ك ب ت ★

كُبِتَ (*3 p. m. sing.*) *pp.*
< ~were abased
كَبَتَ يَكْبِتُ كَبْتاً (ض)
to abase, to throw down, to restrain, to overwhelm

كُبِتُوا (*3 p.m. plu.*) *pp.*
they were abased
C.R. shall be abased

يَكْبِتَ (*imperf. 3 p.m. sing.*) *acc.*
that he abase

ك ب د ★

كَبَدٌ trouble (*v.n*)
< كَبَدَ يَكْبَدُ كَبَداً (ف)
to suffer pain in the liver, to face difficulty

ك ، ذٰلِكَ ★

كَذٰلِكَ *lit.* like that كَذٰلِكَ (*comp.*)
that ذٰلِكَ like كَ
this particle may be translated according to the contents

وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا

And consume it not extravagantly or hastily (for fear) that they may grow up. [4:6]

لِتُكَبِّرُوا *(imperf.2p.m.plu.)ii(el.)*
<that ye may magnify
to magnify, كَبَّرَ يُكَبِّرُ تَكْبِيْراً
to say (Allah is great)

كَبِّرْ *(perate. m. sing.) ii*
magnify

وَرَبَّكَ فَكَبِّرْ

And thine Lord, do magnify. [74:3]

أَكْبَرْنَ *(perf. 3 p.m. plu.) iv*
<they exalted
to exalt, *iv*, أَكْبَرَ إِكْبَاراً
to deem great or formidable

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ

When they (women) saw him deem him great. [12:31]
(*i.e.*, they were astonished at him)

تَتَكَبَّرَ *(imperf.2 p.m.sing.)v.acc.*
<that thou magnifies thyself
to grow *v.* تَكَبَّرَ تَكَبُّراً
proud, magnify oneself, to deem oneself great

فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا

For it is not for thee to behave proudly therein. [7:13]

such as: so, similarly, likewise, like that, even so, etc.

ك ب ر ★

كَبُرَ *(perf. 3 p. f. sing.)*
<~is hard
كَبُرَ يَكْبُرُ كِبَراً وَ كُبْراً (ك)
to became, to be hard, to be odious, to be grievious

كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ

Their backsliding is hard unto thee. [6:35]

كَبُرَتْ *(perf. 3 p. f. sing.)*
is hard or odious

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ

Odious is the word that cometh out of their mouths. [18:5]

يَكْبُرُ *(imperf. 3 p. m. sing.)*
too hard

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا
أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ

Say thou, be ye stones or iron, or (anything) created which is too hard (to receive life) in your breasts (minds). [17:50-51]

يَكْبَرُوا *(imperf. 3 p.m. plu.) acc.*
that they may grow up
< كَبِرَ يَكْبَرُ كِبَراً وَ مَكْبِراً (س)
to be of an advanced age, full grown up

he who hath taken in hand to magnify it (*Sale.*, *Rod.*)

who took upon himself the main part (*M.A.*)

الْكِبَرُ old age (*n.*)

وَأَصَابَهُ الْكِبَرُ

And the old age befell him. [2:266]

كَبِيْرٌ / اَلْكَبِيْرُ (*act. 2 pic.m. sing.*)

كَبِيْراً / اَلْكَبِيْرَ old one (1)

وَاَبُوْنَا شَيْخٌ كَبِيْرٌ

And our father is a very old man. [28:23]

great (2)

قُلْ فِيْهِمَآ اِثْمٌ كَبِيْرٌ

Say, in both is a great sin. [2:219]

grievious (3)

قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ

Say, fighting therein in grievous. [2:217]

chief (4)

اِنَّهٗ لَكَبِيْرُكُمُ الَّذِىْ عَلَّمَكُمُ السِّحْرَ

Verily he is your chief who hath taught you magic. [20:71]

big (one) (5)

قَالَ بَلْ فَعَلَهٗ ۖ كَبِيْرُهُمْ هٰذَا فَسْـَٔلُوْهُمْ

He said: rather he hath done it, this big one of them, so question them. [21:63]

يَتَكَبَّرُوْنَ (*imperf. 3 p.m. plu.*) v they magnify themselves

اِسْتَكْبَرَ (*perf. 3 p.m. sing.*) x ~was proud

< اِسْتَكْبَرَ اِسْتِكْبَاراً to be x much proud of himself

اِسْتَكْبَرْتَ (*perf. 3 p.m. sing.*) x thou wast proud

اِسْتَكْبَرُوْا (*perf. 3 p. m. plu.*) x they were proud

يَسْتَكْبِرْ (*juss*) x (*imperf. 3 p.m. sing.*) ~is proud

يَسْتَكْبِرُوْنَ (*imperf. 3 p.m. plu.*) x they are proud

تَسْتَكْبِرُوْنَ (*imperf. 2 p.m. plu.*) x ye are proud

كِبْرٌ greatness (1) (*n.*)

اِنْ فِىْ صُدُوْرِهِمْ اِلَّا كِبْرٌ

There is naught in their breasts save greatness *i.e.*, the quest of greatness (*Jid.*). [40:56]

leading part (2)

وَالَّذِىْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ

And as for him among them who took upon himself the leading part thereof, he shall have a grievous torment. [24:11]

تَوَلّٰى كِبْرَهٗ who undertook the bulk of it (*Jid.*)

who had the greater share therein (*Pic.*)

أَكْبَرُ greater than (1) (*elative*) (used for good and evil alike)

وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ

And surely the reward of the Hereafter is greater (*i.e.*, than anything else). [16:41]

وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

And to expel its people thence is a greater (transgression) with Allah; for persecution is worse than killing. [2:217]

(used for masculine and feminine alike) as,

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا

And every token that We showed them was greater than its sister. [43:48]

greatest, highest in (2) estimation and rank

وَلَذِكْرُ اللَّهِ أَكْبَرُ

And surely the remembrance of Allah is the greatest. [29:45]

الْأَكْبَرُ the great (*elative*)

أَكَابِرُ <geat ones (*n.p.*)

(*sing.*) أَكْبَرُ

الْكُبْرَىٰ <the great (*elative f.*)

femine of

elder (6)

قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ

The eldest of them said: know ye not that. [12:80]

كُبَرَاءُ <great ones (*n.p.*)

(*sing.*) كَبِيرٌ

إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا

Verily we obeyed our chiefs and great ones. [33:67]

كَبِيرَةٌ (*act. pic. f. sing.*) hard (1)

وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

And verily it is hard except unto the meek. [2:45]

big, great (2)

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً

Not spend they any spending small or great (little or big). [9:121]

كَبَائِرُ كَبِيرَةٌ great (things) (*n.p.*)

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ

If ye avoid the great (things) which ye are forbidden We will remit from you your evil deeds. [4:31]

كُبَّارًا mighty (*ints.*) *acc.*

وَمَكَرُوا مَكْرًا كُبَّارًا

And they have plotted a mighty plot. [71:22]

الْكُبَرُ (*n.p.*) (*elative*)
< the greatest one

(*sing*) **أَكْبَرُ**

as **أَكْبَرُ** for masc.

الْكِبْرِيَاءُ greatness (*n.*)

الْمُتَكَبِّرِيْنَ (*Ap-der. m. plu.*) *acc. v*
the arrogant
(the stiffnecked)

مُسْتَكْبِرُوْنَ *acc.* **مُسْتَكْبِرِيْنَ** *nom.*
(*Ap-der. m. plu.*) *x*
acc.
الْمُسْتَكْبِرِيْنَ the arrogant (stiff-necked)

تَكْبِيْراً glorifying (*v.n.*) *ii*
(act of saying: Allah is the greatest **اَللّٰهُ أَكْبَرُ**)

اِسْتِكْبَاراً stiff-neckedness (*v.n.*) *x*

(*quard.*) | ك ب ك ب |

كُبْكِبُوْا (*perf. 3 p. m. sing.*) *pp.*
< they were hurled

كَبَّ يَكُبُّ كَبًّا (ن)

same as (above)

| ك ت ب ★ |

كَتَبَ (*perf. 3 p.m. sing.*)
< ~prescribed
~ordained

كَتَبَ يَكْتُبُ كِتَاباً وَ كِتَابَةً (ن)

to write, note, record,
to prescribe, ordain, destine

وَابْتَغُوا مَا كَتَبَ اللّٰهُ لَكُمْ

And seek that which Allah hath prescribed for you (or ordained for you). [2:187]

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللّٰهُ لَنَا

Say thou: naught shall befall us save that which Allah hath ordained for us. [9:51]

(In the same sense **كَتَبَ** has occurred in verses 5:23, 6:12, 54; 58:21-22, 59.3)

كَتَبَتْ (*perf. 3 p. f. sing.*)
wrote, have written

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe then unto them for that which their hands have written. [2:79]

كَتَبْتَ (*perf. 2 p.m. sing.*)
thou prescribed

كَتَبْنَا (*perf. Ist p. plu.*)
We prescribed (1)

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ

And We prescribed unto them therein, a life for a life~. [5:45]

we wrote (2)

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ

And We wrote for him in the tablets. [7:145]

that ye write down *acc.*

وَلَا تَسْأَمُوٓا أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا

And be not averse to writing down the contract whether it be small or great. [2:282]

تَكْتُبُوا *(perate. m. sing.)* ordain thou!

وَاكْتُبْ لَنَا فِي هَٰذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ

And ordain for us in this world that which is good and in the hereafter (that which is good). [7:156]

record (or enroll) (2)

فَاكْتُبْنَا مَعَ الشَّٰهِدِينَ

Enroll us among those who witness. [3:53]

اُكْتُبْ *(perate. m. plu.)* write down!

إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

When ye contract a debt for a fixed term, record it in writing. [2;282]

اُكْتُبُوا *(3 p. m. sing.) pp.* was prescribed, (1) was ordained

كُتِبَ عَلَيْكُمُ الْقِصَاصُ

Retalition is prescribed for you. [2:178]

كُتِبَ عَلَيْكُمُ الصِّيَامُ

Fasting is prescribed for you. [2:183]

لِيَكْتُبْ *(imperf. 3 p.m. sing.) el.* should write (1)

يَكْتُبَ *acc.* that he may write

يَكْتُبُ *(imperf. 2 p. m. sing.)* records (2)

وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ

And Allah recordeth what they plan by night. [4:81]

يَكْتُبُونَ *(imperf. 3 p.m. plu.)* they write (1)

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَٰبَ بِأَيْدِيهِمْ

Woe unto those who write out the book with their hands. (also see 52/41, they write down). [2:79]

they record (2)

إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ

Our messengers record that which ye plot. [10:21] (also see 43:80)

أَكْتُبُ *(imperf. Ist. p. sing.)* I shall ordain

سَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ

I shall ordain it for those who ward off evil. [7:156]

نَكْتُبُ *(imperf. Ist p. plu.)* we record

وَنَكْتُبُ مَا قَدَّمُوا

We record that which they sent before. [36·12]

those who seek a writing, write it for them if ye know in them any good. [24:33]

مُكَاتَبَةٌ (as a technical word means: to allow a slave to get himself free from bondage on paying a certain amount as agreed upon)

كَاتِبٌ (act. pic. m. sing.) a writer, scribe
كَاتِبًا acc.

كَاتِبُوْنَ (act. pic. m. plu.) writers
كَاتِبِيْنَ writers, scribes acc.

كِتَابٌ a book *i.e.*, (1) (*v.n.*) (*n.*) the Holy Quran

وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ

And when there came unto them a Book from before Allah (*i.e.*, the Holy Quran). [2:89]

كِتٰبٌ أُحْكِمَتْ اٰيٰتُهٗ

(This is) a Book the verses whereof are guarded. [11:1]

Decree, ordinance (2)

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ

And those who are akin are nearer one to another in the ordinance (or decree) of Allah. [8:75]

is recorded (1)

وَلَا يَنَالُوْنَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُمْ بِهٖ عَمَلٌ صَالِحٌ

Nor gain they from the enemy a gain, but a good deed is recorded for them. [9:120]

تُكْتَبُ (3 p. f. sing.) pip. will be recorded

سَتُكْتَبُ شَهَادَتُهُمْ

Their testimhny will be recorded. [43:19]

اِكْتَتَبَ (perf. 3 p.m. sing.) viii ~ has got written

to cause viii اِكْتَتَبَ اِكْتِتَابًا to be written

وَقَالُوْٓا أَسَاطِيْرُ الْأَوَّلِيْنَ اكْتَتَبَهَا

And they say; stories of the ancients, which he has got written so they are dictated unto him (*Jid.*) which he hath had written down. (*Pic.*) [25:5]

كَاتِبُوْا write! (perate m. plu.) iii

to write iii كَاتَبَ مُكَاتَبَةً a contract

وَالَّذِيْنَ يَبْتَغُوْنَ الْكِتٰبَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوْهُمْ إِنْ عَلِمْتُمْ فِيْهِمْ خَيْرًا

And from among those whom your right hand possess,

وَكِتٰبٍ مَّسْطُوْرٍ
And a scripture inscribed. [52:2]

the Book (1) (*n. prop.*) (*i.e.*, Holy Quran) اَلْكِتَابُ

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ
This Book thereof is no doubt. [2:2]

Taurat (2)

يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ
O Yahya hold fast the scripture. [19:12]

the scripture in (3) general, all teachings revealed to a prophet

قَالَ الَّذِيْ عِنْدَهٗ عِلْمٌ مِّنَ الْكِتٰبِ
The one who had some knowledge of the scripture said. [27:40]

recorder (4)

(Also reference is made to 'recorder of decrees' or لَوْحٌ مَحْفُوظٌ 'preserved tablets' by the word كِتَابٌ as:

وَمَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِيْ ظُلُمٰتِ الْاَرْضِ وَلَا رَطْبٍ وَّلَا يَابِسٍ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ
Not a leaf falleth but He knoweth it, nor a seed-grain groweth in the darkness of the earth, nor aught of fresh or dry but is in a book luminous. [6:59]

write (3)

لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ
Were it not that writ had already gone forth from Allah, there would surely have touched you a mighty torment for that ye took. [8:68]

prescribed time (4)

لِكُلِّ اَجَلٍ كِتَابٌ
For everything there is a prescribed time. [13:38]

record (5)

وَلَدَيْنَا كِتٰبٌ يَّنْطِقُ بِالْحَقِّ
And with Us is record which speaketh the truth. [23:62]

letter (6)

قَالَتْ يٰٓاَيُّهَا الْمَلَؤُا اِنِّيْٓ اُلْقِيَ اِلَيَّ كِتٰبٌ كَرِيْمٌ
She said; O chieftains, lo! there hath been thrown unto me a noble latter. [27:29]

a term, (7)

وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كِتٰبًا مُّؤَجَّلًا
No soul can ever die except by Allah's leave and at a term appointed. [3:145]

scripture (8)

has a prefixed term of emphasis لَامُ التَّوْكِيدِ that has nothing to do with (*el.*) which means 'in order to' or 'that he may.' The difference, for a learner, is that the former term is vocalized with *fatha* and the latter with *kasra*. For details see *LLQ*.)

يَكْتُمْنَ (*imperf. 3 p.m. plu.*) *acc.* that they hide

تَكْتُمُونَ (*imperf. 2 p.m. plu.*) ye hide

تَكْتُمُوا that ye may hide *acc.*

نَكْتُمُ (*imperf. 1st. p. plu.*) we (shall) hide

وَ لَا نَكْتُمُ we shall not hide

ك ث ب ★

كَثِيبٌ (*act. 2 pic. m. sing.*) sand-heap

< كَثَبَ يَكْثِبُ كَثْبًا (ن ، ض) to heap up, gather

ك ث ر ★

كَثُرَ (*perf. 3 p.m. sing.*) ~was much

< كَثُرَ يَكْثُرُ كَثْرَةً (ك) to surpass in number or quantity, be much, many, numerous, increase, multiply

كِتَابِيَهْ *com.* كِتَاب + ى + ه my record (the final ه of كِتَابِيَهْ is just for rhym)

أَهْلُ الْكِتَابِ people (*com.*) of the scriptures (The Jews and Christians)

أُمُّ الْكِتَابِ the original scripture the eternal fountain-head of all Divine decrees and revelations *i.e.*, preserved tablets.

كُتُبٌ scriptures (*n. p.*)

مَكْتُوبًا written (*pis. pic. m. sing.*)

ك ت م ★

كَتَمَ (*perf. 3 p.m. sing.*) ~hidest

< كَتَمَ يَكْتُمُ كَتْمًا وَ كِتْمَانًا (ن) to conceal, hide, restrain one's anger

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللّٰهِ

And who is more unjust than he who hideth a testimony that is with him. [2:140]

يَكْتُمُ (*imperf. 3 p. m. sing.*) hides

يَكْتُمُونَ (*imperf. 3 p. m. plu.*) they hide

(In the verse 2/146 لَيَكْتُمُونَ

مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ

Whether it be little or much. [4:7]

كَثُرَتْ (*perf. 3 p. f. sing.*)
~was numerous

وَلَنْ تُغْنِيَ عَنكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ

And your host will avail you naught however numerous it be. [8:19]

كَثْرَةٌ multitude (1) (*n.v.*)
(big in number)

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ

And on the day of Hunain when ye exalted your multitude. [9:25]

planty (2)
(big in the quantity)

وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ

Even though the plenty of evil attract thee. [5:100]

كَثِيرٌ (*act. 2 pic. m. sing.*)
many, much, plenty

كَثِيرَةٌ (*act. 2 pic. f. sing.*)
very much

(this word is most often used as an adjective that has to agree with the preceding noun in number and gender. For details see *LLQ*.)

أَكْثَرُ more than, much (*elative*)
mostly, most of

تَكَاثُرٌ rivalry, vying in (*v.n.*) *iv* respect of (riches)

the emulous desire of **التَّكَاثُرُ** abundance, (*Jid.*) or rivalry in worldly increase (*Pic.*)

كَوْثَرٌ (*ints.*) *n.*
<abundance of good
(*lit.* a large quantity of prosperity (as a proper name a certain river in paradise)

ك د ح ★

كَدْحًا < toiling (*v.n*) *acc.*

كَدَحَ يَكْدَحُ كَدْحاً (ف)

to toil for one's family, to exert oneself, make every effort to carry out a thing or reach a person

كَادِحٌ one (*act. pic. m. sing.*) who is toiling

يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ

O man! verily thou art toiling to thy Lord a (Painful) toiling and art about to meet him. [84:6]

ك د ر ★

انْكَدَرَتْ (*perf. 3 p. f. sing.*) *vii*
~fell

to fall, *vii* انْكَدَرَ انْكِدَاراً <
shoot out (as a star)

<< كَدَرَ يَكْدِرُ كَدْراً (ض)

to be muddy

وَإِذَا النُّجُومُ انكَدَرَتْ

And when the stars will fall. [81:2]

(according to some commentaters. 'when stars will be muddy').

ك د ى ★	(v.,v.)

أَكْدٰى <~stopped *iv*

أكدى إِكْدَاءً *ix*

to stop hand, to be niggardly

<< كَدٰى يَكْدِىْ كِدَاءً (ض)

to restrain

ك ذ ب ★

كَذَبَ *(perf. 3 p.m. sing.)*
~lied

< كَذَبَ يَكْذِبُ كِذْباً وَكَذِباً
وَ كِذْبَةً وَكِذَّاباً وَكِذَاباً (ض)

to lie, say what is not a fact, fabricate a lie عَلٰى - ~fabricated a lie against *SS*, عَلٰى - to relate a lie to *SS*

مَا كَذَبَ الْفُؤَادُ مَا رَاٰى

The heart lied not in that which he saw. [53:11]

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ

And who is a greater wrong-doer than he who fabricateth a lie against Allah. [39:32]

كَذَبَتْ *(perf. 3 p. f. sing.)*
she lied

كَذَبُوْا *(perf.3 p.m. plu.)*
they lied against

يَكْذِبُوْنَ *(imperf. 3 p. m. plu.)*
they lie

كَانُوْا يَكْذِبُوْنَ

They have been lying. [2:10]

تَكْذِبُوْنَ ye lie *(imperf. 2 p.m. plu.)*

كُذِبُوْا *(3 p.m. plu.) pp.*
thy were denied
they were given lie

كَذَّبَ *(perf. 3 p.m. sing.) ii*
<~gave the lie to
~denied

to give the lie كَذَّبَ تَكْذِيباً to *SS*, to deny, to refute, to disbelieve, to accuse of lying

كَذَّبَتْ *(perf. 3 p. f. sing.) ii*
denied, gave the lie to

(this from, *(3 p. f. sing.)* refers to a plural such as community, nation, or people, as a general rule ; a feminine singular verb when placed before a noun works for plural as well as for a singular)

كَذَّبْتَ (*perf. 2 p.m. sing.*) *ii* thou didst deny

كَذَّبُوا (*perf. 3 p. m. plu.*) *ii* they denied

كَذَّبْتُمْ (*perf. 2 p. m. plu.*) *ii* ye denied

كَذَّبُونِ (*com.*) *ii*

كَذَّبُوا نِ كَذَّبُونِي they denied me (the pronominal ى is shortened)

كَذَّبْنَا (*perf. Ist. p. plu.*) *ii* we denied

يُكَذِّبُ (*imperf. 3 p.m. sing.*) *ii* ~denies

تُكَذِّبَانِ (*imperf. 3 p. m. dual*) *ii* ye (twain) deny

يُكَذِّبُونَ (*imperf. 3 p.m. plu.*) *ii* they deny

يُكَذِّبُونِ they deny me (*com.*)

تُكَذِّبُونَ (*imperf. 2 p. m. plu.*) *ii* ye deny

تُكَذِّبُوا that ye may deny *acc. ii*

Or if ye deny— إِنْ تُكَذِّبُوا [29:18]

نُكَذِّبُ (*imperf. 1st p. plu.*) *ii* we deny

كُذِّبَ (*3 p.m. sing.*) *pp. ii* ~is/were/denied

كُذِّبَتْ (*3 p. f. sing.*) *pp. ii* were denied

كِذْبٌ / الْكِذْبُ false (1) (*n.*)

وَجَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍ

And they came with false blood on his shirt. [12:18]

lie (2)

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا

Who is the great wrong-doer than he who fabricateth a lie concerning Allah. [7:37]

falsehood (3)

سَمّٰعُوْنَ لِلْكَذِبِ

Listeners for the sake of falsehood. [5:41]

كَاذِبٌ a liar (*act. pic. m. sing.*)

كَاذِبًا denier (*acc.*)

كَاذِبُوْنَ (*act. pic. m. plu.*) (*nom.*) liars

اَلْكَاذِبُوْنَ *nom.* اَلْكَاذِبِيْنَ *acc.* the liars, deniars

كَاذِبَةٌ a denier (*act. pic. f. sing.*)

كَذَّابٌ / اَلْكَذَّابُ a liar (*n. ints.*)

كِذَّابٌ denying, giving the (*v.n.*) lie to SS

تَكْذِيْبٌ denial (*v.n.*) *ii*

مَكْذُوْبٌ that which is (*pact. pic.*) falsified

اَلْمُكَذِّبُوْنَ beliers (*Ap-der. m. plu.*)

اَلْمُكَذِّبِيْنَ / مُكَذِّبِيْنَ (*Ap-der.m. plu.*)*ii acc.* deniers

ك ر ب ★

كَرْبٌ ، الْكَرْبُ <grieve, (*v.n.*)
calamity, pain, disaster

كَرَبَ يَكْرُبُ كَرْباً (ن)

to grieve, afflict, overburden, to twist a rope

ك ر ر ★

كَرَّةٌ <a return (1) (*n.*)

كَرَّ يَكُرُّ كُرُوْراً (ن) (*assim. v*)

to return to, to return successively, to run against, to repeat

وَقَالَ الَّذِيْنَ اتَّبَعُوْا لَوْ اَنَّ لَنَا كَرَّةً فَنَتَبَرَّاَ مِنْهُمْ

And those who had followed shall say, would that for us were a return, then would we quit ourselves of them. [2:167]

return of victory (2)

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

Thereafter We gave you a return of victory over them. [17:6]

act of repeating (3)

كَرَّتَيْنِ repeating (twice) (*n. dual*)

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ

And repeat thy look twice. [67:4]

ك ر س ★

كُرْسِيٌّ throne (*n.*)
(when related to God)

وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ

His Throne (of Majesty) comprehendeth the heavens and the earth. [2:255]

(Note : كُرْسِيٌّ signifies a chair or a seat but when related to God means : His seat or throne, or Dominion, Power and Knowledge

a seat, a chair (2)

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ

And assuredly We tried Sulaiman, and set upon his chair a mere body, therafter he was penitent. [38:34]

ك ر م ★

كَرَّمْتَ (*perf. 2 p.m. sing.*) *ii*
thou honoured

< كَرُمَ يَكْرُمُ كَرَماً وَ كَرَامَةً (ك)

to be superior to another in generosity, to be high-minded. beneficent, noble, illustrious

مَلَكٌ كَرِيمٌ A noble angel. [12:31]

كِتٰبٌ كَرِيمٌ

Worthy of respect <an honourable letter. [27:29]

رَسُولٌ كَرِيمٌ

A noble Messenger. [44:17]

إِنَّهُ لَقُرْآنٌ كَرِيمٌ

This is indeed a holy Recitation (the Quran). [56:77]

أَجْرٌ كَرِيمٌ

Kind reward. [57:11]

زَوْجٍ كَرِيمٍ Fruitful kind (or pair.) [26:7]

مَقَامٍ كَرِيمٍ A fair place (estate). [26:58]

أَنْتَ الْعَزِيزُ الْكَرِيمُ

Thou wast the Mighty, the Noble. [44:59]

رَبُّ الْعَرْشِ الْكَرِيمِ

The Lord of throne of grace. [23·116]

رَبِّكَ الْكَرِيمِ

The Lord, the Bountiful. [82:6]

رِزْقًا كَرِيمًا Rich provishon. [33:31]

قَوْلًا كَرِيمًا

A respectful speech, gracious word. [17:23]

كَرَّمْنَا *(perf. Ist p. plu.)* ii ~we honoured

أَكْرَمَ *(perf. 3 p. m. sing.)* iv ~hath honoured

to exalt, *ii* أَكْرَمَ إِكْرَامًا to honour above others

أَكْرَمَنِ *(com.)* أَكْرَمَ + نِي thee honoursed me نِي has been shortened to نِ

تُكْرِمُونَ *(imperf. 2 p. m. plu.)* ye honour

لَا تُكْرِمُونَ ye honour not

أَكْرِمِي honour or *(perate. f. sing.)* give due respect

أَكْرِمِي مَثْوَاهُ

Make (thou f.) his dwelling honourable. [12:21]

كَرِيمٌ / الْكَرِيمُ noble *(act. 2 pic.)* honourable,

كَرِيمًا *acc.* generous, kind, beneficent, gracious, agreeable

Note: This word has occurred as adjective to God, the Prophet, the Gabriel, the Book, the place of reward, the Throne of Majesty, and Provision: According to the contents and its place in a phrase the renderings of the word have been chosen to suit the contents as they are illustrated below.

مُدْخَلًا كَرِيمًا A noble entrance. [4:31]

كِرَامًا <nobles (*n. p.*) *acc.*

(*sing.*)

مَرُّوا كِرَامًا They pass by dignity. [25:72]

كِرَامٍ بَرَرَةٍ Noble and righteous. [80:16]

كِرَامًا كَاتِبِينَ

Gracious and recording. [82:11]

الْأَكْرَمُ (1) (*elative.*)
the Most Bounteous.

اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read : And thy Lord is Most Bounteous. [96:3]

the noblest (2)

إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقٰكُمْ

Lo ! The noblest of you is in the sight of Allah, the best in conduct (*Pic.*). [49:13]

الْإِكْرَامُ glorious *v.n. iv*

مُكْرِمٌ (*Ap-der. m. sing.*) *iv*
a giver of honour

مُكْرَمُونَ (*pis. pic. m. plu.*) *iv*
honoured ones
الْمُكْرَمِينَ *acc.*

مُكَرَّمَةٌ (*pis. pic. f. sing.*) *ii*
honoured ones

(used as adjective of a plural noun صُحُفٌ : leaves, writs)

ك ر ه ★

كَرِهَ (*perf. 3 p.f. sing.*)
~dislikest
~wast averse,
~detestest

كَرِهَ يَكْرَهُ كَرْهًا وَ كُرْهًا وَ كَرَاهِيَةً (س)

<to feel aversion to, to dislike, to be averse from, to loathe, abhor, to detest

كَرِهُوا (*perf. 3 p. m. plu.*)
they detested

كَرِهْتُمْ (*perf. 2 p. m. plu.*)
ye detested

يَكْرَهُونَ (*imperf. 3 p.m. plu.*)
they destest

تَكْرَهُوا (*imperf. 2 p.m. plu.*) *acc.*
ye abhore

عَسٰى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

Belike ye abhor a thing whereas it is good for you. [2:216]

كَرَّهَ (*perf. 3 p.m. sing.*) *ii*
made hateful

أَكْرَهْتَ (*perf. 2 p. m. sing.*) *iv*
thou forced, thou compelled

تُكْرِهُ (*imperf. 2 p.m. sing.*) *iv*
thou compel

لَا تُكْرِهُوا (*perate. neg. m. plu.*)
do not force !

يُكْرِهْ (*imperf. 3 p. m. sing.*)
forces

وَلَا تُكْرِهُوا فَتَيٰتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيٰوةِ الدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِنۢ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ

Force not your slave-girls to whoredom and if one forced them, then (unto them), after their compulsion, Allah will be forgiving; Merciful. [24:33]

إِكْرَاهٌ compulsion (*v.n.*) *iv*

لَا إِكْرَاهَ فِي الدِّينِ

There is no compulsion in religion. [2:256]

أُكْرِهَ *(3 p.m. sing.) pp. il*
~was forced to

كَارِهُونَ loath *(act. pic. m. plu..)*

كَارِهِينَ *(act. pic. m. plu.) acc.*
those who dislike (a thing)

مَكْرُوهٌ مَكْرُوهًا *acc.*

(pact. pic. m. sing.) acc.
hateful

ك س ب ★

كَسَبَ *(perf. 3 p.m. sing.)*
<~earned

كَسَبَ يَكْسِبُ كَسْبًا (ض)

to earn. gain, gether riches earn living, acquire, earn knowledge

The verb كَسَبَ and its derived form of *viii* اِكْتَسَبَ is used to denote acquiring a good thing, or a bad (evil) or both, according to the contents the word will be rendered.

كُلُّ امْرِئٍۭ بِمَا كَسَبَ رَهِينٌ

Every man is a pledge for that which he hath earned. [52:21]

بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ

Yea ! whosoever earneth evil and his sin hath encompassed him. [2:81]

كَسَبَا *(perf. 3 p.m. dual.)*
they (twain) earned (or did the evil)

كَسَبُوا *(perf. 3 p. m. plu.)*
they earned

كَسَبْتُمْ *(perf. 2 p. m. plu.)*
ye earned (good things)

أَنفِقُوا مِن طَيِّبَٰتِ مَا كَسَبْتُمْ

Expend out of the good things which ye have earned. [2:267]

يَكْسِبُ *(imperf. 3 p.m. sing.)*
earneth

تَكْسِبُ *(imperf 3 p. f. sing.)*
<earneth

يَكْسِبُونَ *(imperf. 3 p.m. plu.)*
they earn

تَكْسِبُونَ *(imperf. 2 p.m. plu.)*
ye earn

اكْتَسَبَ (*imperf. 3 p. f. sing.*) viii
< ~earnest

as *R.F.* viii اكْتَسَبَ اكْتِسَابًا

اكْتَسَبَتْ (*perf. 3 p. f. sing.*) viii
earned

اكْتَسَبُوْا (*perf. 3 p. m. plu.*) viii
they earned

اكْتَسَبْنَ (*perf. 3 p.m. plu.*) viii
they (*f.*) earned

ك س د ★

كَسَادٌ <slackening (*v.n.*)

كَسَدَ يَكْسُدُ كَسَاداً وَ كُسُوْداً (ن)

to sell badly, to be dull (market), stagnant

ك س ف ★

كِسْفاً (*n.p.*) *acc.*
<pieces, fragment
(see the following verse)

وَاِنْ يَّرَوْا كِسْفًا مِّنَ السَّمَآءِ سَاقِطًا
يَّقُوْلُوْا سَحَابٌ مَّرْكُوْمٌ

And if they see a fragment of the heaven falling down they would say: (it is only) clouds piled up. [52:44]

كِسَفاً <pieces (1) (*n.p.*) *acc.*

(*sing.*) كِسْفَةٌ

كِسْفَةٌ (*n.*) has two forms of the plural: كِسْفٌ (as in verse 52/44 and كِسَفٌ as in other verses.

اَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا

Or thou causest the heaven to fall upon us as thou assertest ~ in pieces. [17:92]

fragment (2)

فَاَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَآءِ

So cause thou a fragment of the heavan to fall upon us. [26:187]

(see also verse 34/9, and 30:48)

ك س ل ★

كُسَالٰى <idlers (1) (*n.p.*)

كَسِلَ يَكْسَلُ كَسَلاً (س)

to be lazy, idle

(predicate)> خَبَرٌ لِمُبْتَدَاٍ (هُمْ)

وَلَا يَاْتُوْنَ الصَّلٰوةَ اِلَّا وَ هُمْ كُسَالٰى

And they come not to worship save as idlers. [9:54]

<languidly (*acc. adj.*) (2)

حَالٌ لِقَامُوْا

وَاِذَا قَامُوْٓا اِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى

When they stand up for prayer they perform it languidly. [4:142]

ك س و ★

كَسَوْنَا *(perf. Ist. p. plu.) (w.v.)*
< we clothed

كَسَا يَكْسُوْ كَسْواً (ن)

to cloth, dress

فَكَسَوْنَا الْعِظٰمَ لَحْمًا

We clothed the bones with flesh. [23:14]

اُكْسُوْا clothe ! *(perate. m. plu.)*

وَاكْسُوْهُمْ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا

And clothe them and say to them a gentle saying. [4:5]

كِسْوَةٌ clothing, dress (*n.*)

ك ش ط ★

كُشِطَتْ *(3 p. f. sing.) pp.*
~is stripped

< **كَشَطَ يَكْشُطُ كَشْطاً (ن)**

to take off (the cover, veil), remove, strip, scrape, skin

وَاِذَا السَّمَآءُ كُشِطَتْ

And when the heaven shall be stripped. [81.11]

[as the skin is plucked off a slaughtered sheep, or, the phrase may mean, and when the heaven shall be removed from its place, as a roof is removed from its place.

ك ش ف ★

كَشَفَ *(pref. 3 p.m. sing.)*
< ~removed (1)

كَشَفَ يَكْشِفُ كَشْفاً (ض)

to pull away, to remove, take عَنْ off, to open up lay open,to base

ثُمَّ اِذَا كَشَفَ الضُّرَّ عَنْكُمْ

Then when he removeth the distress from you. [16:54]

كَشَفَتْ *(perf. 3 p.f. sing.)*
~bared (2)

وَكَشَفَتْ عَنْ سَاقَيْهَا

And she bared her legs. [27:44]

كَشَفْنَا *(perf. Ist p. plu.)*
we removed (1) (distress, torment)

فَكَشَفْنَا مَا بِهٖ مِنْ ضُرٍّ

And We removed that which was with him of the hurt (or distress). [21:84]

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ

Then when We removed from them the torment. [43:50]

removal of the veil (2)

شَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ

Then We have removed off from thee thy covering so thy sight is today piercing. [50:22]

يَكْشِفُ (*imperf. 3 p.m. sing.*)
~will remove (hurt, distress, torment *etc.*)

يُكْشَفُ (*3 p.m. sing.*) *pip.*
will be bared

يَوْمَ يُكْشَفُ عَنْ سَاقٍ

The Day whereon the shank will be bared. [68:42]

[*i.e.*, some very special form of divine manifestation will take place. (*IK.*)]

The expression 'uncovering the shank' has also another meaning, and is indicative of grievous and terrible calamity, thus it is said: war has uncovered its shank, when it is meant to express the fury and rage of battle:

« كَشَفَتِ الْحَرْبُ عَنْ سَاقِهَا »

and one says of a man when difficulty or calamity befalles him

كَشَفَ عَنْ سَاقِهِ

which means he prepared himself for difficulty. (*LL.*)

كَاشِفٌ (*act. pic. m. sing.*)
a removers (of torment)

كَاشِفُوْ removers كَاشِفُوْنَ <*n.d.*

كَاشِفَةٌ remover (*act. pic. f. sing.*)

كَاشِفَاتٌ (*act. pic. f. plu.*)
removers(of distress)

ك ظ م ★

كَاظِمِيْنَ / الْكَاظِمِيْنَ *acc.*
<(*act. pic. m. plu.*)

كَظَمَ يَكْظِمُ كَظْمًا (ض)

(1) to shut (a door), dam a water source, supress one's anger, one who restrains كَاظِمٌ his anger

(2) to choke, to tight or fill something with a check

the repressors (1)

وَالْكَٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ

And (those who are) the repressors of rage and the pardoners of men. [3:134]

chocking (2)

إِذِ الْقُلُوْبُ لَدَى الْحَنَاجِرِ كَٰظِمِيْنَ

When the hearts will be in the throats choking. [40:18]

(the phrase is of *hal* for الْقُلُوْبُ)

كَظِيْمٌ (*act. 2 pic.*)
one filled with sorrow (1) or anger, a suppressing condition

وَابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ فَهُوَ كَظِيْمٌ

And his eyes were whitened with the sorrow that he was suppressed. [12:84]

wroth inwardly (2)

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

And when one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly. [16:58]

مَكْظُومٌ (*pact. pic. m. sing.*)
one oppressed with silent sorrow, despair

ك ع ب ★

كَعْبَيْنِ <(two ankles (*dual, n.*)
(*sing.*) كَعْبٌ

اَلْكَعْبَةُ <*lit:* the square, (*prop. n.*) or cubic, a swelled one or one become prominent. Signifies the sacred house, building in the centre of the sacred M o s q u e in Makka, said to be so because of its square or cubic form, or because of its high and its square form. (*LL.*)

A massive stone building, oblong in size, 55 ft. in length, 45 in breadth, and with height a little above the length, standing in the middle of open parallelogram of about 500 ft. by 530 ft. known as the sacred Mosque aud having a door 7 ft. from the ground (*Jid*).

كَعَبَ يَكْعَبُ (يَكْعِبُ) كُعُوبًا (ف، ض)
to become prominent, have swelling

كَوَاعِبَ *adj.*
<full breasted (girls)

كَعَابٌ (having swelling breasts)

ك ف ه ★

كُفُوًا <co-aqual (*v.n.*) *acc.*
(*plu.* أَكْفَاءٌ)

تَكَافَأَ تَكَافُؤًا to be equal, *vi* alike

ك ف ت ★

كِفَاتًا <a receptacle (*v.n.*) *acc.*
كَفَتَ يَكْفِتُ كِفَاتًا (ض)
to gather, to add to

A place in which a thing is drawn together, or comprehended and collected or congregated. Thus the meaning of the verse is :

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا

Have we not made the earth a place which comprehends (the living and the dead)?. [77:25]

ك ف ر ★

كَفَرَ (*perf. 3 p.m. sing.*)
< ~disbelieved (1)

كَفَرَ يَكْفُرُ كُفْرًا (ن)

to deny, hide, over, to dis-believe, to renounce, deny' بـ – reject, (opposite of belief)

فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ

Among themselves is he who believed and among themselves is he who disbelieved. [2:253]

<was, or became (2) ungrateful

كَفَرَ يَكْفُرُ كُفْرًا وَ كُفْرَانًا (ن)

to be ungrateful, negligent, (opposite of thankfulness)

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ
فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

Whosoever giveth thanks he only giveth thanks for the (good of) his own soul: and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo! my Lord is Aboslute in independence, Bountiful. [27:40]

كَفَرَتْ *(perf. 3 p. f. sing.)*
disbelieved (1)

فَآمَنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ
وَكَفَرَتْ طَائِفَةٌ

And a party of the childern of Israel believed while a party disbelieved. [61:14]

denied ungratefully (2)

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا
رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا
اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And Allah propoundeth a similitude: a town which was secure and at rest, to which came provision thereof plenteously from every place then it ungreatefully denied the favours of Allah wherefore Allah made it taste the extreme of hunger and fear because of that which they were wont to perform. [16:112]

كَفَرْتَ *(perf. 2 p. m. sing.)*
thou disbelieved

كَفَرْتُ *(perf. 1st. p. sing.)*
I rejected, refused

إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ

Verily I disbelieve in your having associated me afore (*Jid.*) I disbelieved in that which ye before ascribed to me (*Pic.*). [14:22]

[According to *Tabri*, *Muj.*) the word كَفَرْتُ means here: I have already refused or reject your belief in me as a partner to Allah.]

كَفَرْتُمْ (perf. 2 p.m. plu.)
ye disbelieved
~denied

كَفَرُوْا (perf. 3 p.m. plu.)
they disbelieved
~denied

كَفَرْنَا (perf. Ist. p. plu.)
we disbelieved
~denied

يَكْفُرُ (imperf. 3 p. m. sing.)
disbelieveth

يَكْفُرُوْنَ (imperf. 3 p.m. plu.)
they disbelieve

يَكْفُرُوْا (imperf. 3 p.m. plu.) acc.
that they disbelieve

تَكْفُرُوْنَ (imperf. 2nd. p.m. plu.)
ye disbelieve

تَكْفُرُوْا (imperf.2nd p.m. plu.)acc.
they ye (may) disbelieve

نَكْفُرُ (imperf. 1st. p. plu.)
we disbelieve

اُكْفُرْ (perate m. sing.)
(thou) disbelieve!

اُكْفُرُوْا (perate. m. plu.)
(you) disbelieve!

لاَ تَكْفُرْ (perate. neg.)
deny not!

كُفِرَ (pp. 3 p.m. sing.)
~was denied rejected
(who was subject to disbelief)

يُكْفَرُ (pip. 3 p.m. sing.)
~is rejected
being rejected or denied — ب

لَنْ يُكْفَرُوْ (هُ) (pip.neg.3p.m.plu.)
they will not be
denied (reward thereof)

مَا أَكْفَرَهُ (elative w.)
how ungreateful he is!

أَفْعَالُ التَّعَجُّبِ (the verb of wonder)
is formed on the measure of
أَفْعَلَ iv (with a prefixed
hamza from any adjective

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ
Perish man! how ungrateful
is he! [80:17]

اَلْكُفْرُ / كُفْرٌ ungratefulness, v.n.

كُفْراً disbelief, denial acc.

[Note: where the word
كَفَرَ is used intransititive
to another object, it me-
ans : disbelief in Allah or
his massenger (P.O.H).]

كَافِرٌ rejecter, (act. pic. m. sing.)
one who refuses to believe,
man of disbelief

كَافِرَةٌ (act. pic. f. sing.)
disbelieving group (adj.)

كَافِرُوْنَ / كَافِرِيْنَ (solid plu.) acc.
those who have no belief
in Allah and His massenger

كَافِرَةٌ (act. pic. f. sing.)
a disbeliever (group)

اَلْكَوَافِرُ (act. pic. f. plu.)
disbeliever women
(b. p. of كَافِرَةٌ)

كُفْرًا infidelity, denial (*v.n.*) *acc.* disbelief. rejection

كَفُورٌ ingrate, (*ints.*)

كَفُورًا thankless *acc.*

كُفَّارٌ / الْكُفَّارُ dis- (1) (*b. p. of* كَافِرٌ) believers infidels

كُفَّارًا *acc.*

وَعَدَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا

Allah hath promised the hypocritical men and hypocritical women and unto the (open) infidels Hell-fire wherein they shall be abiders. [9:68]

الْكَفَرَةُ disbelievers. (*b. plu*) husbandmen (2)

كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ

As the likeness of (vegetation after) rain whereof the growth pleaseth the husbandmen. [57:20]

(This is the only verse in which كُفَّارٌ is used in the sense of 'husbandmen' i.e., those who hide seeds under the ground according to the original meaning of the root form. Some commentators think that here too the word gives the general signification i.e., disbeliever. (*Mjj.*)

كَفَّارٌ most ingrate (*ints.*)

كَفَّارًا impious *acc.*

كُفُرٌ (Note): it is *ints.* of كَافِرٌ or

كَفَّرَ (*perf. 3 p.m. sing.*) < ~expiated

كَفَّرَ تَكْفِيْرًا to cover over, *ii*

عَنْ to expiate one's (crime)

كَفَّرْنَا (*perf. Ist. n. plu.*) *ii* we expiated

يُكَفِّرْ (*imperf. 3 p.m. sing.*) *juss ii* will expiate

لَاُكَفِّرَنَّ (*imperf. Ist p. sing.*) *epl. ii* surely I shall expiate

نُكَفِّرْ (*imperf. Ist p. plu.*) *juss ii* we shall expiate

لَنُكَفِّرَنَّ (*Imperf. Ist. p. plu.*) *epl. ii* surely we shall expiate

كَفِّرْ (*perate. m. sing.*) *ii* (thou may) expiate !

كَفَّارَةٌ expiation (*ints. of* كَفَّرَ)

(The word is derived from كَفَّرَ in its original sense i.e., to remove, hide *etc.*, as an expiation removes the sin and is an act of merit on one's part.) (see *Mjj.*)

كُفْرَانٌ rejection (*v. n.*)

كَافُوْرًا camphor, (*n.*) *acc.*

ك ف ف ★

كَفَّ (*perf. 3 p.m. sing.*) (*v. assim*)
< ~ withheld

كَفَّ يَكُفُّ كَفًّا (ن)
to withhold

to avert, turn off from عَنْ - prevent, cease

كَفَفْتُ (*v. assim*)
(*perf. Ist. p. sing.*)
I restrained, turned off

يَكُفَّ . *v. assim. acc.*
(*imperf. 3 p.m. sing.*)
will withhold

يَكُفُّوْنَ (*v. assim. v*)
(*imperf. 3 p. m.plu.*)
they will not turn off

يَكُفُّوْا (*v. assim.*) *acc.*
(*imperf. 3 p.m. plu.*)
(neg.) they (may not) restrain

كَفَّيْهِ Both of (*n.d.-daul n.*)
(two palms)

plam—*sing.* كَفٌّ

(كَفَّيْنِ —*n.d.* كَفَّ)

(كَفَّيْهِ — هِ ÷)

كَافَّةً wholly *act. pic. acc.*
(with additional ة)

ك ف ل ★

يَكْفُلُ (*imper. 3 p. m. sing.*)
< ~ taketh charge of
taketh charge of

كَفَلَ يَكْفُلُ كِفَالَةً (ن) to be guardian of, take care of, to be responsible for, to stand security or bail for

يَكْفُلُوْنَ (*imperf. 3 p.m. plu.*)
they (may) take care of

كَفَّلَ (*perf. 3 p. m. sing.*) *ii*
< ~ made *SS* to take care of

كَفَّلَ تَكْفِيْلاً to make *ii* some one guardian, care or take care of

أَكْفِلْ (*perate. m. sing.*) *iv*
< make *SS* guardian *i.e.*, entrust, give

أَكْفَلَ إِكْفَالاً to make *iv* someone or apppint a guardian or entrust some one with something

وَلِيَ نَعْجَةٌ وَّاحِدَةٌ فَقَالَ أَكْفِلْنِيْهَا

And I have one ewe and he saith, enturst it to me.
[38:23]

(أَكْفِلْنِيْهَا the word has double accusative نِيْ *me* and هَا *it*)

كَفِيْلٌ / كَفِيْلاً (*act. 2. pic.*) *acc.*
surity

وَقَدْ جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيْلًا

And surely ye have appointed Allah a surity upon you.
[16:91]

(the literal meaning of كَفِيْلٌ is one who takes responsibility for someone or some

Sometimes the first object takes ب , as above; sometimes both objects are drawn together.)

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِءِينَ

We were to suffice thee against mockers. [15:95]

(Note. As frequently observed, (for puposes of explaining it), verb formed for perfect tense is translated as if it was for imperfect tense and *vice versa*. Thus كَفَيْنَاكَ is translated as we will suffice thee.)

يَكْفِيْ *(imperf. 3 p.m. sing.)* (w.v.) will be sufficient

فَسَيَكْفِيكَهُمُ اللّٰهُ

Allah suffices thee against them. [2:137]

فَ + سَ + يَكْفِيْ + كَ + هُمْ

i.e. the word فَسَيَكْفِيْكَهُمْ preceded by two letters and followed by two pronominals.

أَلَنْ يَكْفِيَ will not be *acc.* sufficient ?

يَكْفِ was not لَمْ يَكْفِ *jiss.f.d.* sufficient

أَوَلَمْ يَكْفِ بِرَبِّكَ

Doth not they Lord suffice ? [41:53]

thing, or who stands bail or surity for someone but in this verse from the Holy Quran the word means surity as the content refers to those who had sworn by his name.)

كِفْلٌ responsibility, a portion *(n.)*

كِفْلَيْنِ two portions *(dual n.)*

ذُوْ الْكِفْلِ the name of *(prop. n.)* an apostle

(Prophet Ezekiel of the Bible noted for his splendid vision and literary imagery. Very little is known of his personal history. *see Jid.* P. XVII n. 188 and P. XXIII n. 411.)

ك ف ى ★

كَفٰى *(perf. 3 p.m. sing.)* < ~ sufficed

كَفٰى يَكْفِيْ كِفَايَةً (ض)

to be enough, sufficient, *SS* is sufficient كَفَاهُ for him to meet all his requirements, to protect, to defend

كَفٰى بِاللّٰهِ حَسِيْبًا

Sufficient is Allah as a reckoner. [4:6]

كَفَيْنَا *(perf. Ist. p. plu.)* (w.v.) we suffice

(Note : The verb is used with double accusatives.

كَافٍ (*act. pic. m. sing.*) *f.d.*
defender, sufficient, protector

أَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ

Is not Allah sufficient for His bondman? [39:36]

ك ل أ ★

يَكْلَؤُ (*imperf. 3 p.m. sing.*) *h.v.*
~guards

كَلَأَ يَكْلَأُ كَلْأً (ف)

to keep guard

ك ل ب ★

الْكَلْبُ the dog (*n.*)

مُكَلِّبِيْنَ (*Ap-der. m. plu.*) *ii acc.*
< those who train dogs or other animals for hunting
(*sing.*) مُكَلِّبٌ

ك ل ح ★

كَالِحُوْنَ (*act. pic. m. plu.*)
< those who grin their teeth with pain and agony, grinning ones

كَلَحَ يَكْلَحُ كُلُوْحًا (ف)

to look austere, frown, grin, severe looking
(*sing.*) كَالِحٌ

ك ل ف ★

يُكَلِّفُ (*imperf. 3 p.m. sing.*) *ii*
~tasks

to compel *SS, ii* كَلَّفَ تَكْلِيْفًا <
to what is beyond one's might, to tax

>> كَلِفَ يَكْلَفُ كَلَفًا (س) - ب

to be zealous, to take pains

نُكَلِّفُ (*imperf. 1st. p.m. plu.*) *ii*
we burden or tax

تُكَلَّفُ (*pip. 3 p. m. sing.*) *ii*
~is tasked

(Note: The subject of this verb is 'soul' نَفْسٌ feminine)

الْمُتَكَلِّفِيْنَ (*Ap-der. m. plu.*) *acc. v*
<affecters

تَكَلَّفَ تَكَلُّفًا

to take anything as difficult or troublesome

وَمَآ اَنَا مِنَ الْمُتَكَلِّفِيْنَ

Nor am I of the affecters. *i.e.*, nor am I led by nature or habit to practise deceit and falsehood. [38:86]

ك ل ل ★

كَلَالَةٌ < one who has (1) *v.n.* no direct heirs

كَلَّ يَكِلُّ كَلَالَةً (ض)

to lose father and child (*Mjj.*)

وَكُلًّا وَعَدَ اللّٰهُ الْحُسْنٰى

And unto each Allah hath promised good. [4:95]

entirely, totally, كُلٌّ، كُلَّ، كُلًّا all, everyone, each one, whole

(This particle is used with a complement either expressed or understood (مُقَدَّرٌ) and then is translated all, the whole, each, everyone; when the complement is understood it takes *tanween* as كُلٌّ and كُلًّا (*see above*) and governs alike the singular and plural. It is most often used as *mudaf* to take the following nouns in **genitive** such as كُلُّهُمْ كُلُّهَا ، كُلُّهُ or لِكُلِّ شَيْءٍ لِكُلِّ أَجَلٍ to denote, every' and 'entirely'.

whensoever, as (*com.*) كُلَّمَا / كُلَّمَا often as, so often as كُلَّ مَا

ك ل ل أ

nay but or but (*particle*) nay ! كَلَّا

كَلَّا سَوْفَ تَعْلَمُوْنَ

Nay, but ye will come to know. [102:3]

وَإِنْ كَانَ رَجُلٌ يُّوْرَثُ كَلٰلَةً أَوِ امْرَأَةٌ وَّلَهٗٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

And a man or a woman hath no direct heirs but hath a brother, and a sister, each of the twain will have a sixth. [4:12]

one without (2) father or child

قُلِ اللّٰهُ يُفْتِيْكُمْ فِي الْكَلٰلَةِ

Say thou : Allah pronounceth you in the matter of one without father or child. [4:176]

(Note : According to Tabri the word كَلَالَةٌ in this verse could be explained with both significances.)

one who depends on (*n.*) others for his livelihood, a burden, weariness كَلٌّ

وَهُوَ كَلٌّ عَلٰى مَوْلٰىهُ

Ank he is a weariness unto his master. [16:76]

each (*particle*) كُلٌّ
(or a substantive noun:—*Lis.*)

كُلٌّ يَّجْرِيْ لِأَجَلٍ مُّسَمًّى

Each (one) runneth to an appointed goal. [13:2]

each *acc.* كُلًّا

تَكَلَّمَ (perf. 3 p. f. sing.) v
~uttered a word

to utter تَكَلَّمَ تَكَلُّمًا <
a word, to speak
(without mentioning an accusative)

يَتَكَلَّمُ (imperf. 3 p.m. sing.) v
~speaketh, uttereth a word

نَتَكَلَّمُ (imperf. Ist. p. sing.) v
we speak

يَتَكَلَّمُونَ (imperf. 3 p.m. plu.) v
they speak

تَكْلِيمًا <an act of (v.n.) ii
speaking (see above) كَلَّمَ

كَلَامٌ a word (1) (n.)

وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ

And a party of them used to listen to the word of Allah then used to change it. [2:75]

speaking (2)

قَالَ يَٰمُوسَىٰٓ إِنِّى ٱصْطَفَيْتُكَ
عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِى وَبِكَلَٰمِى

He said: O Musa! I have preferred thee above mankind by My messages and by My speaking (unto thee). [7:144]

كَلِمَةٌ a word (n.) > كَلِمَاتٌ
(plu.) see below

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

Nay, but ye will come to know. [102:4]

ك ل م ★

كَلَّمَ (perf. 3 p.m. sing.) ii
~spoke

to speak to كَلَّمَ يُكَلِّمُ تَكْلِيمًا <
(trans : to pronominals or nouns as
كَلَّمَ اللّٰهُ مُوسٰى ، كَلَّمَهُ ، كَلَّمَهُمْ
(i.e., a double accustive)

يُكَلِّمُ (perf. 3 p.m. sing.) ii
speaks
يُكَلِّمُهُ ، يُكَلِّمُهُمْ ، يُكَلِّمُنَا
he speaketh to him, speaks to them, or to me respectively

تُكَلِّمَ (imperf. 2 p.m. sing.) ii acc.
that thou speak

أَلَّا تُكَلِّمَ ٱلنَّاسَ

That thou shall not speak to mankind. [3:41]

أُكَلِّمَ I shall speak acc. ii
I shall not speak acc. لَنْ أُكَلِّمَ

كُلِّمَ (pp. 3 p.m. sing.) ii
is/are spoken with

أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ

The dead could be spoken to. [13:31]

in the sense of (5)
an order, knowledge, His will, *meta.* Christ

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ

The Messiah 'Isa, son of Maryam, is but an apostle of Allah, and his word ! (*i.e.*, born out of his word). [4·171]

(generally where كَلِمَةٌ is used its translation with 'word' is preferable)

According to some commentators كَلِمَةُ التَّقْوٰى means the saying : لا إله إلا الله

in absolute cases it may be taken in the sense of His might, will, and determination.

كَلِمَاتٌ words (1) (*n.p.*)

فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ

Then Adam learnt from his Lord (certain) words. [2:37]

ordinance (2)

لَا مُبَدِّلَ لِكَلِمَاتِهِ

None can change His words ('words' mean His commands and ordinances). (*Tabri*). [6:115]

الْكَلِمُ <words (*b. phu*)

(*sing.*) كَلِمَةٌ

كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا

Nay! it is but a word that he utteres . [23:100]

(saying in the sense of (2) a formula)

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ
طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Behold thou not how Allah hath propounded the similitude of the clean word, it is like a clean tree, its root firmly fixed and its branches (reaching) unto heaven. [14:24]

in the sense of a (3) 'decree' or 'the sentence'

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ
أَفَأَنتَ تُنقِذُ مَن فِي النَّارِ

Is he, then, on whom is justified the decree of the torment—will thou rescue him who is in the fire ? [39:19]

in the sense of an (4) agreement

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ

Say : O people of the scripture ! come to an agreement between us and you. [3:64]

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً

How many a community that dealt unjustly have We shattered, [21:11]

كَمَا as, even as, (*praticle*) just as

كَمَا أَخْرَجَ أَبَوَيْكُم

As he caused your (first) parents to go forth. [7:27]

كُمْ ، كُمَا affixed pronouns of 2. p. plu. (*see LLQ.*)

ك م م ★

أَكْمَام < the sheath or (*n.p.*) spathe in which the flower of a fruit is enveloped

(*sing.*) كِمٌّ

وَمَا تَخْرُجُ مِن ثَمَرَاتٍ مِّنْ أَكْمَامِهَا

And no fruits burst forth from their sheaths.[41:47]

ك م ه ★

الْأَكْمَهُ the blind one from birth

< كَمِهَ يَكْمَهُ كَمَهًا (س)

to be blind from birth

ك ن د ★

كَنُودٌ < very ingrate (*elative*) (by nature)

★ ★ ★ ★

كِلْتَا both of two/ (*particle*) the twain (*f.*)

كِلَا both of two/the twain (*m.*)

ك م ل ★

أَكْمَلْتُ (*imperf. 3 p.m. sing.*) *iv* I completed

to *iv* أَكْمَلَ إِكْمَالًا < finish, complete,

لِتُكْمِلُوا (*imperf. 2 p. m. plu.*)*acc.* you, in order, to complete

كَامِلَيْنِ (*act. pic. m. dual.*) entire, two full, two complete ones

كَامِلَةٌ (*act. pic. f. sing.*) entire, a full

ك م ★ ★

كَمْ { an interrogative conjunctive particle how long, how many }

(followed by مِنْ with the genitive) :

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ

He will say : how long tarried ye in the earth counting by years ? [23:112]

< كَنَدَ يَكْنُدُ كُنُوداً (ن)
to be ungrateful

كَانِدٌ *elative* كَنُوْدٌ *act. pic.*
very ingrate by his nature

إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ

Verily man is unto his Lord ungrateful. [100:6]

ك ن ز ★

كَنَزْتُمْ *(perf. 2 p.m. plu.)*
<ye treasured
كَنَزَ يَكْنِزُ كَنْزاً (ض)
to bury in the ground, collect and store up, to treasure

يَكْنِزُوْنَ *(imperf. 3 p.m. plu.)*
they treasure

تَكْنِزُوْنَ *(imperf. 2 p. m. plu.)*
ye treasure

كَنْزٌ treasure (*v.n.*)

ك ن س ★

الْكُنَّسُ <those which hide (*n. p.*) themselves (stars)

كَانِسٌ *(sing.)*
<< كَنَسَ يَكْنِسُ كُنُوساً (ض)
to hide behind the haunt (gazelles) (*MJJ.*)

(a name applied to the stars, and especially those planets which, from their proximity to the sun, occasionally hide themselves in his ray (John Penrice)

ك ن ن ★

أَكْنَنْتُمْ (*assim*)
(perf. 3 p. m. plu.) iv
<ye conceal
كَنَّ يَكُنُّ كَنّاً وَ كُنُوْناً (ن)
to cover

conceal, *iv* أَكَنَّ إِكْنَاناً

keep secret, *ix* اكْتَنَّ

to keep concealed in mind/heart

تُكِنُّ (*imperf. 3 p. m. sing.*) *iv* (*assim*)
hideth

مَا تُكِنُّ صُدُوْرُهُمْ

(He knoweth) what their hearts conceal. [27:74]

أَكْنَانٌ <a covering (*n. p.*)

كِنٌّ cover (*sing.*)

أَكِنَّةٌ such as a shelter, veil etc.

مَكْنُوْنٌ a covered one *(pact. pic.)* or a concealed one

ك هـ ف ★

الْكَهْفُ the cave (*n.*)

ك هـ ل ★

كَهْلاً <manhood *acc.* (*n.*)

ك و د ★

كَادَ (*perf. 3 p.m. sing.) w.v.*
<~became nigh, was about to do

Used as an adverb, thus always attached to another verb, denoting: was on the point of *e.g.* كَادَ يَفْعَلُ he was on the point of doing.

R.F. كَادَ يَكَادُ كَوْداً (ف)
to be well nigh.
in Jussive becomes
يَكَدْ and so on.

الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ

And those who followed him in the hour of distress after the hearts of a part of them had well-nigh swerved aside. [9:117]

كَادَتْ *(perf. 3 p.m. sing.)* (*w.v.*)
she had well-nigh ~

كِدْتَ (*perf. 2 p. m. sing.*)
thou hadst well-nigh

يَكَادُ (*imperf. 3 p. m. sing.*) *w.v.*
has well-nigh

يَكَدْ has not well-nigh *juss. w.v.*

لَمْ يَكَدْ يَرَاهَا

He hardly can see it. [24:40]

اَلْكَهْلُ to be of mature age from 30 to 60 *(Mujj)* from 30 to 50 (John.) years old ones are كَهْلٌ *plu.* كُهُوْلٌ

ك هـ ن ★

كَاهِنٌ *(act. pic. m. sing.)*
<soothsayar

كَهَنَ يَكْهُنُ كَهَانَةً (ك)
to bo priest or soothsayer, to fortell

★ ★ ★ ★

كٓهٰيٰعٓصٓ Initial letters of Sura Maryam (19th Sura)

ك ك ب ★

كَوْكَبٌ a star (*n.*)
كَوْكَباً *acc.*

اَلْكَوَاكِبُ <stars *(n. p.)*
(sing.) كَوْكَبٌ

ك و ب ★

أَكْوَابٌ <cups (*n. p.*)
a cup (*sing.*) كُوْبٌ
without a handle (*Muj.*)
beakers *(Pic.)*
goblets *(Jid.)*

~used with a direct accusative of the predicate, to be something

~with a following perfect to mean: past perfect

~with a following imperfect denotes duration in the past, or progressive past, (الْإِسْتِمْرَارُ) which may be translated in English by 'used to' 'would~'

to belong to ـ لَ

to be qualified for ـ لَ مِنْ

with a following subjunctive مَا كَانَ لِـ means; he was not worthy of~

was, were (1)
(in case the predicate is a collective noun.)

كَانَ النَّاسُ أُمَّةً وَّاحِدَةً

Mankind were one community. [2:213]

وَسْـَٔلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ

Ask them of the township that was by the sea.[7:163]

used to (2)

وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ

A party of them used to listen to the word of Allah, then (used to) change it. [2:75]

تَكَادُ (*imperf. 3 p. f. sing.*) w v.
< ~are well-nigh

used for

يَكَادُونَ (*imperf. 3 p. m. plu.*) w.v.
they hardly (can)
they are well-nigh~not (*Jid.*)

ك و ر ★

يُكَوِّرُ (*imperf. 3 p.m. sing.*) ii
< ~rolls

كَوَّرَ يُكَوِّرُ تَكْوِيْراً to roll up,

يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ

He rolleth the night around the day and rolleth the day around the night. [39:5]

كُوِّرَتْ (*pp. 3 p. f. sing.*) ii
shall be wound round (the sun)
('Sun' is a feminine word in Arabic)

ك و ن ★

كَانَ (*perf. 3 p. m. sing.*)
< ~was, existed happend, occurred, took place

كَانَتْ (*perf. 3 p. f. sing.*)
(a supporting verb of weak verbs group

كَانَ يَكُوْنُ كَوْناً (ن)

to be, to exist, to happen, to occur, to take place

shall be (5)

اَلْمُلْكُ يَوْمَئِذِ ۨالْحَقُّ لِلرَّحْمٰنِ ۭ وَكَانَ يَوْمًا عَلَى الْكٰفِرِيْنَ عَسِيْرًا

The dominion on that Day shall be true (dominion), of the Compassionate and it shall be a hard day upon the infidels. [25:26]

Causion ! It is not a general rule of the grammar that its derived form should denote the meaning of future tense. It is a Quranic way of expression in case of the Hereafter, the Paradise, the Hell *etc.*, to indicate that what will happen in the Hereafter is a fact beyond doubt, and is as true as a happening of the past that cannot be denied. It is also to be noted that it is not so only in the case of كَانَ but other verbs too are used in past tense for showing surity of the Hereafter.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا

Verily those who believe and do righteous work, unto them shall be gardens of Paradise for an entertainment. [18:107]

وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْ

And he relieveth them of their burden and the fetters that they used to have on them. [7:157]

is (3)

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰي قَلْبِكَ

Say : who is an enemy to Jibrael (Gabriel) : for he it is who hath revealed to thy heart. [2:97]

وَكَانَتِ امْرَاَتِيْ عَاقِرًا

Since my wife is barren [19:5]

is (as an eternal (4) fact, habitual, for ever

فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ ۭ اِنَّهٗ كَانَ غَفَّارًا

And I said : ask forgiveness of your Lord. Verily He is ever Most Forgiving. [71:10]

وَقُلْ جَاۗءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۭ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا

And say then : The truth is come and falsehood is vanished, verily the falsehood is ever vanishing. [17:81]

اِنَّ الصَّلٰوةَ كَانَتْ عَلَي الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا

Verily the prayer is prescribed unto believers at definite time. [4:103]

كَانَتَا (*imperf. 3 p. f. dual*) w.v. the twain *(f.)* were

كُنْتَ (*pref. 2 p.m. sing.*) w.v. thou wert

كُنْتُ (*perf. Ist. p. sing.*) (w.v.) I was/I am

كُنْتُمْ (*perf. 2 p. m plu.*) w.v. you are

كُنْتُمْ خَيْرَ أُمَّةٍ

You are the best community. [3:110]

كُنَّ (*perf. 3 p. f. plu.*) w.v. they *(f.)* were/are

كُنْتُنَّ (*perf.2 p. f. plu.*) (w.v.) you *(f.)* were/are

كُنَّا (*perf. Ist p. plu.*) (w.v.) we were/are

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا

We are not tormentors until We have raised an apostle or We have not been tormentors. (The word كُنَّا reveals the sense of custom or habit *i.e.*, it is not our way of dealing to catch people of their sins unless We send a warner to them.) (refer to verse 8:67) above. [17:15]

كَانُوْا (*perf. 3 p. m. plu.*) w.v. they (*m.*) were/are, they used to

become (6)

أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِينَ

He (iblis) demurred through pride and so became a disbeliever. [2:34]

فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

And when heaven will be rent asunder and will become rosy like unto red hide. [55:37]

worthy of suit, (7) qualified for

the verb after كَانَ in this case will have a ل in subjunctive imperfect

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ

It is not for any prophet to have captives. [8:67]

is (for completing a (8) sentence without having a predicate)

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease. [2:280]

كَانَا (*perf. 3 p.m. dual.*) (w.v.) the twain were/are

كَانَتْ (*perf. 3 p.f. sing.*) w.v. is/was/will be (see above examples)

يَكُوْنُ (*imperf. 3 p.m. sing.*) *nom.*
~is,

يَكُوْنَ ~he has been, *acc.*
that he may be, in order to be

لِئَلَّا يَكُوْنَ (*com.*)

لِ + أَنْ + لَا = لِئَلَّا

lest, (there) should be

أَنّٰى يَكُوْنُ (a particle أَنّٰى) *com.*
how (there) can be

لَيَكُوْنًا ~surely shall be *eln.*

وَلَئِنْ لَّمْ يَفْعَلْ مَآ اٰمُرُهٗ لَيُسْجَنَنَّ وَلَيَكُوْنًا مِّنَ الصّٰغِرِيْنَ

And if he doth not what I command him, he shall surely be imprisoned and he shall surely be of the degraded. [12:32]

يَكُنْ (*3 p. f. sing.*) *juss.*

لَمْ يَكُنْ was not

ذٰلِكَ لِمَنْ لَّمْ يَكُنْ اَهْلُهٗ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

That is for one whose family was not (dwelt not) near the sacred Mosque.[2:196]

يَكُ would be *jnss*
a form of يَكُوْنُ in *jussive*
two final letters و and ن are dropped while in the above form of *jussive* يَكُنْ only "و" was dropped.

فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ

If they repent it would be better for them. [9:74]

يَكُوْنَا (*imperf. 3 p.m. dual*) *juss.*
both are/were, both will be

اِنْ لَّمْ يَكُوْنَا if both be not~

يَكُوْنُوْنَ (*imperf. 3 p.m. plu.*)
they will be

كَلَّا سَيَكْفُرُوْنَ بِعِبَادَتِهِمْ وَيَكُوْنُوْنَ عَلَيْهِمْ ضِدًّا

Nay, but they will deny their worship of them and will be (will become) opponents unto them. [19:82]

يَكُوْنُوْا (*imperf. 3 p.m. plu.*) *acc.*
(that) they are~to be

رَضُوْا بِاَنْ يَّكُوْنُوْا مَعَ الْخَوَالِفِ

They are content to be with those who stay behind. [9:93]

لَيَكُوْنُنَّ (*3 p.m. plu.*) *epl.*
they certainly shall be

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَهُمْ نَذِيْرٌ لَّيَكُوْنُنَّ اَهْدٰى مِنْ اِحْدَى الْاُمَمِ

And they swore by Allah, their most binding oath, that if a warner came unto them they would be more tractable than any of the nations. [35:42]

تَكُوْنُ *acc.*
(1) (*imperf. 2 p.m. sing.*)

تَكُوْنَ *acc.*
(2) (*imperf. 2 p.m. sing.*)

تَكُنْ same as above *juss.* (only « و » dropped)

تَكُ (two letters و / ن *juss.* dropped)

تَكُوْنَنَّ *neg. emp.*

لَا تَكُوْنَنَّ should/be not thou

تَكُوْنَا *acc.* *(imperf. 2 p.m. dual, f.d.)* you (twain) will be

تَكُوْنُوْنَ *(imperf. 2 p.m. plu.) nom.* ye will be, become

تَكُوْنُوْا *f.d. acc.* *(imperf. 2 p.m. plu.) n.d.* that ye may be

أَكُوْنَ *(imperf. Ist. p. sing.) acc.* that I am/I may be

لَمْ أَكُنْ I was not— —*juss.*

لَمْ أَكُ I was not— —

نَكُوْنَ *(imperf. 1st plu.) acc.* we are/we were/that we may be/become

نَكُنْ *(Ist p. plu.) juss.* so/then we become

نَكُ *(Ist. p. plu.) juss.* then/so/and/we are

لَمْ نَكُنْ – we were not

لَمْ نَكُ – we were not

لَنَكُوْنَنَّ *(Ist. p. plu.) epl.* we shall be

كُنْ *(perate. m. sing.)* be ! (thou *m.*)

~may be, might be, will be (nominative : *3 p. f. sing.)*

رَبَّنَآ اَنْزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا

Our Lord ! Send down unto us some food from the heaven that it may be unto us an occassion of joy. [5:114]

(*nom. 3 p.m. sing.*—will be)

فَسَوْفَ تَعْلَمُوْنَ مَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ

Ye shall know whose will be the (happy) end of the abode. [6:135]

(*3 p.m. sing. acc.*—to be)

اَيَوَدُّ اَحَدُكُمْ اَنْ تَكُوْنَ لَهٗ جَنَّةٌ

Would any of you like to be for him a garden [2:266]

(*2 p. m. sing. nom*—thou art in or~occupied with)

وَمَا تَكُوْنُ فِيْ شَاْنٍ

اِلَّا كُنَّا عَلَيْكُمْ شُهُوْدًا

Thou art not (engaged) in any business....But we are witnesses over you. [10:61]

(*2 p.m. sing. acc.*—thou become, thou be)

وَلَا تَكُوْنَنَّ مِنَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ

فَتَكُوْنَ مِنَ الْخٰسِرِيْنَ

And be not thou of those who belie Allah's signs lest thou be of the losers. [10:95]

كُوْنِىْ (perate. f. sing.)
be ! thou(f.)

كُوْنُوْا be ! you (perate m. plu.)

مَكَانٌ side, place (1) n. p. t.

وَّجَآءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ

And the wave cometh unto them from every side (place). [10:22]

وَإِذْ بَوَّأْنَا لِإِبْرٰهِيمَ مَكَانَ الْبَيْتِ

And (remember) when We prepared for Ibrahim the place of the Holy House. [22:26]

abode, plight (2)

أُولٰٓئِكَ شَرٌّ مَّكَانًا

Such are in worse plight in abode. [5:60]

status. الْمَنْزِلَةُ (Mjj.)<

مَكَانَكُمْ keep your place (an idiomatic expression)

According to Bedawi it is an accusative of verb ellipsis اَلْزِمُوْا 'remain in'

مَكَانَةٌ place, way, (n. p.t.) condition (Mjj.)
with an additional ة)

way (1)

قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ إِنِّىْ عَامِلٌ

O my people go on acting in your way verily I am going to act (in my way). [6:135]

place (2)

وَلَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ

And had We willed, We verily could have fixed them in their place. [36:67]

ك و ى ★

تُكْوٰى (pip. 3 p. f. sing) w.v.
<~will be branded

كَوٰى يَكْوِىْ كَيًّا (ض)

to burn, to sear, to cauterize, to brand

ك ى * *

كَىْ so that, (prticle)
in order to, in order that

كَىْ نُسَبِّحَكَ كَثِيْرًا

So that we may glorify Thee much. [20:33]

كَيْلَا (كَىْ لَا) (com. part.)
in order not to

كَىْ لَا يَكُوْنَ دُوْلَةًۢ بَيْنَ الْأَغْنِيَآءِ مِنْكُمْ

So that it become not a commodity between rich among you. [59:7]

لِكَيْلَا (لِكَىْ لَا) (com. part.)
lest, in order not to

لِكَيْلَا تَحْزَنُوْا عَلٰى مَا فَاتَكُمْ

That you sorrow not for that which you missed. [3:153]

إِنَّهُمْ يَكِيدُونَ كَيْدًا
وَأَكِيدُ كَيْدًا

Lo ! they plot a plot (against thee O Mohammad) and I plot against them.
(Pic.) [86:15-16]

لَأَكِيدَنَّ *(Ist. p. sing.) epl.*
I shall circumvent

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

And By Allah, I shall circumvent your idols [21:57]

كِيدُونِ *(com.)*
كِيدُوا *(perate. m. plu.)*
do plot against

(shortened from نِ)
كِيدُونِ *(com.)* كِيدُوا + نِ —me
plot against me

كَيْدٌ / الْكَيْدُ / كَيْدًا a plot *acc.*

الْمَكِيدُونَ *(act. pic. m. plu.)*
(plu. of w.v. كَيْدٌ *)*
those who are subjected to a conspiracy or a plot

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ

Do they seek to (lay) a polt? Then those who disbelieve —it is they who shall be plotted against. [52:42]

ك ى ف ★

كَيْفَ how *(particle)*
It is an interrogative particle employed to inquire

لِكَيْلَا so that not *(com. part.)*

لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا

So that he knoweth nothing after (having had) knowledge. [17:70]

ك ى د ★

كِدْنَا *(perf. Ist. p. plu.) w.v.*
<we contrived

كَادَ يَكِيدُ كَيْدًا (ض) to plot)
to contrive لِـ

Note : When related to Allah, the verb means : he contrived, arranged, managed etc. When the verb refers to disbelievers and their conspiracy it signifies: to plot against. Often this verb is repeated to say: that they did harm to Islam or they plotted against Islam but Allah persisted their acts in the same way as they followed.

كَذَٰلِكَ كِدْنَا لِيُوسُفَ

Thus we contrived Yusuf. [12:76]

يَكِيدُونَ *(imperf. 3 p.m. plu.) w.v.*
they plot

أَكِيدُ *(imperf. 1st. p. sing.) w.v.*
I plot

quality of a thing, or its condition, or to question about the manner in which an action has taken or may take place.

In the Holy Quran it is often used as an exclamatory particle to show wonder implying a negative sense.

how ! (exclamatory) (1)

وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا

And look thou at the bones : how We make them stand up and clothe them with flesh. [2:259]

how ? (2) (implying negative sense)

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ

How Allah shall guide a people who disbelieved after their belief ? [3:86]

ك ي ل ★

كَالُوا (*perf. 3 p. m. plu.*) *w.v.* they mesured

< كَالَ يَكِيلُ كَيْلاً وَ مَكَالاً وَ مِكْيَالاً (ض) to measure, to weigh, to compare by measuring

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

And (who) when they measure unto them or weigh for them, (they) diminish. [83:3]

كِلْتُمْ (*perf. 2 p. m. plu.*) *w.v.* ye measured

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ

And give full measure when ye measure. [17:35]

اكْتَالُوا (*perf. 3 p. m. plu.*) *w.v. viii* <they take by measure

اكْتَالَ اكْتِيَالاً to receive *viii* by measure from

نَكْتَلْ (*1st. p. plu.*) *w.v. viii juss* we get measure

كَيْل measuring *v.n.,w.v.*

مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ

The measuring (of corn) hath been denied us, wherefore send thou with us our brother that (in result) we get (our) measure. [12:63]

مِكْيَال the veseel in which (*n,p.t.*) things are measured

كَيْلَ بَعِيرٍ a camel's load

ك ي ن ★

اسْتَكَانُوا (*perf. 3 p. m. plu.*) *w.v. x* <they humbled themselves

اسْتَكَانَ to humiliate *x* oneself

>> كَانَ يَكِينُ كَيْناً (ض) to humble *SS*, to submit, resign

وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا

Neither did they weakened nor were they humbled. [3:146]

كتاب اللام

<verily, truly, (1) لَ
indeed, surely
(an intensifying particle)

Note: the pronunciation of ل vocalized with *fatha*.

before the predicate of إِنَّ

مَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ

We never sent before thee a messenger but indeed they ate food. [25:20]

(or)

إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

Verily my Lord is certainly the hearer of prayer. [14:39]

before a subject

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

Surely ye are more awful in their breasts than Allah. [59:13]

would have (2)
(apodosis of a conditional sentence introduced by لَوْلَا or لَوْ)

لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً

If thy Lord had wished, He would have (verily) made mankind one nation. [11:118]

لَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ

If Allah had not repelled some men by others the earth would have been corrupted. [2:251]

(correlative of an oath particle)

تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا

By Allah, Allah hath preferred thee above us. [12:91]

جَعَلَ لَكُمْ مِّنْ أَنفُسِكُمْ أَزْوَاجًا

He had made for you pairs of yourselves. [42:11]

because of (4)

لِإِيلَافِ قُرَيْشٍ

For the taming of Qureysh. [106:1]

for the purpose of (5)
(occurs after كَانَ preceded by negative particle)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنتُمْ عَلَيْهِ

It is not (the purpose) of Allah to leave you in your present state. [3:179]

to become (6)

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

And the family of Firawn took him up, that he might become for them an enemy and a sorrow. [28:8]

let (do) (7)
(the ل of imperative)

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ

Let him, who hath abundance, spend of his abundance. [65:7]

(to (8)
(*i.e.*, as a substitute for إِلَىٰ)

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Because thy Lord inspired her. (*i.e.*, revealed to her) [99:5]

by (3)
(a particle of oath)

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

By thy life (O Mohammad) they moved blindly in the frenzy of the approaching death. [15:72]

indeed, certainly (4)
(introducing a conditional particle)

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ

Certainly if they are driven out they go not with them. [59:12]

لِ *(a preposition)*
(denoting possession)

الْمِلْكِيَّةُ < to, for, (1)

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. [2:284]

الْإِسْتِحْقَاقُ < deserving (2)

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

And might deserveth to Allah and to His messenger and the believers. [63:8]

in favour of *i.e.*, making (3)
owner (*Mjj.*) <

do not. (2)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

And slay not the life Allah hath made sacred save in the course of justice.
[6:151]

ل أ ك ★

<the/an angel (*n.*) مَلَكٌ / الْمَلَكُ

لَاكَ يَلُكُ لَكًا (ف)

to send a message (not a regular verb) مَلَكًا

two angles *dual.* (*n.*) *acc.* مَلَكَيْنِ

angles (*n. p.*) الْمَلَائِكَةُ

ل أ ل أ

the pearl (*n.*) *acc.* اللُّؤْلُؤُ / لُؤْلُؤًا

ل ب ب ★

الْأَلْبَابُ (*n. p.*)
<the hearts, understanding, insight, intellect

the heart, (*sing.*) لُبٌّ insight etc.

ل ب ث ★

(*perf. 3 p.m. sing.*) لَبِثَ
<remained stayed (1)

in (9)
(as a substitute for فِي or place)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

And We shall set blance of justice for (*i. e*, on) the Day of Judgement.
[21:47]

on (10)
(substituting for عَلَى)

يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا

They fall down prostrate on their faces adoring.
[17/107]

of, about (11)
(substituting for عَنْ)

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا

Musa said : Speak ye (so) of the Truth when it hath come to you? Is this magic? [10:77]

ل ا ✶ ✶

لَا not, no (1)
(particle for negative)

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ

It is not for the sun to overtake the moon, nor doth the night outstrip the day.
[36:40]

فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

So he (Yusuf) stayed in prison for some years. [12:42]

delayed not مَا لَبِثَ أَنْ جَاءَ (2)

فَمَا لَبِثَ أَنْ جَآءَ بِعِجْلٍ حَنِيذٍ

So he delayed not to bring a roasted calf. [11:69]

لَبِثْتَ *(perf. 2 p. m. sing.)* thou stayed

لَبِثْتُمْ *(perf. 2 p. m. plu.)* ye stayed

لَبِثُوا *(perf. 3 p.m. plu.)* they stayed

يَلْبَثُونَ *(imperf. 3 p. m. plu.)* they delay

يَلْبَثُوا they delayed *juss.*

they delayed not لَمْ يَلْبَثُوا

لَابِثِينَ *(act. pic. m. plu.)* those who are staying

تَلَبَّثُوا *(perf. 3. p.m. plu.)* ▾ <they delayed

as *R·F.* تَلَبَّثَ تَلَبُّثًا

ل ب د ★

لُبَدًا <much, vast *(n.) acc.*

لَبَدَ يَلْبُدُ لُبُودًا (ن)

to stick, adhere, to mat together, to stick together, to become felted

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا

He saith. I have destroyed vast wealth. [90:6]

لِبَدًا <a dense crowd *(n.) acc.*

لِبْدَةٌ that which is *(sing.)* close packed like a lion's mane

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

And when the bondman of Allah stood calling upon Him, they well nigh pressed on him, stiffling. [72:19]

ل ب س ★

يَلْبَسُونَ *(imperf. 3 p.m. plu.)* <they will wear

لَبِسَ يَلْبَسُ لُبْسًا وَ لَبُوسًا (س)

to wear, to put on a garment

وَيَلْبَسُونَ ثِيَابًا خُضْرًا

And they will wear green robs. [18:31]

لَبَسْنَا - عَلَيْ *(perf. Ist p. plu.)* <we made obscured

لَبَسَ يَلْبِسُ لَبْسًا (ض)

to dress, cover, envelop, to obscure, to confound

يَلْبِسَ *(imperf. 3 p.m. sing.) acc.* confounds

أَوْ يَلْبِسَكُمْ شِيَعًا

Or confound you by factions. [6:65]

يَلْبِسُوْنَ (*imperf. 3 p.m. plu.*) they obscure

يَلْبِسُوْا *acc.*

وَلَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَّلَلَبَسْنَا عَلَيْهِمْ مَّا يَلْبِسُوْنَ

Had We appointed an angel (as Our messenger) We assuredly had made him (as) a man (that he might speak to them) and (thus) obscure for them (the truth) they (now) obscure. (*Pic*) [6:9]

Caution: Both the verbs have the same triliteral root ل ب س; the only difference between these two occurs in vowelizing as in:

to wear لَبِسَ يَلْبَسُ

to obscure لَبَسَ يَلْبِسُ

تَلْبَسُوْنَ (*imperf. 2 p.m. plu.*) ye wear

وَتَسْتَخْرِجُوْنَ حِلْيَةً تَلْبَسُوْنَهَا

And derive the ornament that ye wear [35:12]

تَلْبِسُوْنَ (*imperf. 2 p.m. plu.*) ye make obscure/confound

لِمَ تَلْبِسُوْنَ الْحَقَّ بِالْبَاطِلِ

Why confound ye truth with falsehood. [3:71]

لِبَاسٌ / لَبُوْسٌ covering, (*n.*) garment, dress

لَبْسٌ doubt, dubiety (*v.n.*)

بَلْ هُمْ فِيْ لَبْسٍ مِّنْ خَلْقٍ جَدِيْدٍ

And they are in dubiety regarding a new creation. [50:15]

ل ب ن ★

لَبَنٌ milk (*n.*)

لَبَنًا *acc.*

ل ج أ ★

اَلْمَلْجَأُ (*n.p.t.*)
<the place of refuge

لَجَأَ يَلْجَأُ لَجْأً (ف)

to take refuge. retreat, shelter

ل ج ج ★

لَجُّوْا (*assim. v.*) (*perf. 3 p.m. sing.*)
<they persisted

لَجَّ يَلَجُّ لَجًّا (ض)

to exceed the limit, to persist

لُجَّةً a pool (*n.*) *acc.*

لُجِّيٌّ very deep (sea) *n.* (*adj.*)

ل ح د ★

يُلْحِدُوْنَ (*imperf.* 3 *p.m. plu.*) *iv*
<they profane (1)

1. to deviate *iv* أَلْحَدَ إِلْحَادًا

from that which is lawful and right to incline — إلى

to put to a perverted use, to act profanely — في

وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ

And leave alone those who profane His names.[7:180]

they incline — إلى

لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ

The speech of him unto whom they incline is foreign. [16:103]

إِلْحَادٌ profanity (*v.n*) *iv*

مُلْتَحَدًا <place of (*n.p.t.*) *viii* refuge

اِلْتَحَدَ اِلْتِحَادًا to take refuge, *viii* shelter

ل ح ف ★

إِلْحَافًا (*v.n.*) *iv. acc.* <(with) importunity

أَلْحَفَ إِلْحَافًا to persist, demand with importunity.

>> لَحِفَ يَلْحَفُ لِحَافًا (س) to cover with a cloak

ل ح ق ★

يَلْحَقُوا (*imperf. 3 p.m. plu.*) (*juss.*) <they reach

لَحِقَ يَلْحَقُ لَحَاقًا (س) to catch up, to reach, overtake — ب

لَمْ يَلْحَقُوا they have not reached (or) they have not overtaken

أَلْحَقْتُمْ (*perf. 2 p. m. plu.*) *iv* <ye joined

أَلْحَقَ إِلْحَاقًا to attach affix

أَلْحَقْنَا (*perf. Ist p. plu.*) *iv* we cause to join

أَلْحِقْ (*perate. m. sing.*) *iv* make join

أَلْحِقْنِي make me join

ل ح م ★

لَحْمٌ flesh (*n.*)

لَحْمًا flesh *acc.*

لُحُومٌ <fleshes لَحْمٌ (*sing.*)

ل ح ن ★

لَحْنٌ <The mode of speech, (*n.*) oblique pronunciation. — الْقَوْل

لَحَنَ يَلْحَنُ لَحْنًا (س) to speak with a mode showing speaker's inner feeling contrary to the obvious meaning of the word

Note : The word is used in the H.Q. in this meaning

but there are other significances of the word which may be seen in dictionaries.

ل ح ى ★

beard (*n.*) لِحْيَةٌ

لَا تَأْخُذْ بِلِحْيَتِي

Hold me not by my beard. [20:94]

ل د د ★

most contentious (*elevate.*) أَلَدُّ

وَهُوَ أَلَدُّ الْخِصَامِ

He is the most contentious of adversaries. [2:204]

contentious *acc.* لُدًّا

ل د ن ★

from presence (a *particle* of place or preposition) لَدُنْ

always preseeded by مِنْ <

from مِنْ لَدُنْ

from thy presence مِنْ لَدُنْكَ

from our presence مِنْ لَدُنَّا

from his presence مِنْ لَدُنْهُ

from me مِنْ لَدُنِّي

ل د ى ★

(a particle for place or preposition) at, near, presence, from. لَدَى

This particle of place (that is called by some grammarians as preposition) has usage as لَدُنْ *does*; but the latter requires no preceeding particle مِنْ thus:

at the door لَدَى الْبَابِ

in our presence لَدَيْنَا

with him لَدَيْهِ

with them لَدَيْهِمْ

my presence لَدَيَّ

ل ذ ذ ★

(*assim v*) (*imperf. 3 p. m. sing.*) < ~find sweet تَلَذُّ

to be sweet, لَذَّ يَلَذُّ لَذَاذًا (ن) delicious, delightful, pleasant, gratify the senses

وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ

And therein is all that souls desire and eyes find sweet. [43:71]

delicious (*n.*) لَذَّةٌ

ل ز ب ★

لَازِبٌ (act. pic. m. sing.)
<plastic sticking (Pic.)

لَزِبَ يَلْزَبُ لُزُوبًا (س) to stick, adhere, to be fixed firmly

ل ز م ★

أَلْزَمَ (perf. 3 p.m. sing.) iv
~ kept fixed

< أَلْزَمَ iv إِلْزَامًا
to keep fixed, to join, to associate

<< لَزِمَ يَلْزَمُ لُزُومًا (س) to cling, adhere, belong, attend

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ
He kept them fixed on the way of piety. [48:26]

أَلْزَمْنَا (perf. Ist p. plu.) iv
we have fastened

وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ
And every man We have festened his action round his neck. [17:13]

نُلْزِمُ (imperf. Ist p. plu.) iv
we make adhere

أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَارِهُونَ
Shall We make you adhere to it while ye are averse thereof. [11:28]

أَنُلْزِمُكُمُوهَا written combined as one word.
- أَ introgative particle
- نُلْزِمُ verb
- كُمُ = كُمْ pronoun
- هَا = هَا

ل س ن ★

لِسَانٌ a tongue (1) (n.)
(as a vocal instument)

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ
Stir not thy tongue herewith to hasten it [75:16]

language (2)

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

And We never sent a messenger save with the language of his folk, that he might make (the message) clear. [14:4]

speech (3)

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ
My brother Haroon (Aaron) is more eloquent than me in speech, therefore, send him with me. [28:34]

لَظَىٰ flame (*n.*)
(fire of the Hell)

ل ع ب ★

نَلْعَبُ (*imperf. Ist p. plu.*)
<we jest (1)
(opp. to be serious)

لَعِبَ يَلْعَبُ لَعِباً (س)
to disport, droll (baby), to play, to jest, pastime (in an unserious thing)

يَلْعَبْ (*3 p.m. sing.*) *juss.*
~(may) play

يَلْعَبُونَ (*imperf. 3 p. m. plu.*)
they jest

يَلْعَبُوا they may jest *(juss.)*
(*i.e.*, leave them jesting)

لَعِبٌ play, playing (*n.*)

لَاعِبِينَ (*act. pic. m. plu.*) *acc.*
those who play

وَمَا خَلَقْنَا السَّمَآءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ

And We created not the heaven and the earth and all that is between them in play. [21:16]

ل ع ل ل

لَعَلَّ perhaps, may be, *(particle)*
it is hoped, to be haply
According to the grammarians the word is termed as a 'resemble verb' like أَنَّ

renown (4)
(when it is possessed by صِدْقٌ)

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

And We gave them Our mercy and assigned to them a high and true renown. [19:50]

أَلْسِنَةٌ <tongues (*n. p.*)

(*sing.*) لِسَانٌ

(Note : In plural case this word is used only in the meaning of tongues.)

ل ط ف ★

(و) لْيَتَلَطَّفْ (*parate.3p.m.sing.*)*v*
<let him be courteous

to be polite تَلَطَّفَ تَلَطُّفاً
and courteous

>> لَطُفَ يَلْطُفُ لَطَافَةً (ك)
to be delicate, dainty, graceful

اللَّطِيفُ one of the attributive names of Allah: The Subtle

لَطِيفاً subtle *acc.*

ل ظ ى ★

تَلَظَّىٰ (*imperf. 3 p. f. sing.*)*w.v. v,*
<~flamed, blazed

to blaze, fiercely *v,* تَلَظَّىٰ

to blaze >> لَظِيَ يَلْظَىٰ لَظًى (س)

used by affixed pronoun as

لَعَلَّكُمْ، لَعَلَّكَ، لَعَلِّيْ، لَعَلَّهٗ

in other cases

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

What can convey (the knowledge) unto thee ! It may be that the Hour is nigh. [33:63]

(Note: A number of commentators have observed that the particle لَعَلَّ in this verse is a substitute for هَلْ *i.e.*, an interrogative particle, thus the meaning of the verse is: what can make you know that the hour is nigh ? In this case 'what makes you know ?' مَا يُدْرِيْكَ is an answer (*Mjj.*)

ل ع ن ★

لَعَنَ (*perf. 3 p.m. sing.*)
<~has cursed

to curse لَعَنَ يَلْعَنُ لَعْنًا (ف) down, execrate, to deprive one of His mercy

لَعَنَتْ (*perf. 3 p. f. sing.*)
hath cursed
(*i.e.*, a group, nation etc.)

لَعَنَّا (*perf. Ist. p. plu.*)
we cursed

يَلْعَنُ (*imperf. 3 p.m. sing.*)
~curses

نَلْعَنُ (*imperf. Ist p. plu.*)
we curse

اِلْعَنْ (*perate m. sing.*)
may Thou (Our Lord) ! curse (*i.e.*, deprive (them) of Thy mercy)

لُعِنَ (*3 p.m. sing.*) *pp.*
was cursed

لُعِنُوْا (*2 p. m. plu.*) *pp.*
they have been cursed

لَعْنٌ / لَعْنًا curse (*n.*) *acc.*

لَعْنَةٌ curse (*n.*)
(used as if possessed to اللّٰه as لَعْنَةُ اللّٰهِ Allah's curse or لَعْنَتِيْ my curse)

اللّٰعِنُوْنَ (*act. pic. m. plu.*)
<those who curse
(*sing.*) لَاعِنٌ

مَلْعُوْنِيْنَ (*pact. pic. m. plu.*) *acc.*
accursed ones

اَلْمَلْعُوْنَةُ (*pact. pic. f. sing.*)
an accursed one (*f.*)

لَعَنِتُّمْ *see* ع ن ت

ل غ ب ★

لُغُوْبٌ <weariness (*v.n.*)

لَغَبَ يَلْغَبُ لَغْبًا وَ لُغُوْبًا (ف)
to be greatly fatigued

ل غ و ★

اَلْغَوْا (*perate. m. plu.*)
drown the hearing

لَغِيَ يَلْغَىٰ لَغًى وَ لَاغِيَةً وَ مَلْغَاةً (س)

to talk nonsense, to make mistakes consciously or unconsciously

لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْغَوْا فِيهِ

Heed not this Quran, and drown the hearing of it. [41:26]

اللَّغْوُ unconsciously spoken (*n.*) word, unintentional uttered word *(Rgh.)*

لَغْوًا idle talk, (*n.*) *acc.* nonsense speech

لَاغِيَةٌ *(n. act. pic. f. sing.)* idle speech

ل ف ت ★

لَفَا ، أَلْفَىٰ *see* ل ف ى

تَلْفِتَ (*imperf. 2 p. m. sing.*) *acc.* that thou pervert

لَفَتَ يَلْفِتُ لَفْتًا وَ لَفْتَةً (ض)

to turn aside, pervert

قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا

They said: hast thou come unto us to pervert us from that (faith) in which we found our fathers. [10:78]

لِـ تَلْفِتَـ نَا
- in order to لِ
- pervert تَلْفِتَ
- us نَا

(لَا) يَلْتَفِتْ *(3p.m.sing.)juss. neg.*
<let not one turn round

to turn *viii*, اِلْتَفَتَ اِلْتِفَاتًا
- around - عَنْ
- to look back

ل ف ح ★

تَلْفَحُ *(imperf. 3 p. f. sing.)*
<~burns

لَفَحَ يَلْفَحُ لَفْحًا (ف)

to burn, scorch

ل ف ظ ★

يَلْفِظُ *(imperf. 3 p.m. sing.)*
<~uttereth

لَفَظَ يَلْفِظُ لَفْظًا (ض)

to cast forth, to utter

ل ف ف ★

اِلْتَفَّتْ *(perf. 3 p. f. sing.) viii*
<~heaped

اِلْتَفَّ اِلْتِفَافًا *viii*, - بِ

to be heaped, to be joined (one thing to another)

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ

And agony is heaped on agony. [75:29]

أَلْفَافًا <thick foliage, (*n.p.*)*acc.* densely growing trees

(sing.) لَفٌّ

winding, coiling, wrapping, enfolding

لَفِيْفٌ / لَفِيْفاً *acc.*
(*act 2 pic. m. sing.*)
gathered, assembled, crowd

ل ف ى ★

أَلْفَيَا (*perf. 3 p.m. dual*)(*w.v.*)*iv*
< the twain found
vi أَلْفَى إِلْفَاءً
R.F., >> لَفَا يَلْفُوْ لَفْواً (ن)
to find

أَلْفَوْا (*perf. 3 p. m. plu.) w.v. iv*
they found

أَلْفَيْنَا (*perf. Ist p. plu.*)(*w.v.*) *iv*
we found

ل ق ب ★

الأَلْقَابُ titles, nicknames (*n. p.*)
(*sing.*) < لَقَبٌ

ل ق ح ★

لَوَاقِحَ < fertilising (*n. p.*)
(*b. p. of* لَاقِحٌ)

لَقِحَتْ (الأُنْثَى) تَلْقَحُ لَقَاحاً وَ لَقْحاً (ف)
become pregnant.
the winds are described as pregnant by way of resemblance as they bear drops of water and carry it to a place where it rains (*Mjj.*)

to impregnate لَقَحَ
(the female palm tree)

وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً
And We send the winds fertilising, and cause water to descend from the sky.
[15:22]

ل ق ط ★

الْتَقَطَ (*perf. 3 p.m. sing.*) *viii*
< picked up, took up
لَقَطَ يَلْقُطُ لَقْطاً (ن)
to pick up from the ground

to take up, *viii* الْتَقَطَ
to pick up

يَلْتَقِطْ (*imperf. 3 p.m. sing.*) *viii*
will pick up, will take up

ل ق م ★

الْتَقَمَ (*perf. 3 p.m. sing.*) *viii*
< ~ swallowed
to *viii* الْتَقَمَ الْتِقَاماً
swallow a mouthful.
>> لَقَمَ يَلْقُمُ لَقْماً (ن)
to clog up, to obstruct

★ ★ ★ ★

لُقْمَانُ the name of the (*p. n.*) thirty-first chapter of the Holy Quran

'Luqman' was a sage. His wisdom is celebrated by

we found (2)

لَقَدْ لَقِينَا مِنْ سَفَرِنَا هٰذَا نَصَبًا

Verily we have found fatigue in this our journey. [18:62]

يَلْقَ (*imperf. 3 p.m. sing.*) *w.v.* will find

(he will find it يَلْقَاهُ)

يَلْقَ will incur (3) *f.d. juss w.v.*

وَ مَنْ يَفْعَلْ ذٰلِكَ يَلْقَ أَثَامًا

And whosoever shall do this shall incur the meed (*Jid.*) shall commit a crime (*Mjj.*) shall pay the penalty (*Pic.*). [25:68]

تَلْقَوْا *f.d. acc. w.v.* (*imperf. 2 p.m. plu.*)

<ye met

before ye met it قَبْلَ أَنْ تَلْقَوْهُ

يَلْقَوْنَ (*imperf. 3 p.m. plu.*) *w.v.* they shall meet

لَاقِيَةٌ / **لَاقٍ** (*act. pic. m. sing.*) *w.v.* <meeter, founder, one who will meet

possessed to pronoun لَاقِيهِ

لَقّٰى (*perf. 3 p. m. sing.*) *w.v. ii* <caused to receive

to make *ii*, لَقّٰى تَلْقِيَةً

SS to receive, or meet, to shed over, cast upon

وَلَقّٰهُمْ نَضْرَةً وَسُرُورًا

And shall cause them to meet. [76:11]

Arabs. He was known even in the Jahiliyah period as a sage. Luqman is the name of two, if not three, persons famous in Arabian traditions. The first was of the family of Ad. The name of the second Luqman called 'Luqman the sage' occurs in the Quran... According to Masudi he was a Nubian freedman who lived in the time of David (*Jid.*) EBr, XIV. p. 487.

ل ق ى ★

لَقِيَا (*perf. 3 p.m. dual.*) *w.v.* they (twain) met (1)

لَقِيَ يَلْقَى لِقَاءً وَ لُقْيَانًا (س)

to meet, to come across, to experience, undergo, suffer, endure

لَقُوا (*perf. 3 p.m. plu.*) *w.v.* they met, faced, came across

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا

When they meet with those who believe, they say: we believe. [2:14]

لَقِيتُمْ (*perf. 2 p. m. plu.*) *w.v.* ye met

(when ye meet إِذَا لَقِيتُمْ)

لَقِينَا (*perf. 1st. p. plu.*) *w.v.* we met

أَلْقَىٰ (*pref. 3 p.m. sing.*) *w.v. iv.*
flung down (1)

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

Then he flung down his staff and lo! it was a serpent manifest. [7:107]

has cast (2)

وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ

And He hath cast into the earth firm hills that it quake not with you. [16:15]

offered (3)

وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا

And say not unto one who offereth you peace! thou art not a believer. [4:94]

cast forth (suggestions), (4)
proposed

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا
إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ

And We have sent before thee no apostle or prophet but when he read the Satan cast forth (suggestion) in respect of his reading *i.e.*, in the mind of his unbelieving hearers (*Jid.*). [22:52]

Never sent We a messenger or a prophet before thee but when he recited (the message) Satan proposed (opposition) in respect of that

تُلَقَّىٰ / لَتُلَقَّى (*2 p. m. sing.*) *pip.w.v. ii*
thou art receiving,
thou art gifted

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ

And verily thou art gifted with (or thou art receiving) the Quran from the presence of One Wise, Aware. [27:6]

يُلَقَّىٰ (*3 p. m. sing.*) *pp. w.v. ii*
is granted, gifted, blessed by
lit: it is shed upon

وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا

But none is granted it save those who are steadfast. [41:35]

يُلَقَّوْنَ (*3 p.m. plu.*) *pip. w.v. ii*
lit. they will be made receiving *i.e.*, they will meet

يُلَاقُوا (*imperf.3p.m.plu.*)*acc.w.v.iii*
they meet

فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ
الَّذِي فِيهِ يُصْعَقُونَ

Then let them be till they meet their day, in which they will be thunder-striken. [52.45]

لِقَاء meeting *v.n. iii*

(This verbal noun لَاقَىٰ يُلَاقِي from stem *iii* has occurred as antecedented to the name of Allah, رَبِّهِ or to يَوْمِهِمْ or to a pronoun as لِقَائِهِ and لِقَاءَنَا)

أَلْقَيْتُ (perf. 1st. p. sing.) w.v. iv
I endued, I cast

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي

I cast on the love from Me (*Jid.*). I endued thee with love from Me (*Pic.*). [20:39]

أَلْقَيْنَا *(perf. 1st p. plu.) w.v. iv*
we cast (1)

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ إِلَىٰ يَوْمِ الْقِيَامَةِ

And We have cast among them enmity and hatred till the Day of resurrection. [5:64]

we set up (2)

وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ

And We set up upon his throne a (mere) body, then did he repent. [38:34]

we placed (3)

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ

And the earth have We spread out and placed therein firm hills *(Pic.)*(*Jid.* cast thereon) [15:19]

سَأُلْقِي *(imperf. Ist. p. sing.)* w.v. iv
I will throw

تُلْقِيَ w.v. iv acc.
(imperf. 2 p.m. sing.)
(that thou) throw

تُلْقُونَ *(imperf. 2 p.m. plu.)* w.v. iv
ye give

which he recited thereof. (*Pic.*)

gave (5)

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ
أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Lo! therein verily is a reminder for him who hath a heart, or giveth ear with full intelligence. [50:37]

tendered (6)

بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ
وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ

Oh, but man is a telling witness against himself, although he tenders his excuses. [75:14,15.]

أَلْقَتْ *(perf. 3 p. f. sing.)* w.v. iv
has cast forth

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

And (the earth) shall cast-forth that which is therein and shall become empty. [84:4]

أَلْقَوْا (*perf. 3 p. m. plu.)* w.v. iv
they threw

أَلْقُوا *(perate. m. sing.)* w.v. iv
throw

قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ

He said: throw! and when they threw they cast a spell upon the people's eyes. [7:116]

أُلْقِيَ (3 p. m. sing.) pp. iv, w.v.
is thrown

were flung (1)

وَأُلْقِيَ السَّحَرَةُ سٰجِدِينَ

And the magicians flung prostrate. [7:120]

is thrown (2) إِلَى >

إِنِّي أُلْقِيَ إِلَيَّ كِتٰبٌ كَرِيمٌ

There hath been thrown unto me a noble letter. [27:29]

set upon (3) عَلَى >

لَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ

Why, then have the armlets of gold not been set upon him. [43:53]

أُلْقُوا (3 p.m. plu.) pp. iv, w.v.
they are flung

يُلْقَىٰ (3 p.m. sing.) pip. iv, w.v.
~ is thrown down

تُلْقَىٰ (2 p. m. sing.) pip. iv, w.v.
thou will be thrown down or will be cast (into~)

تَلَقَّىٰ (perf. 3 p.m. sing.) v, w.v.
received (1)

فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمٰتٍ

Then Adam received from his Lord words (of revelation). [2:37]

تَلَقَّوْنَ (imperf. 2 p.m. plu.) v, w.v.
<ye publish (2)
one of two تا from
is dropped تَتَلَقَّوْنَ

تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

Ye give them friendship. [60:1]

يُلْقِ (فَلْيُلْقِهِ) iv, w.v. juss. (3 p. m.sing.)
let throw

فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ

Then the river shall throw him on the bank. [20:39]

يُلْقِيْ (imperf. 3 p.m. sing.) iv, w.v.
proposes, casts

يُلْقُونَ (imperf. 3 p.m. plu.) iv, w.v.
they throw

يُلْقُوا w.v. acc. (imperf. 3 p.m. plu.) iv,
they offer

نُلْقِيْ (imperf. Ist. p. plu.) iv, w.v.
we cast

we shall cast سَنُلْقِيْ

أَلْقِ (perate. m. sing.) iv, w.v.
cast ! throw (thou) !

أَلْقِيَا (perate. m. duel) iv, w.v.
throw (you twain) !

أَلْقُوا (perate. m. plu.) iv, w.v.
cast (you) !

لَا تُلْقُوا iv, w.v. (perate. neg. m. plu.)
ب > cast not (O you men) ب >

أَلْقِيْ (perate. f. sing.) iv, w.v.
cast (thou f.) !

فَأَلْقِيهِ فِي الْيَمِّ

Then cast him in the river. [28:7]

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

When ye were publishing it (or) when ye welcomed it with your tongues. [24:15]

يَتَلَقَّى (*imperf.* 3 *p.m. sing.*) *v, w.v.* receives

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

When the two receivers receive (him) seated on the right hand and on the left. [50:17]

تَتَلَقَّى (*imperf. 3 p.f. sing.*) *v, w.v.* الْمَلَائِكَةُ ~ meet, will meet

لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ

The Supreme Horror will not grieve them, and the angels will meet them. [21:103]

الْتَقَى (*perf. 3 p.m. sing.*) *viii, w.v.* <~met

to meet *viii* الْتَقَى الْتِقَاءً face to face

الْتَقَتَا (*perf. 3 p. f. dual.*) *viii, w.v.* (the twain) met

الْتَقَيْتُمْ (*perf. 2 p.m. plu.*) *viii, w.v.* ye met

يَلْتَقِيَانِ *viii, w.v.* (*imperf. 3 p.m. dual*) (the twain) meet

towards *n.w.v.* **تِلْقَاءَ**

التَّلَاقِ meeting *v.n. iii, w.v.*

the Day of meeting **يَوْمَ التَّلَاقِ**

مُلَاقٍ (*Ap-der m. sing.*) *iii, w.v.* *lit.* one who meets

مُلَاقُوا (*Ap-der. m. plu.*) *f.d. iii, w.v.* those who meet

مُلَاقِي <*acc.*

مُلَاقُوهُ ، مُلَاقِيهِ ، مُلَاقِيكُمْ

i.e., antecedent to pronouns

[According to the Arabic phrase, if مُلَاقُوهُ ، مُلَاقٍ مُلَاقِيهِ is used, it is translated as 'should have to meet']

مُلْقُونَ (*Ap-der. m. plu.*) *iv, w.v.* casters

الْمُلْقِينَ *acc.*

الْمُلْقِيَاتُ (*Ap-der. f. plu.*) *iv, w.v.* those (*f.*) who bring down

الْمُتَلَقِّيَانِ (*Ap-der. m. dual.*) *v, w.v.* the two receivers

ل م ح ★

لَمْح <a twinkling *v.n.*

لَمَحَ يَلْمَحُ لَمْحًا (ف)

to shine, gleam, sparkle (star or lighting)

ل م ز ★

يَلْمِزُ (*imperf. 3 p. m. sing.*) <~defames (or) traduce

to make **لَمَزَ يَلْمِزُ لَمْزًا (ض)** a sign with the eye, to traduce, to defame (back-biting etc.)

يَلْمِزُوْنَ (*imperf. 3 p.m. plu.*)
they defame or traduce

لَا تَلْمِزُوْا (*perate. neg. m. plu.*)
(O men) defame not !

لُمَزَةٌ traducers (*b. plu*)

ل م س ★

لَمَسُوْا (*perf. 3. p.m. plu.*)
<they touched
لَمَسَ يَلْمِسُ لَمْسًا (ض)
وَ لَامَسَ to touch, feel, *iii*, seek, enquire after

فَلَمَسُوْهُ بِأَيْدِيْهِمْ

They cauld feel it with their hands. [6:7]

لَمَسْنَا (*perf. 1st. p. plu.*)
we touched or we sought

لَامَسْتُمُ (*perf. 2 p. m. plu.*)
ye have touched
(*i.e.*, have had sexual intercourse)

اِلْتَمِسُوْا (*perate. m. plu.*) *viii*
seek (you)

ل م م ★

لَمًّا greedily(*v.n.*) *acc.* < لَمَّ يَلُمُّ لَمًّا (ن)
to gather, collect, amass

وَتَأْكُلُوْنَ التُّرَاثَ أَكْلًا لَّمًّا

And ye devour heritages with devouring greed. [89:19]

(Note : the literary meaning of تَأْكُلُوْنَ is ye eat ; أَكْلًا eating; لَمًّا altogether; but the real sense of the verse is that which is given above)

اللَّمَمَ unwilled offence (*n.*)
that is near, hence small faults, as those which are nearer to sins

لَمْ not (*a particle*)
Always preceeds imperfect tense to denote the negative meaning of a perfect (past tense) and takes the following form of imperfect in genitive, (see details in *LLQ* or any grammar's book).

لَمَّا when, after that, (*a particle*)
used when speaking of past events, also used as إلَّا

إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ

No humun soul but hath a guardian over it. [86:4]

★ ★ ★ ★

لَنْ not, by no means (*a particle*)
(governs imperfect in the subjunctive case with future significance)

ل هـ ب ★

اللَّهَبُ the flame (*n.*)

ل هـ ث ★

يَلْهَثْ (*imperf. 3 p.m. sing.*) *juss.*
~pants

< لَهَثَ يَلْهَثُ لَهْثًا وَ لُهَاثًا وَ لَهَثَانًا (ف)

to thirst, to let the tongue hang out from thirst, weariness, fatigue

ل هـ م ★

أَلْهَمَ (*perf. 3 p.m. sing.*) *iv*,
<~inspired

to inspire *iv*, أَلْهَمَ إِلْهَامًا

<< لَهِمَ يَلْهَمُ لَهْمًا (س، ح)

to swallow

ل هـ و ★

أَلْهٰى (أَلْهَا) (*perf. 3 p.m. sing.*)*w.v.*
<~distiacted, diverted from

to distract *iv*, أَلْهٰى إِلْهَاءً

preoccupy, << لَهَا يَلْهُو لَهْوًا (ن)

to play (amusements), pastime

أَلْهٰكُمُ التَّكَاثُرُ

Rivalry in wordly increase distracteth you. [102:1]

لَا تُلْهِ *w.v. juss.*
(*imperf. 3 p. f. sing.*) *iv*,
let not distract

لَا + تُلْهِ + كُمْ = لَا تُلْهِكُمْ

let not distract you

تُلْهِي - عَنْ *iv,w.v.*
(imperf 3 p. f. sing.)
distracts, beguiles

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللهِ

Men whom neither merchandise nor sale beguileth from remembrance of Allah. [24:37]

يُلْهِ *w.v. juss.*
(imperf. 3 p.m. sing.) iv,
let (*SS*) beguile

ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ

Let them eat and enjoy life, and let (false) hope beguile them. [15:3]

تَلَهّٰى (*perf. 3 p. m. sing.) v, w.v.*
distracted

لَهْوٌ a plaything, toy, (*v.n.*) sport, amusement

وَمَا الْحَيٰوةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ

Naught is the life of the world save a pastime and sport. [6:32]

لَهْوَ الْحَدِيثِ pastime of discourse

لَاهِيَةً (*act. pic. f. sing.*)
preoccupied

ل و ت ★

لَاتَ no longer (*an indeclinable verb or particle*)

وَلَاتَ حِينَ مَنَاصٍ

It was no longer the time for escape. [38:3]

اللّٰتَ name of an idol of *(p..n)* the pagan Arabs (details may be seen in the *Tafsir Majidi* P. 27, n. 153)

ل و ★ ★

لَوْ if *(particle)* (used to introduce a conditional sentence, see *LLQ*)

ل و ح ★

لَوْحٌ a tablet (*n.*)

بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ فِيْ لَوْحٍ مَّحْفُوْظٍ

Aye! it is a recitation glorious (inscribed) in a tablet preserved. *i.e.*, guarded from every sort of alteration or corruption. [85:22]

لَوْحٌ مَّحْفُوْظٌ is the depository of all the Divine decrees, willed events, ordained by God (*Jid.*)

اَلْاَلْوَاحُ tablets (*n.p.*)

لَوَّاحَةٌ <most (*ints. f.*) scorching one

لَاحَ يَلُوْحُ لَوْحًا (ن) to change and blacken

لَاحَتِ الشَّمْسُ بَشَرَتَهٗ

the sun changed his skin by burning heat

لَوَّاحَةٌ لِّلْبَشَرِ scorching the skin (*Jid.*)

It shrivelleth the man (*Pic.*)

(Note بَشَرٌ signifies man and skin both.)

ل و ذ ★

لِوَاذًا <hiding them- (*v.n.*) *acc.* selves slipping away privately, act of flying for refuge

لَاذَ يَلُوْذُ لِوَاذًا (ن) to take, refuge in surrounding, to seek refuge one with another

ل و م ★

لُمْتُنَّ (*perf. 2 p.m. plu.*) w.v. <ye (*f.*) blamed

لَامَ يَلُوْمُ لَوْمًا (ن) to blame someone for some thing

لُمْتُنَّنِيْ ye blamed me

يَتَلَاوَمُوْنَ (*imperf. 3 p.m. plu.*) *iv*, w.v. <they blame each other (self-reproaching)

تَلَاوَمَ self-blaming, *vi*, blame each other

لُوْمُوْا (*perate. m. plu.*) w.v. blame (you)!

لَا تَلُوْمُوْا *(perate. neg. m. plu.)* w.v. blame not (O you)!

لَا تَلُوْمُوْنِيْ blame me not

لَوْمَةٌ blame (*n.*)

لَائِمٌ (*act. pic. m. sing.*) one who blames others

اللَّوَّامَةُ blaming/accus- (*ints. f.*) ing one (soul)

مَلُوْمٌ (*pact. pic. m. sing.*) blamed one

مُلِيْمٌ *pis. pic. iv,* <one who deserves blame

أَلَامَ إِلَامَةً to be worthy *iv,* of blame

مَلُوْمِيْنَ (*pact. pic. m. plu.*) blamed ones

ل و ن ★

لَوْنٌ colour (*n.*) no verbal root

أَلْوَانٌ <colours (*n. p*) (*sing.*) لَوْنٌ

ل و ى ★

لَوَّوْا (*perf. 3 p.m. plu.*) they avert, turn back they avert or they turn back their heads (faces)

تَلْوُوْنَ (تَلْوٗنَ) *w.v.* (*imperf. 2 p.m. plu.*) ye look back

لَوٰى يَلْوِىْ لَيًّا (ض) to twist, pervert, turn back

لَا تَلْوُوْنَ (لَا تَلْوٗنَ) ye look not back

اِذْ تُصْعِدُوْنَ وَلَا تَلْوٗنَ عَلٰٓى اَحَدٍ

When ye climbed (the hill) and paid no heed to anyone (*Pic.*). and recall what time ye were climbing (the hill) (or runnning off) and would not look back (*Jid.*). [3:153]

تَلْوُوْا (*imperf. 2 p.m. plu.*) *acc.* ye turn back

يَلْوُوْنَ - ب (*imperf. 3 p.m. plu.*) they twist, pervert

يَلْوٗنَ اَلْسِنَتَهُمْ بِالْكِتٰبِ

They pervert the book with their tongues. [3:78]

لَيًّا distorting, twisting (*v.n*) *acc.*

لَيًّا بِاَلْسِنَتِهِمْ

Distorting with their tongues. [4:46]

ل ى ت ★

يَلِتْ (*imperf. 3 p.m. sing.*) *v.w. juss.* <~diminishes

لَاتَ يَلِيْتُ لَيْتًا (ض) to deminish

وَاِنْ تُطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ لَا يَلِتْكُمْ مِّنْ اَعْمَالِكُمْ شَيْئًا

And if ye obey Allah and His messenger He shall not diminish from you aught. [49:14]

لَيْتَ ، يَا لَيْتَ (*a particle of desire*) I wish, would that, would to God !

It is one of those particles which like أَنَّ require the follwing noun to be an accusative. It takes the affixed pronouns as ;

لَيْتَنِيْ (لَيْتَ + نِيْ) would that I

يٰلَيْتَنِي كُنتُ تُرَٰبًا

Would that I were dust. [78:40]

لَيْتَنَا (لَيْتَ + نَا) would that we

لَيْتَهَا (لَيْتَ + هَا) would that it (*i.e.*, death)

يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ

Would that it had been the ending *i.e.*, would that death had made an end of me altogether, and would not have brought me to this new world. [69:27]

ل ی س ★

لَيْسَ (*indeclinable verb*) < ~ is not

It is termed by some modern grammarians as 'verb', not to be. What resembles this 'verb' to a regular one is that it accepts pronouns of perfect, affixed as لَسْتَ 'thou art not,' and so on.

أَوَ لَيْسَ (*com.*) أَ + وَ + لَيْسَ is not he

لَيْسَتْ it (*f.*) is not

لَيْسُوْا they are not (for a group)

لَسْنَ they are not (*f.*)

لَسْتُ I am not

لَسْتَ thou are not

لَسْتُمْ ye are not

لَسْتُنَّ ye (*f.*) are not

ل ی ل ★

لَيْلٌ night (*n.*) the time starting from sunset to the dawn

لَيْلَةٌ night (*n.* with additional تَاءٌ) (as a unit)

لَيَالٍ nights *with f.d.* (*n.p.*)

لَيَالِيَ (*n.p*)

ل ی ن ★

لِنْتَ (*perf. 2 p.m. sing.*) *w.v.* <thou wast lenient

لَانَ يَلِيْنُ لِيْناً وَ لَيَاناً (ض)

to soften, to make tender, lenient

تَلِيْنُ (*imperf. 3 p. f. sing.*) *w.v.* become soft

أَلَنَّا (*perf. Ist p. plu.*) *iv*, *w.v.* we softened

لِيْناً gentle, soft *v.n.* *w.v.*

لِيْنَةٌ palm tree (*n.*)

كتاب الميم

مَ for ما after

preposition - عَنْ -

عَمَّ يَتَسَاءَلُونَ

Of what they ask one another. [78:1]

or after preposition - لِ -

لِمَ أَذِنتَ لَهُمْ

Why didst Thou permit them. [9:43]

مَا a negative particle (1)

(a) when placed before the perfect:

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

Your companion hath not gone astray nor he erred. [53:2]

(b) when placed before a pronoun:

مَا أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

Thou art not through the grace of thy Lord, a mad man. [68:2]

(c) when placed before a demonstrative noun:

مَا هَٰذَا بَشَرًا This is not a human being. [12:31]

Note: مَا is used as a negative particle before the perfect tense only among verbal forms.

an interrogative particle (2)

(a) when placed before a demonstrative pronoun:

مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ

What are these images unto which ye are cleaving? [21:52]

them thou didst tell: I cannot find whereon to mount you. [9:92]

(e) how! to express wonder:

فَمَآ أَصْبَرَهُمْ عَلَى النَّارِ

How constant are they in their strife to reach the Fire! (*Pic.*) How enduring must they be of the Fire (*Jid.*). [2:175]

مَآءٌ water (*n.*) (*see*) م و ہ

مَآبٌ see أ و ب

مَأْجُوجُ Magog (*p. n.*)
a tribe of barbarians from the borders of Caspain Sea.
Holy Quran mentiones Yagog and Magog as both are descendants of Japet son of Noh.

م أ ى ★

مِئَةٌ / مِأَةٌ one hundred (c. numb.)

مِئَتَيْنِ two hundred (c. numb.)

مَأْوٰى see أ و ى

مَآرِبُ see أ ر ب

مَاعُوْنَ see م ع ن

م ت ★ ★

مُتَشَابِهٌ see ش ب ہ

(b) when placed before a verb:

مَا مَنَعَكَ أَنْ تَسْجُدَ

What hindereth thee from falling prostrate? [38:75]

مَاذَا (c) followed by ذا to become

مَاذَآ أَرَادَ اللّٰهُ بِهٰذَا مَثَلًا

What Allah intendeth by this similitude? [2:26]

conjunctive pronoun (3)

(a) what, whatsoever, as, as much as, as far as:

وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ

I was a witness of them (as far as) I dwelt among them. [5:117]

(b) that which:

إِنْ يَّنْتَهُوْا يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ

If they cease that which is past will be forgiven them. [8:38]

(c) what:

وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ

Allah is Seer of what ye do. [8:72]

(d) when:

وَّلَا عَلَى الَّذِيْنَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ

Nor unto those whom, when they came to thee (asking) that thou shouldst mount

مُتْرَفٌ see ت ر ف

مُتَحَيِّزًا see ح و ز

مُتَبَّرٌ see ت ب ر

م ت ع ★

مَتَّعْتُ (*perf. Ist p. sing.*) ii
<I gave comfort,~
let enjoy life

to make life ii مَتَّعَ يُمَتِّعُ
comfortable for someone,
cause to enjoy, give ease,
make a provision with a
long life

Note: The verbal noun from
2nd stem تَمْتِيْعٌ is not in
use. The verbal noun from
R. F. مَتَاعًا 'enjoyment' is
used in a sentence requiring
an absolute object *e.g.*
يُمَتِّعْكُمْ مَتَاعًا 'he will cause
you enjoy an enjoyment.'

مَتَّعْتَ (*perf. 2 p. m. sing.*) ii
thou didst give ease

مَتَّعْنَا (*perf. Ist. p. plu.*) ii
we caused enjoyment

أُمَتِّعْ (*imperf. Ist p. sing.*) *juss.* ii
I will content
or I will give comfort

إِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا
فَتَعَالَيْنَ أُمَتِّعْكُنَّ

If ye desire the world's life
and its adornment, come
I will content you. [33:28]

نُمَتِّعُ (*imperf. Ist. p. plu.*) ii
we will comfort

يُمَتِّعْ (*imperf. 3 p. m. sing.*) *juss. ii*
he will cause to enjoy

مَتِّعُوْا (*perate. m. plu.*)
provide (you)!

وَ مَتِّعُوْهُنَّ
And provide for them.
[2:236]

تُمَتَّعُوْنَ (*2 p. m. plu.*) *pip.*
ye will be given comfort

يُمَتَّعُوْنَ (*3 p. m. plu.*) *pip.*
they will be given comfort

تَمَتَّعَ (*perf. 3 p. m. sing.*) v
<he contenteth himself

to content himself v تَمَتَّعَ تَمَتُّعًا

In Islamic terminology تَمَتُّعٌ
signifies a category of
Haj in which a pilgrim
combines Umra with Haj
in the season of Haj.

فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ
Then whosoever contenteth
(*lit.* didst content himself)
with the visit to the pilgrimage
(*Pic.*) whosoever
combineth Umra with the
Haj (pilgrimage). [2:196]

يَتَمَتَّعُوْنَ (*imperf. 3 p. m. plu.*)
they enjoy themselves

يَتَمَتَّعُوْا (*imperf. 3 p.m. plu.*) *acc.*

تَمَتَّعْ (*perate. m. sing.*) v
enjoy (they life)

تَمَتَّعُوا (*perate. m. plu.*) v
enjoy (yourselves)

اسْتَمْتَعَ (*perf. 3 p.m. sing.*) x
<~didst enjoy

اسْتَمْتَعَ اسْتِمْتَاعاً to enjoy, x
savour, relish

اسْتَمْتَعْتُمْ (*perf. 2 p.m. plu.*) x
ye enjoyed

اسْتَمْتَعُوا (*perf. 3 p.m. plu.*) x
they enjoyed

فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ

Thus they enjoyed their lot awhile, so ye enjoyed your lot awhile. [9:69]

مَتَاعاً (*n.*) مَتَاعٌ / الْمَتَاعُ *acc.*
comfort, ease, enjoyment, provision

أَمْتِعَةٌ <baggage (*n.p.*)
(*sing*) مَتَاعٌ

م ت ن ★

مَتِينٌ (*act. 2 pic. m. sing.*)
<firm, strong, solid
مَتُنَ يَمْتُنُ مَتَانَةً (ن)
to be firm, strong, solid

م ت ى ★

مَتَى (*interrogative particle*)
at what time ? when ?

م ث ل ★

تَمَثَّلَ (*perf. 3 p.m. sing.*) v
<~assumed the likeness

تَمَثُّل to appear in likeness v
of someone other than himself

<< مَثَلَ يَمْثُلُ مُثُولاً (ن)
to resemble, to be or to look like someone, bear a likeness, to irritate

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَراً سَوِيّاً

We sent unto her Our spirit and he took unto her the from of a human being sound (*Jid.*) he assumed for her the likeness of a perfect man (*Pic.*). [19:17]

مِثْلٌ similar, of the kind, (*n.*)
resemblance, similarity, similitude, likeness, equivalent

مِثْلَيْهَا مِثْلَيْ + هَا *f.d.* مِثْلَيْنِ *com.*
two equivalents

مِثْلَيْهِمْ مِثْلَيْ + هِمْ *f.d.* مِثْلَيْنِ *com.*
two equivalents of them

مَثَلٌ <parable, (*n.*)
likeness, similitude
(*plu.*) أَمْثَالٌ

الْأَمْثَالُ similitudes (*n. p.*)

الْمَثُلَاتُ <examples (*n.p.*)
(*sing.*) مَثُلَةٌ
a requital or punishment that could be shown or referred to as exemplary

وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلَاتُ

While examples have already gone forth afore them. [13:6]

اَلْمُثْلٰى <superior (*elative f.*)

feminine of **أَمْثَلُ** (elative)

lit. closer to perfection, coming nearer the ideal, ideal, *meta.* superior, ideal

وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلٰى

And to go away with your superior way. [20:63]

اَلتَّمَاثِيلُ <images (*n.p.*)

(*sing.*) **تِمْثَالٌ**

م ج د ★

مَجِيدٌ (*act. 2 pic. m. sing.*)

glorious, great, illustrious

< مَجَدَ يَمْجُدُ مَجْداً (ن)

to be great, illustrious, eminent, glorious, magnified

رَحْمَتُ اللّٰهِ وَبَرَكٰتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ

اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ

Mercy of Allah and His blessing be upon you, O people of the house. Verily He is Praiseworthy, Glorious. [11:73]

م ج س ★

اَلْمَجُوسُ magians (*n.*)

i.e., the followers of Zoroaster. In Islamic law they are classed with the people of the book, and on payment of Jizya can thoroughly enjoy security for their persons, possessions and religious practices.

م ح ص ★

لِيُمَحِّصَ (*imperf. 3 p.m. sing.*) *ii. el.* (in order to) purify

to clean *ii.* **مَحَّصَ تَمْحِيصاً** <

of what is impure or extranous, purify

وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَمْحَقَ الْكٰفِرِيْنَ

And that Allah may purge those who believe and destroy the infidels. [3:141]

م ح ق ★

يَمْحَقُ (*imperf. 2 p.m. sing*)

<destroyeth

مَحَقَ يَمْحَقُ مَحْقاً (ف)

the blot out, efface, annihilate, destroy

opp. increase, devolve (*Mjj.*)

blighteth (1)

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ

Allah obliterateth usury and increaseth the alms. [2:276]

destroyeth (2)

وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَمْحَقَ الْكٰفِرِيْنَ

And that Allah may purify those who believe and destroy the infidels. [3:141]

م	ح	ل	★

الْمِحَالُ (*v.n.*)
<wrath (*Pic.*) prowess (*Jid.*)
i.e., strength

مَحَلَ يَمْحَلُ مَحَالاً وَ مِحَالاً (ف)

to plot against :
when related to Allah means His deep planning and rejection of plots made by men (*Mij.*)

م	ح	ن	★

امْتَحَنَ (*perf. 3 p.m. sing.*) *viii*
<hath proven, disposed

امْتَحَنَ امْتِحَانًا *viii*
to try, examine

<< مَحَنَ يَمْحَنُ مَحْنًا (ف)
to try, test, prove, examine

امْتَحِنُوا (*perate. m. plu.*) *viii*
examine (you)

Then examine
them (*f.*).
[60:10]

م	ح	و	★

مَحَوْنَا (*perf. 1st. p. plu.*) *w.v.*
<we didst disappear, blot out

to efface, مَحَا يَمْحُو مَحْوًا (ن)
blot out, to disappear

يَمْحُو (*imperf. 3 p.m. sing.*) *w.v.*
abolishes

يَمْحُ *fd., juss. w.v.*
(*imperf. 3 p.m. sing.*)
abolishes

م	خ	ر	★

مَوَاخِرَ <ploughing (*n.p.*) *acc.*
(*sing.*) مَاخِرَةٌ

<< مَخَرَ يَمْخَرُ مَخْرًا (ف)
to plough

م	خ	ض	★

الْمَخَاضُ (*v.n.*)
<pangs of childbirth

مَخَضَتِ (الْمَرْأَةُ) تَمْخَضُ مَخَاضًا (ف)
to suffer pangs of childbirth

م	د	د	★

مَدَّ (*perf. 3 p.m. sing.*) *assim.*
<hath stretched, didst spread out

to spread, مَدَّ يَمُدُّ مَدًّا (ن)
extend, stretch, prolong

وَهُوَ الَّذِي مَدَّ الْأَرْضَ

And it is He who spread out
the earth [13:3]

مَدَدْنَا (*perf. 1st. p. plu.*) *assim.*
we have spread

extended (2)

وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا

And I appointed for him wealth extended. [74:12]

أَمَدَّ (*perf. 3 p.m. sing.*) *assm. iv*
<~hath aided

to help, *iv.* أَمَدَّ إِمْدَادًا

assist, aid - هُ ، بِ -

أَمْدَدْنَا (*perf. Ist. p. plu*) *assim. iv*
we have aided

يُمِدَّ *assim. iv. acc.*
(*imperf. 3 p. f. sing.*)
~aideth
that he helps

يُمْدِدْ he will aid *assim. iv, juss.*

نُمِدَّ we aid *assim. iv,*

مُمِدٌّ (*Ap-der. m. sing.*) *iv.*
one who helps or approaches with aid

مُمَدَّدَةٌ outstretched, *pis. pic. f. ii*
stretched forth

مَدَدًا aid, help (*n.*) *acc.*

مُدَّةٌ term (*n.*)

فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ

Fulfil their treaty to them till their term. [9:4]

مِدَادًا ink *acc.*

م د ن ★

الْمَدِينَةُ *lit.* the town, the city (*n.*)
the word has been applied

يَمُدُّ *assim. v*
(*imperf. 3 p.m. sing.*)
halps, extends
meta. leaves

فَلْيَمْدُدْ *el. assim. juss.*
(*imperf. 3 p.m. sing.*)
<may prolong

prolong مَدَّ - لَهُ

يَمُدُّونَ (*imperf. 3 p.m. plu.*) *assim.*
<they plunge further

to strengthen, مَدَّ - فِي

they plunge further: where this verb takes فِي as a direct object, it signifies an evil (*Mjj.*)

نَمُدُّ (*imperf. Ist. p. plu.*) *assim. v*
we will prolong

لَا تَمُدَّنَّ - إِلَىٰ (*perate. neg.*) *emp.*
<strain not towards

strain مَدَّ

towards إِلَىٰ -

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ

Strain not thine eyes towards that which We cause some wedded pairs among them to enjoy. [15:88]

مُدَّتْ (*3 p. f. sing.*) *pp. assim.*
is spread out

مَمْدُودٌ (*act. pic. m. sing.*)
spread one (1)

And spreading وَظِلٍّ مَّمْدُودٍ
shade [56:30]

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ

And as far the wall, it belonged to two orphan boys in the town. [18:82]

the city of Thamud (5)

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ

And there were nine of a group in the city. [27:48]

(Wherever الْمَدِينَةُ in absolute case is used it means the city of Holy Prophet; and should not be translated as a city or town, but should to be taken as a proper noun; in other places it signifies a city or town).

الْمَدَائِنُ <cities, towns *n. p.* (*sing.*) الْمَدِينَةُ

(*i.e.*, cities of Egypt.)

مَدْيَنَ Madyan *(prop. n.)*

Now known as Maghair Shu'aib, the city was situated on the Red sea coast of Arabia, south east of Mount Sinai. Madyan was a station on the pilgrim rout from Egypt to Makkah the second beyond Aila.

م ر أ ★

مَرِيْئًا (*act.2 pic. m. sing.*) *acc.*

<easy of digestion, wholesome, salutary.

for the following in the H.Q. :

the city of the (1) Holy Prophet (peace be on him).

يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

They say, surely if we return to Madina the mightier shall drive out the meaner (also see 9:101, 120; 33:60) [63:8]

The capital of Egypt (2) in Fir'awns time

إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي الْمَدِينَةِ

This is a plot ye have plotted in the city. [7:123]

also see 12:30, the capital of Egypt in the era of Aziz (Potiphar of the Bible. *lit.* the exalted rank (*Jid.*) the name of the city Egypt referred to elsewhere. *(Mjj.)*

Sodom سُدُوم (3)

one of the cities where Lot's people inhabited

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ

And there came the people of the city rejoicing. [15:67]

the town wherein (4) a treasure belonging to two boys was buried

مَرَأَ يَمْرَأُ مَرْءاً (ف)

to be wholesome (food)

الْمَرْءُ man (*n.*)

امْرُؤٌ a man *nom.*

امْرِئٍ *gen.*

امْرَءاً *acc.*

امْرَأَةٌ <wife, a woman

my wife امْرَأَتِي

his wife امْرَأَتُهُ

thy wife امْرَأَتَكَ

a woman امْرَأَةٌ

two women امْرَأَتَانِ / امْرَأَتَيْنِ

plural (women النِّسَاءُ)

م ر ج ★

مَرَجَ (*perf. 3 p.m. sing.*)

~hath loosed

مَرَجَ يَمْرُجُ مَرْجاً (ن) ـ الدَّابَّةَ

to send cattle to posture, to let loose

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

He hath loosed the two seas. [55:19]

مَرِيجٌ (*act. 2 pic. m. sing.*)

<confused

مَرِجَ يَمْرَجُ مَرَجاً (ف ، س)

to be uncertain, in doubt, unsettled

فَهُمْ فِي أَمْرٍ مَرِيجٍ

They are in an affair confused. [50:5]

مَارِجٌ fire (*act. pic. m. sing.*)

م ر ج ن

الْمَرْجَانُ coral stone (*n.*)

م ر ح ★

تَمْرَحُونَ (*imperf. 2 p. m. plu.*)

<ye are joyful

مَرِحَ يَمْرَحُ مَرَحاً فَهُوَ مَرِحٌ

to be joyful, extremely glad, caught by false pride

وَبِمَا كُنْتُمْ تَمْرَحُونَ

And because ye are petulant. (*Pic.*) ye had been strutting. (*Jid.*) [40:75]

مَرَحاً (*act. pic. m. sing.*) *acc. x* stultingly

م ر د ★

مَرَدُوا (*perf. 3 p. f. plu.*)

<they became accustomed, inured

مَرَدَ يَمْرُدُ مُرُوداً (ن) ـ عَلَى

to be accustomed (in general, the word is used for evil)

مَرَدَ الْإِنْسَانُ أَوِ الشَّيْطَانُ فَهُوَ مَارِدٌ

become obstinately rebellious

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ

(And so are) some of the people of Madinah; they have become accustomed to hypocrisy. [9:101]

مَارِدٌ froward *(act. pic. m. sing.)*

مَرِيدٌ *(pact. 2 pic. m. sing.)* rebellious

مُمَرَّدٌ *(pic. pas. m. sing.)* it rendered smooth, floored

قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ

He said: Verily it is a place evenly floored (rendered smooth) with glasses. [27:44]

م ر ر ★

مَرَّ *(perf. 3 p.m. sing.)* assim v didst pass

مَرَّ يَمُرُّ مَرًّا وَ مُرُوْرًا

to pass, move, pass on, pass by, on, - عَلَى

pass with - بِ

فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرٍّ مَسَّهُ

Then when We removed his harm from him he passed on as though he had never called Us for the harm that touched him. [10:12]

passed by (2)

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ

Or, the like unto him who passed by a town. [2:259]

مَرَّتْ - بِ assim v *(perf. 3 p.m. sing.)* ~passed with

فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ

And when he covered her she bore a light burden, and she passed with it. [7:189]

(*i.e.*, she moved with it unnoticed; sat, stood, worked usually. According to some commentators such as Ibn 'Abbas (quoted by Zamakhshari) preferred another recitation which suggests that the word is derived from مِرْيَةٌ "doubt, suspicion." Therefore, the verse may be translated as :

اسْتَمَرَّتْ بِهِ i.e. فَمَرَتْ بِهِ

"then she continued with it or was suspected of pregnancy".)

مَرُّوا - بِ assim. v *(perf. 3 p.m. plu.)* they passed by

تَمُرُّونَ - عَلَى assim. v *(imperf. 2 p.m. plu.)* ye passed by

يَمُرُّونَ - عَلَى assim. v. *(imperf. 3 p.m. plu.)* they pass by

تَمُرُّ *(imperf. 3 p.f. sing.)* assim. v ~passed

مَرَّ passing by v. n.

وَهِيَ تَمُرُّ مَرَّ السَّحَابِ

It passeth as passing away of clouds. [27:88]

أَمَرُّ (*elative m. assim.*) v
< most bitter

مَرَّ يَمُرُّ (يَمَرُّ) مَرَارَةً (ن، ف)
فَهُوَ مُرٌّ

to be bitter *opp.* sweet

elative أَمَرُّ *i.e.*, extremely bitter, unswallowable

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ

Aye ! The Hour is their appointed term and the Hour shall be far more grievous and for more bitter. [54:46]

مُسْتَمِرٌّ (*Ap-der. m. sing.*) x
continuous

مَرَّةٌ once, one time (*n.*)

أَوَّلَ مَرَّةٍ first time

مَرَّتَانِ twice *n. dual.*

مَرَّتَيْنِ *acc.*

مَرَّاتٌ repeatedly (*n. plu.*)
(more than two) times

ثَلَاثَ مَرَّاتٍ three times

مِرَّةٌ < strong of make, (*n.*)
vigorous

الْمِرَّةُ : قُوَّةُ الْخَلْقِ وَ شِدَّتُهُ ،
وَ الْمِرَّةُ: حَصَافَةُ
الْعَقْلِ وَ إِحْكَامُهُ ، وَ قَدْ جَاءَ
هٰذَا مِنْ إِمْرَارِ الْحَبْلِ (*Mij./Lis.*)

الْمِرَّةُ means strong of make (body of a creature); wiseness, comprehension : the word is driven from إِمْرَارٌ entwining and twisting of a cable

م ر ض ★

مَرِضْتُ I sicken (*perf. Ist. p. sing.*)

مَرِضَ يَمْرَضُ مَرَضاً (س) فَهُوَ مَرِيضٌ

to be or become sick, to fall ill

الْمَرِيضُ (*act. 2 pic. m. sing.*)
a sick man

sick men (*b. p. of* مَرِيضٌ)

مَرَضٌ disease (*n.*)

مَرَضاً ailment, illness *acc.*

م ر ى ★

يُمَارُونَ *w.v. iii*
(*imperf. 3 p. m. plu.*)
< they dispute
meta. they debate

مَارَىٰ يُمَارِي مِرَاءً to dispute concerning a thing

Lo ! verily those who debate (*lit.* dispute) concerning the Hour are in error far astray. [48:18]

تُمَارُوْنَ (*imperf. 2 p. m. plu.*)*w.v. iii*
ye dispute

أَفَتُمٰرُوْنَهٗ عَلٰى مَا يَرٰى

Will ye, therefore, dispute with him concerning that which he hath seen? [53:12]

لَا تُمَارِ (*perate. neg. m. sing.*)*w.v.iii*
dispute not!

مِرَاءً dispute (*n.*)

تَمَارَوْا (*perf. 3 p.m. plu.*) *w.v. vi*
<they doubted

تَمَارٰى تَمَارِيًا to doubt *vi*

تَتَمَارٰى (*imperf. 2 p.m. sing.*)*w.v. vi*
thou will doubt

فَبِأَيِّ اٰلَآءِ رَبِّكَ تَتَمَارٰى

Which of Thy Lord's benefits wills thou doubt? [53:55]

يَمْتَرُوْنَ (*imperf.3 p.m. plu.*)*w.v. viii*
<they doubt

اِمْتَارَ to doubt *viii*

تَمْتَرُوْنَ (*imperf. 2 p.m. plu.*)*w.v.viii*
ye doubt

لَا تَمْتَرَنَّ *w.v. viii, el.*
(*perate. neg. m. sing*)
dubitate not!

الْمُمْتَرِيْنَ *w.v. viii, acc.*
(*Ap-der. m. plu.*)
those who are in doubt

مِرْيَةٌ doubt (*n.*)

م ز ج ★

مِزَاجٌ admixture *v.n. iii*

وَمِزَاجُهٗ مِنْ تَسْنِيْمٍ

And admixture thereof (will be) of Tasnim. [83:27]

كَانَ مِزَاجُهَا كَافُوْرًا

The admixture is (like) Camphor. [76:5]

م ز ق ★

مَزَّقْنَا (*perf. 1st p. plu.*) *ii*
<we dispersed

مَزَّقَ تَمْزِيقًا to disperse, *ii* scatter

مُزِّقْتُمْ (*2 p. m. plu.*) *pp. ii*
ye were dispered or scattered

مُمَزَّقٍ (*v. mim.*) *n.p.t. ii*
<dispersion or time or place of dispersion
According to some commentators the form مُمَزَّقٍ is a noun for place and time but generally it is taken as a verbal noun with initial *mim* called "*masdar mimi.*"

م ز ن ★

الْمُزْنِ rain cloud (*n.*)

م س ح ★

اِمْسَحُوْا <wipe (*perate. m. plu.*)

مَسَحَ يَمْسَحُ مَسْحاً (ف)

to pass the hand on anything in order to wipe it

مَسْحاً wiping *v.n. acc.*

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing (with his sword their) legs and necks. [38:33]

(Note : the literary meaning of the word is as mentioned above. In translation the explanatory sense or a figurative expression is given).

الْمَسِيحُ Messiah,the surname (*p.n.*) of Jesus, a title of honour, *lit.* the anointed. Notice that the Quran fully concedes the Messiahship of Jesus, but not his sonship or Godhood etc. *(Jid.)*

م س خ ★

مَسَخْنَا *(perf. 1st. p. plu.)* <we transformed

مَسَخَ يَمْسَخُ مَسْخاً (ف)

to transform or change the shape of a face or body to an ugly one

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ

And if We willed surely We should transform them in their place. [36:67]

م س د ★

مَسَدٌ <a twisted fibre (*n.*)

مَسَدَ يَمْسُدُ مَسْداً (ن)

to twist a fibre of a cord

pac. pic : مَمْسُودٌ ، مَسَدٌ

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

On her neck shall be a cord of twisted fibre. [111:5]

م س س ★

مَسَّ *(perf. 3 p.m. sing.) assim.* ~touched (1)

مَسَّ يَمَسُّ مَسّاً وَ مَسِيساً (ن)

to touch, to pass hand on a thing without having anything in between. This verb has been used to signify : to befall, to punish, to be affected with damage, harm, hurt or for sexual touch.

وَّقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ

And they said : tribulation and prosperity touched our fathers. [7:95]

(meta.) befallen (2)

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ

If there hath befallen you a sore, like thereunto hath already befallen (that) people. [3:140]

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتٰبِ

And those who hold fast by the Book. [7:170]

أَمْسَكَ (*perf. 3 p. m. sing.*) *iv* withhold

أَمَّنْ هٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ

Who is that (can) provide for you, should He withhold His provision? [67:21]

لَأَمْسَكْتُمْ (*perf. 2 p. m. plu.*) *iv, el.* ye would refrain

أَمْسَكْنَ (*perf. 3 p. f. plu.*) *iv* they (*f.*) withheld

يُمْسِكُ (*imperf. 3 p. m. sing.*) *iv* ~withholds

أَمْسِكْ (*perate. m. sing.*) *iv.* keep, withhold

أَمْسِكْ عَلَيْكَ زَوْجَكَ

Keep thy wife to thyself (*i.e.*, divorce her not). [33:37]

هٰذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

This is Our gift so bestow thou or withhold, without an account. [38:39]

أَمْسِكُوا (*perate. m. plu.*) *iv* retain, keep (ye)

لَا تُمْسِكُوا (*perate. neg. m. plu.*) keep not, retain not

إِمْسَاكٌ retaining.

مُمْسِكٌ (*Ap-der. m. sing.*) *iv* withholder

مَسَّتْ (*perf. 3 p. f. sing.*) *assim. v* ~touched

يَمَسُّ *assim. v* (*imperf. 3 p.m. sing.*) ~touches

يَمْسَسْ will touch or befall *juss.*

didst not touch لَمْ يَمْسَسْ

تَمَسُّ *assim. v.* (*imperf. 3 p. f. sing.*) ~toucheth, befalleth

تَمْسَسْ will touch or befall *juss.*

didst not touch لَمْ تَمْسَسْ

لَيَمَسَّنَّ surely will befall *epl.*

surely will befall you لَيَمَسَّكُمْ

الْمَسّ touch (*v.n.*)

مِسَاسٌ touch (*v.n.*) *iii*

يَتَمَاسَّا (*imperf. 3 p.m. dual*) *vi.* <the twain touch each other (in the conjugal life)

vi, تَمَاسَّ يَتَمَاسُّ to touch each other *meta.* sexual touching

م س ك ★

يُمَسِّكُونَ (*imperf. 3 p.m. plu.*) *iii* <they hold fast

to hold *ii* مَسَّكَ تَمْسِيكًا fast, to act without failing what (is) instructed or to refrain

مُمْسِكَاتٌ (*Ap-der. f. plu.*) iv
withholder

اسْتَمْسَكَ (*perf. 3 p.m. sing.*) x
withheld, ~grasped

اسْتَمْسِكْ (*perate. m. sing.*) x
hold fast !

مِسْكٌ musk (*n.*)

م س ى ★

تُمْسُوْنَ (*imperf. 2 p. m. plu.*) iv
<ye enter the night

to enter أَمْسَى إِمْسَاءً
the night

evening (*n.*) مَسَاءٌ <<

م ش ج ★

أَمْشَاجٌ <mixtures (*n.p.*)

to mix up مَشَجَ يَمْشِجُ مَشْجاً (ض)

م ش ى ★

مَشَوْا (*perf. 3 p.m. plu.*) w.v.
<they walk

مَشَى يَمْشِي مَشْياً (ض)

to walk, to go, proceed

يَمْشِي (*imperf. 3 p.m. sing.*) w.v.
~walks

تَمْشِي (*imperf. 3 p. f. sing.*) w.v.
(she) walks

يَمْشُوْنَ (*imperf. 3 p.m. plu.*) w.v.
they walk

تَمْشُوْنَ (*imperf. 2 p.m. plu.*) w.v.
ye walk

امْشُوْا (*perate. m. plu.*) w.v.
walk ! (O ye)

مَشْيٌ walk, walking (*v.n*) w.v.

مَشَّاءٌ one who (*m. sing*). *ints.*
walks purposely for something (in evil sense)

هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ

A defamer, spreader abroad of slander. [68:11]

م ص ر ★

مِصْرَ *prop. noun* (1)

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا

And We revealed unto Musa and his brother: inhabit houses for your people in Misr. (Misr is the Arabic form of Mizrain, the old name for the country of Egypt. 'To the Semites the country was known as Mizrain' (*Jid.*) [10:87]

(in the above verse Misr is a proper noun)

a common noun, a city (2)

اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ

Get ye down into a city as verily there is for you that which ye ask for. [2:61]

م ض غ ★

مُضْغَةٌ lump of flesh, (n.)
a morsel of flesh,
anything chewed mouthfully

مَضَغَ يَمْضَغُ مَضْغاً (ن ، ف)
to masticate, chew

م ض ى ★

مَضَىٰ (perf. 3 p.m. sing.) w.v.
<~gone forth

مَضَىٰ يَمْضِىْ مُضِيًّا (ض)
to go away, leave, depart, to make off, decamp, expire

مَضَتْ (perf. 3 p. f. sing.) w.v.
gone forth, passed away

أَمْضِيَ (imperf.1st.p.sing.)w.v.acc.
I shall go on

اِمْضُوْا (perate. m. plu.) v.w.
pass ! (ye)

مُضِيًّا passing away, (v.n) w.v.
to go away

م ط ر ★

أَمْطَرْنَا (perf. Ist. p. plu.) iv
we rained

أُمْطِرَتْ (3 p. f. sing.) pp. iv
~was rained

أَمْطِرْ (perate. m. sing.) iv
rain down !

مُمْطِرٌ (Ap-der. m. sing.) iv
rain bringer

مَطَرٌ rain (n.)
مَطَراً acc.

م ط ى ★

يَتَمَطّٰى (imperf. 3 p.m. sing.) w.v. v
<~conceiteth

تَمَطّٰى to be conceited v.

to stretch, to boast, to ride
>> مَطِيَ يَمْطِيْ مَطاً (س)
to be extended

م ع ★ ★

مَعَ with, together (preposition)
with, simultaneously with, accompanied by, in the company of, with you مَعَكُمْ with him مَعَهٗ
with Allah مَعَ اللّٰهِ
with her مَعَهَا
and so on

م ع ز ★

اَلْمَعْزُ <goats (n. p.)
(sing.) مَاعِزٌ a goat
but اَلْمَعْزُ is common to he or she, single or plural of goats (Lis.)

م ع ن ★

مَعِيْنٌ (n. act. 2 pic.)
running water

مَاعُوْنَ common necessaries, (*n.*) small kindnesses

م ع ى ★

أَمْعَاءٌ <entrails (*n p.*)

(*sing.*) الْمِعَىٰ

entrails, intestine, bowel

م ق ت ★

مَقْتٌ <abhorrence (*v.n.*)

مَقَتَ يَمْقُتُ مَقْتاً (ن)

to hate, detest, abhor

م ك ث ★

مَكَثَ (*perf. 3 p. m. sing.*) w.v.

<~remained

مَكَثَ يَمْكُثُ مُكْثاً وَ مُكُوْثاً (ن)

to abide, dwell, remain, wait (in a place)

فَمَكَثَ غَيْرَ بَعِيْدٍ

He was not long in coming.]27:22]

يَمْكُثُ (*imperf. 3 p. m. sing.*)

~lasts, remains

اُمْكُثُوْا bide!, (*perate. 2 p.m. plu.*) wait (in this place)

مُكْثٌ delay

لِتَقْرَاَهٗ عَلَى النَّاسِ عَلٰى مُكْثٍ

That thou mayest recite unto mankind with delay (*i.e.*, with slow deliberation). [17:106]

مَاكِثُوْنَ (*act. pic. m. plu.*) those who bide

مَاكِثِيْنَ *acc.*

م ك ر ★

مَكَرَ (*perf. 3 p.m. sing.*)

<~plotted (1)

to plot, مَكَرَ يَمْكُرُ مَكْراً (ن)

to be cunning, to plan a scheme

قَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ

Surely there plotted those before them. [13:42]

schemed (2)

وَمَكَرُوْا وَمَكَرَ اللّٰهُ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ

And they (disbelievers) schemed and Allah schemed (against them); and Allah is the best of schemers (*Pic.*) And they plotted (to put him, *i.e.*, Jesus to death) and Allah plotted (to frustrate their plot) and Allah is the best of plotters. [3:54]

مَكَرُوْا (*perf. 3 p.m. plu.*)

they plotted or they schemed

مَكَرْتُمْ (*perf. 2 p.m. plu.*)

ye plotted

اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ

Verily this is a plot ye have plotted. [7:123]

مَكِيْنٌ (act. 2 pic. m. sing.)
<established one

to have مَكُنَ يَمْكُنُ مَكَانَةً (ك)
power with, عِنْدَ -
to be strong, powerful
meta. to be influential

مَكَّنَ (*perf. 3 p.m. sing.*) *ii*
<~hath established
to strengthen, مَكَّنَ تَمْكِيْنًا
consolidate, establish firmly

قَالَ مَا مَكَّنِّيْ فِيْهِ رَبِّيْ خَيْرٌ

He said better is that wherein my Lord hath established me. [18:95]

(Note: the real form of the word was supposed to be مَكَّنَنِيْ i.e., مَكَّنَ + نِيْ but the rule of assimilation has worked to join double nouns).

مَكَّنَّا (*perf. Ist. p. plu.*) *ii*
we have established

لَيُمَكِّنَنَّ *ii e.p.l.*
(*imperf. 3 p.m. plu.*)
he shall surely establish

أَمْكَنَ (*perf. 3 p. m. sing.*) *iv*
<~gave power
to have *iv*, أَمْكَنَ إِمْكَانًا
or to give power مِنْ -
(*tras.* and *intras.*)

فَقَدْ خَانُوا اللّٰهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ

They betrayed Allah before, and He gave (thee) power over them. [8:71]

مَكَرْنَا (*perf. Ist p. plu.*)
we plotted

يَمْكُرُ (*imperf. 3 p.m. sing.*)
plots

يَمْكُرُوْنَ (*imperf. 3 p.m. plu.*)
they plot

لِيَمْكُرُوْا (*imperf. 3 p. m. plu.) el.*
in order to plot

مَكْرٌ plot (1) (*n.*)

إِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ

Verily this is a plot ye have plotted. [7:123]

contrivance (2)

أَفَأَمِنُوْا مَكْرَ اللّٰهِ فَلَا يَأْمَنُ مَكْرَ اللّٰهِ إِلَّا الْقَوْمُ الْخٰسِرُوْنَ

Are then they secure against the contrivance of Allah? And none feeleth secure against the contrivance of Allah except the people who are losers. [7:99]

cunning (talks) (3)
or sly (talk)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ

Then when she heard their cunning (talk) she sent for them. [12:31]

الْمٰكِرِيْنَ plotters (*act. pic. m. plu.*)

م ك ن ★

الْمَكَانُ see ك و ن
الْمَكَانَةُ see ك و ن

م ك و ★

مُكَاءً <whistling *acc.*

مَكَا يَمْكُو مَكْواً (ن) to whistle

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً

And their worship at the Holy House is naught but whistling and hand-clapping [8:35]

م ل أ ★

مُلِئَتْ *(3 p.m. sing.) pp. h.v.*
<~was filled

مَلَأَ يَمْلَأُ مَلْأً وَ مَلْأَاناً (ف)

to fill, fill up *SS* with *SS*,

لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا

If thou hadst observed them thou wouldst have surely turned away from them in fright and wouldst have surely been filled with awe of them. [18:18]

مَالِئُونَ (*act. pic. m. plu.*) *h.v.*
fillers, those who fill

لَأَمْلَأَنَّ *epl. h.v.*
(*imperf. Ist. p. plu.*)
I surely shall fill

امْتَلَأْتِ *(perf. 2 p. f. sing.) h.v. vii*
didst thou filled

هَلِ امْتَلَأْتِ Art thou filled? [50:30]

مِلْءُ full (*n.*) *h.v.*

مِلْءُ الْأَرْضِ ذَهَبًا earthful gold

الْمَلَأُ <chiefs, leaders (*n. p.*)
(no singular from this root.)

According to *Lisanul Arab* and Raghib the word مَلَأ signifies fulness, therefore, the leader or chief fill the eyes of people with awe and their hearts with attraction, consequently V.I.Ps. are called الْمَلَأُ

angels الْمَلَأُ الْأَعْلَى

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى

Bethinkest thou not of the chiefs (or leaders) of Israel after Musa. [2:246]

other usages of the words antecedent to pronoun:

his chiefs مَلَئِهِ / مَلَأُهُ

their chiefs مَلَئِهِمْ

or big men

مَلِيًّا *see* م ل و

م ل ح ★

مِلْحٌ saltish, salt (*n.*)

م ل ق ★

إِمْلَاقٌ <falling to poverty (*v.n.*)*iv*

يَمْلِكُ (parate. 3 p. m. sing.)
has power (3)

فَمَنْ يَمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَيْئًا

For who hath any power to prevail for you with Allah? [48:11]

تَمْلِكُ (imperf. 3 p.f. sing.)
she ruleth (4)

إِنِّي وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَيْءٍ

I founda woman ruling over them. and she hath been given (abandance) of things. [27:23]

تَمْلِكُ (imperf. 2 p. m. sing.)
thou will avail (5)

وَمَن يُرِدِ اللّٰهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللّٰهِ شَيْئًا

He whom Allah doometh unto temptation, thou (by thy efforts) will avail him naught against Allah. [5:41]

تَمْلِكُونَ (imperf. 2 p.m. plu.)
ye possess, own

يَمْلِكُونَ (imperf. 3 p.m. plu.)
they possess, own

مَالِكُ (act. pic. m. sing.)
master, owner, sovereign

مٰلِكِ يَوْمِ الدِّينِ Owner of the Day of Judgement. [1:3]

أَمْلَقَ إِمْلَاقًا to become iv poor

<< مَلِقَ يَمْلَقُ مَلَقًا (س)
to flatter

م ل ك ★

مَلَكَتْ (perf. 3 p. f. sing.)
~ has possessed (1)

مَلَكَ يَمْلِكُ مِلْكًا وَ مُلْكًا وَ مَلْكًا وَ مَلَكَةً وَ مَلُكَةً (ض)
to possess
to reign or rule over عَلٰى -
to have power, to be capable of, able to obtain, can do or avail

مَا مَلَكَتْ أَيْمَانُكُمْ

What your right hands possess. [4:3]

(meta. that your right hands possess or possessed by the right hand, as in other verses means boundmen or bondwomen)

Caution: It is not slave in English sense.

مَلَكْتُمْ (perf. 2 p. m. plu.)
ye held (2)

أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ

Or whereof ye hold the keys. [24:61]

owners *(act. pic. m. plu.)* مَالِكُونَ

(pic. pac. m. sing.) acc. مَمْلُوكٌ / مَمْلُوكًا
enslaved

dominion *(n.)* مُلْكٌ / مُلْكًا / مُلْكَهُ

king *(n.)* مَلِكًا/مَلِكٌ

<kings *(n. p.)* الْمُلُوكُ
(sing.) مَلِكٌ

mighty king (Allah) *(ints.)* مَلِيكٌ

<angel *(n.)* مَلَكٌ

(the root ل أ ك is here repeated for beginners

<angels *(n. p.)* مَلَائِكَةٌ
(sing.) مَلَكٌ

م ل ل ★

يُمِلُّ *assim. iv*
(imperf. 3 p.m. sing.)
<~dictate

to dictate أَمْلَى إِمْلَاءً
<< أَمَلَّ إِمْلَالًا

(Note: in the latter the third radical (ى) is changed by (ل) Thus it would become assimilated. The rule is termed قَلْبٌ. See *Lisan)*

فَلْيُمْلِلْ should dictate *assim. iv, el.*

أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ

Or unable himself to dictate, then let his guardian dictate justly. [2:282]

faith (or) religion *(n.)* مِلَّةٌ

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ

And who shall be averse from the Faith of Ibrahim, save one who befooleth his soul *(Jid.)* And who forsaketh the religion of Abrahim save him who befooleth himself *(Pic.)* [2:130]

الْمِلَّةُ بِالْكَسْرِ : الشَّرِيعَةُ أَوِ الدِّينُ، قِيلَ الْمِلَّةُ وَ الطَّرِيقَةُ سَوَاءٌ، هِيَ إِسْمٌ مِنْ أَمْلَيْتُ الْكِتَابَ. ثُمَّ نُقِلَتْ إِلَى أُصُولِ الشَّرَائِعِ بِاعْتِبَارِ أَنَّهَا يُمْلِيهَا النَّبِيُّ، وَقَدْ تُطْلَقُ عَلَى الْبَاطِلِ كَالْكُفْرِ مِلَّةٌ وَاحِدَةٌ، وَ لَا تُضَافُ إِلَى اللهِ وَ لَا إِلَى آحَادِ الْأُمَّةِ.

(أَقْرَبُ الْمَوَارِدُ)

Millah: (vocalized with the initial kasra) 'ordinance of a religion, or

أَمْلَيْتُ (perf. Ist. p. sing.) w.v. iv
I tolerated or gave rein

وَكَأَيِّنْ مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا

And how many a city did I gave rein (or I tolerated) while it wronged (itself). Then took hold of it.
[22:48]

أُمْلِي (imperf. Ist. p. sing.) w.v. iv
I give respite

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

And I give them rein (*i.e.*, I give them a respite), verily My contrivance is firm.
[7:183]

نُمْلِي (imperf. Ist p. plu.) w.v.
we respite

مَلِيًّا a long while v.n. R.F.

وَاهْجُرْنِي مَلِيًّا

And depart from some for ever so long (or for a long while). [19:46]

م ل ی ★

تُمْلَى (3 p. f. sing.) pip. w.v. iv
<~is dictated

to dictate أَمْلَى إِمْلَاءً

م ن ★ ★

مِمَّ / مِمَّا for (particle) مِنْ + مَا

مَاتَ see م و ت

religion as applied to a way' regardless of its original root. It my be derived from أَمْلَيْتُ الْكِتَابَ 'I dictatated a book' as the basic teachings of a religion is dictated by a prophet. The word is applicable to to false faith or religion too as الْكُفْرُ مِلَّةٌ وَاحِدَةٌ : the infidelity is one religion or one faith. But it is not to be antecedented to Allah or the name of a certain religious community (*Aqrabulmowarid*).

م ل و ★

أَمْلَى (perf. 3 p. m. sing.) w.v. iv
gave rein to (1) (false) hopes

to march مَلَا يَمْلُوْ مَلْوًا (ن)
a quick step

iv أَمْلَى وَ ii مَلَّى
to prolong (one's life) give rein to, give false hopes. When related to Allah, it means : He indulged, tolerated, gave enough time to repent, to give a respite

الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ

The devil hath embellished (this apostasy) for them and hath given them (false hopes) or rein. [47:25]
to tolerate, (2)
to indulge, to respite

مُمْتَحِنَةٌ see م ح ن

مُمْتَرِيْنَ see م ر ى

مُمَدٌّ see م د د

مِمَّنْ for مِنْ + مَنْ

مَنْ *(an indeclinable conjunctive pronoun)*
he, she, they, who, whosoever
(interrogative) who (1)

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللّٰهِ كَذِبًا

And who doth greater wrong than he who invententh a lie concerning Allah.[6:21]

who (2)
(conjunctive pronoun)

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

And of the dwellers of the desert is one who believeth in Allah and the last Day. [9:99]

whosoever (3)

وَمَنْ يَقْنُتْ مِنْكُنَّ لِلّٰهِ وَرَسُوْلِهٖ

And whosoever of you is submissive unto Allah and His messenger. [33:31]

whoso (4)
(in a conditional mood)

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِيْنًا فَلَنْ يُقْبَلَ مِنْهُ

And whoso seeketh as religion other than Islam, it will not be accepted from him. [3:85]

مِنْ *a preposition signifies*:
an origin of a thing (1)

وَمِنْ ثَمَرٰتِ النَّخِيْلِ وَالْأَعْنَابِ تَتَّخِذُوْنَ مِنْهُ سَكَرًا

And of the fruits of the date-palm and grapes whence ye derive strong drinks. [16:67]

a composition (2)

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ

And if the camels twain and of the oxen twain.[6:144]

for explanation (3)

فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّآئِهَا وَفُوْمِهَا وَعَدَسِهَا وَبَصَلِهَا

So call upon Thy Lord for us that He bring forth for us of that which the earth groweth—of its herbs and its cucumbers and its corn and its lantils and its onions. [2:61]

to indicate commencement of: (4)
(A) time

مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ وَحِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِنَ الظَّهِيْرَةِ

Before the prayer of dawn, and when ye lay aside your raiment for the heat of the noon. [24:58]

(B) place

سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا

Glorified be He Who carried His servant by night from the Iviolable Mosque to

with the meaning (9)

of فِي in

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

And in the night-time hymn His praise, and after the (prescribed) prostrations. [50:40]

any (10)

وَمَا مِنْ إِلٰهٍ إِلَّا اللّٰهُ

There is not any God save Allah. [3:62]

in the sense of على (11)

بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ

Nay, but if ye persevere, and keep away from evil, and (the enemy) attack you on their sudden. [3:125]

on (alternate) (12)

أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَافٍ

Or have their hands and feet on alternate sids cut off. [5:33]

according to (13)

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ

Lodge them where ye dwell, according to your wealth. [65:6]

with the meaning (14)

of عَنْ (instead of, rather than)

أَرَضِيتُم بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ

Take ye pleasure in the life of the earth rather than (or instead of) the Hereafter! [9:38]

the far distant Mosque the neighbourhood whereof We have blessed. [17:1]

out of (5)

وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of Musa's folk there is a community who lead with truth and establish justice therewith (*i.e.* out of Musa's folk). [7:159]

than (when following (6) a comparative)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللّٰهِ

And who is better in speech than him who summoneth unto Allah. [41:33]

because of, (7) by reason of

وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ الَّيْلَ وَالنَّهَارَ

Because of His mercy He appointed for you night and day. [28:73]

(Note : The verse may be rendered : of His mercy.)

some of or among (8)

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ

Among the people of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. (3:75]

to defend (2)

تَمْنَعُ *(imperf. 3 p. f. sing.)* defends

اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا

Have they gods who defend them beside Us. ? [21:43]

to protect (3)

نَمْنَعْ *(imperf. 1st p. plu.) juss.* we protect

قَالُوْٓا اَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِّنَ الْمُؤْمِنِيْنَ

They said: Had we not mastery upon you, and did we not protect you from the believers ! [4:141]

to deny (4)

مُنِعَ denied *(3 p.m. sing.) pp.*

قَالُوْا يٰٓاَبَانَا مُنِعَ مِنَّا الْكَيْلُ

O our Father ! The measure is denied us. [12:63]

مَانِعَةٌ protector *(act. pic. f. sing.)*

مَنُوْعٌ / مَنُوْعًا begrudging *ints. acc.*

مَنَّاعٌ hinder *(n) ints.*

مَمْنُوْعَةٌ *(pic. pac. f. sing.)* forbidden

م ن ن ★

مَنَّ - عَلٰى *assim. v*
(perf. 3 p. m. sing.)
<showed grace

to emphasize the (15) sense of connection (but in negative case)

وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ

And whoso doth that hath no connection with Allah. [3:28]

اَلْمَنُّ see م ن ن

اَلْمَمْنُوْنُ see م ن ن

مَنَاصٌ see ن و ص

مُنْتَهٰى see ن ه ى

مِنْسَاَةٌ see ن س أ

مُنْشَاٰتٌ see ن ش أ

م ن ع ★

مَنَعَ *(perf. 3 p.m. sing.)*
<~prevented

مَنَعَ يَمْنَعُ مَنْعًا (ف) to refuse one some thing, to prohibit, interdict, to prevent

to prevent (1)

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ

And who is more unjust than he who preventeth mosques of Allah that His name be mentioned therein. [2:114]

مَنَّ يَمُنُّ مَنًّا وَ مِنَّةً

to recount to one the benefits shown in order to reproach him, reproach one for benefits received. (The origin of مَنَّ is to cut off as will be observed below from the word مَمْنُونٌ According to *Rgh.* the graces cut off the needs as one who receives benefits from somewhere is no more a needy. Thus a kindness, grace or benefit cuts off the hunger).

مَنَنَّا *(perf. Ist. p. plu.)* **assim.**
we have shown the grace

تَمُنُّ *(imperf. 2 p.m. sing.)* **assim.**
thou art showing grace

يَمُنُّ **assim. v**
(imperf. 3 p.m. sing.)
~shows grace

يَمُنُّونَ **assim. v**
(imperf. 3 p.m. plu.)
they show grace

نَمُنُّ *(imperf. Ist p. plu.) acc.*
we show grace

لَا تَمُنُّوا *(perate. neg. m. plu.)*
show no grace

لَا تَمْنُنْ *(conditional phrase) juss.*
bestow not favour

اُمْنُنْ *(perate. m. sing.)*
bestow thou

اَلْمَنُّ showing a grace or laying an obligation

مَنًّا *acc.*

مَمْنُونٌ *(pic. pas. m. sing.)*
<unceasing
(see above note on the meaning of مَنَّ)

اَلْمَنُونُ time, fortune (*n.*)

رَيْبُ الدَّهْرِ رَيْبُ الْمَنُونِ
and رَيْبُ الزَّمَانِ signify the accidents or evil accidents or the times that diquiet or disturb the minds or hearts (*LL.*)

اَلْمَنُّ manna (*n.*)
a kind of dew, a sweetish liquid (*Jid.*)

م ن ى ★

تُمْنُونَ *(imperf. 2 p.m. plu.)* *w.v. iv*
<ye emit

اَمْنٰى يُمْنِيْ اِمْنَاءً

to shed (blood), to emit sperm

Note : The modification of *the imperfect* has its final ى changed by و in plurals, thus the conjugation will go as :

يُمْنِيْ ، تُمْنِيْ يُمْنُوْنَ ، تُمْنُوْنَ ،
أَمْنِ ، مُنِيَ

يُمْنٰى (*3 p. m. sing.*) *pip. w.v. iv*
~is emitted

تُمْنٰى *(2 p. f. sing.) pip. w.v. iv.*
~is emitted

مَنِيٌّ sperm (*n.*)

يُمَنِّي (*imperf. 3 p.m. sing.*) *w.v.ii.*
<~stirs up desire

to awaken مَنَّىٰ تَمْنِيَةً
the desire, give reason to hope, make someone wish

يَعِدُهُمْ وَيُمَنِّيهِمْ

The Satan) promiseth them and stirreth. [4:120]

لَأُمَنِّيَنَّ w.v. *ii, elp.*
(*imperf. Ist. p. sing.*)
I shall fill~desire

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ

And surely I shall lead them astray and shall fill then with vain desire. [4:119]

تَمَنَّىٰ (*perf. 3 p. m. sing.*) *w.v. v*
<~recited

to wish, raise *v* تَمَنَّىٰ تَمَنِّيًا
hope, to read or recite

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ
إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ

Never sent We a massenger or a prophet before thee but when he recited (the message) Satan cast forth (suggestions in the minds of unbelieving hearts) in respect of his recitations. [22:52]

Note: Literary meaning of تَمَنَّىٰ is 'he wished' and أُمْنِيَّتِهِ means 'a wish' but here, according to commentators, such as, Razi, Tabri, Zamakhshari and others the words signify 'he recited' and 'recitation' respectively.

تَمَنَّوْا (*perf. 3 p.m. plu.*) *w.v. v*
they wished

تَتَمَنَّوْنَ *w.v, v*
(*imperf. 2 p.m. plu.*)
<ye wish

تَمَنَّوْنَ is for تَتَمَنَّوْنَ the cluster of two · compelled to drop first of them)

يَتَمَنَّوْنَ (*imperf. 3 p.m. plu.*) *w.v., v*
they wish

they will لَا يَتَمَنَّوْنَهُ
never wish

تَمَنَّوْا (*perate. m. plu.*) *w.v, v*
long, yearn

أُمْنِيَّةٌ recitation (1)
a wish, longing, wishing (2)

أَمَانِيّ <wishes (*n.p.*)
(*sing.*) أُمْنِيَّةٌ

مَنَاةُ Manat
(an old Arabian goddess)

م ه د ★

يَمْهَدُونَ (*imperf. 3 p.m. plu.*)
<they prepare,
~make provision

>> مَهَدَ يَمْهَدُ مَهْداً (ف)

to extend, unfold, stretch out, make level, plain, prepare

الْمَاهِدُونَ *(act. pic. m. plu.)* spreaders

مَهَّدْتُ *(imperf. Ist p. sing.) ii* I made smooth

تَمْهِيداً *v.n. ii, (acc.)* preparation, making smooth

الْمَهْدُ cradle (1)

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ

And he will speak unto mankind in his cradle. [3:46]

bed (2)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا

Who hath appointed the earth as a bed. [43:10]

الْمِهَادُ / مِهَاداً expanse, rest- *(n.) acc.* ing place, that which lies spread out

م ه ل ★

مَهِّلْ *(perate. m. sing.) ii.* <respite thou

مَهَّلَ تَمْهِيلاً *ii* أَمْهَلَ إِمْهَالاً *iv*

(1) to accord or allow delay, defer, put off

(2) to deal gently *iv* أَمْهَلَ

>> مَهَلَ يَمْهَلُ مَهْلاً وَ مَهْلَةً (ف)

to act slowly, patiently

أَمْهِلْ *(perate. m. sing.) iv* respite gently

الْمُهْلُ the dregs of oil *(n.)*

م ه م ا

مَهْمَا whatever *(particle)*

م ه ن ★

مَهِينٌ *(act. 2 pic. m. sing.)* despised (1)

مَهُنَ يَمْهُنُ مَهَانَةً (ك)

to be despised, be enfeebled, debilitated

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ

Then he made his seed from a draught of despised fluid. [32:8]

i.e., belong to a race (2) that is looked down upon

أَمْ أَنَا خَيْرٌ مِنْ هَٰذَا الَّذِي هُوَ مَهِينٌ

Aye ! I am better than this one who is despicable. [43:52]

ignominous (3)

i,e., one who is looked down upon for his bad habits

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ

And obey not thou any swearer ignominous. [68:10]

م و ت ★

مَاتَ (*perf. 3 p.m. sing.*) *w.v.*
<~died

مَاتَ يَمُوتُ مَوْتاً (ن)

to die, expire

(*2 p.*) مِتَّ ، مُتَّ

(*1st. p.*) مُتُّ

أَفَإِنْ مَاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

Will it be that when he dieth or is slain ye will turn back on your heels? [3:144]

مَاتُوا (*perf. 3 p.m. plu.*) *w.v.*
they died

مِتُّمْ (*perf. 2 p. m. plu.*) *w.v.*
ye died
when ye have died إِذَا مِتُّمْ

مِتُّ (*perf. 1st. p. sing.*) *w.v.*
I died

يَالَيْتَنِي مِتُّ قَبْلَ هَٰذَا

Would that I had died before this. [19:23]

مِتْنَا we died (*perf. 1st. p. plu.*)
when we are dead إِذَا مِتْنَا

يَمُوتُ (*imperf. 3 p.m. sing.*) *w.v.*
dies

يَمُتْ (*imperf. 3 p.m. sing.*) *juss.*
he dies

تَمُوتَ *acc. w.v.*
dies (*imperf 3 p. f. sing.*)

تَمُتْ did not die لَمْ تَمُتْ *juss.*

لَا تَمُوتُنَّ *w.v. el. (neg.)*
(*imperf. 2 p. m. plu.*)
ye should (not) die

يَمُوتُونَ (*imperf. 2 p.m. plu.*) *w.v.*
they die

تَمُوتُونَ *acc. w.v.*
(*imperf. 2 p.m. plu.*) *w.v.*
ye die
تَمُوتُوا *acc. w.v.*

أَمُوتُ (*imperf. Ist p. sing.*) *w.v.*
I die

نَمُوتُ (*imperf. 1st. p. plu.*) *w.v.*
we die

مُوتُوا (*perate. m. plu.*) *w.v.*
die! (ye)

الْمَوْتُ the death (*v.n.*)

الْمَوْتَةَ death (*n.*)

the ending and additional indicates the unit of an action, that is termed إِسْمُ الْمَرَّةِ

مَيْتٌ / مَيْتاً dead one (*n.*) *acc.*

أَمْوَاتٌ / الْمَوْتَىٰ dead ones *n. p.*

الْمَيْتَةُ lifeless, dead (*n.*)

مَيِّتُونَ lifelessness *n. p.* or dead ones
مَيِّتِينَ *acc.*

الْمَمَاتُ death (*v. mim.*)

المَيْتَةُ dead animals (*n.*)
i.e. those which have not been slaughtered in the manner prescribed by the Islamic law.

أَمَاتَ (*perf. 3 p.m. sing.*) *w.v., iv*
caused to die

أَمَتَّ (*perf. 2 p.m. sing.*) *w.v., iv*
thou made die

يُمِيتُ *w.v., vi.*
(*imperf. 3 p. m. sing.*)
causes the death

أُمِيتُ *w.v., iv*
(*imperf. 1st. p. sing.*)
I cause the death

نُمِيتُ *w.v., iv*
(*imperf. 1st. p. plu.*)
we cause the death

م و ج ★

يَمُوجُ (*imperf. 3 p.m. sing.*) *w.v.*
< ~surges
مَاجَ يَمُوجُ مَوْجاً (ن)
to be agitated, troubled, swell, surge, (the sea or a crowd)

المَوْجُ a billow (*n.*)

م و ر ★

يَمُورُ (*imperf. 3 p.m. sing.*) *w.v.*
< ~will shake
to move **مَارَ يَمُورُ مَوْراً (ن)**
from side to side, to shake

مَوْراً shaking (*v.n., w.v.*)

م و ل ★

المَالُ / مَالاً substance, riches, (*n.*) *acc.* wealth

مَالِيَهْ مال + ى + ه *com.*
interjective

مَآ أَغْنَىٰ عَنِّى مَالِيَهْ

My riches have availed me not. [69:28]

أَمْوَالٌ substance, riches, (*n.p.*) wealths

م و ه ★

مَاءٌ / مَاءً water (*n.*) *acc.*

م ى د ★

تَمِيدُ (*imperf. 3 p. f. sing.*) *w.v.*
< ~moves away
to be **مَادَ يَمِيدُ مَيْداً (ض)**
shaken, moved, agitated, to spread (cloth or table with food)

وَجَعَلْنَا فِى الْأَرْضِ رَوَاسِىَ أَن تَمِيدَ بِهِمْ

We have placed in the earth (firm) mountains lest it should move away with them. [21:31]

مَائِدَةٌ (*n. act. pic. f. sing.*)
the table spread, a table with food upon it
meta. food

م ى ر ★

نَمِيرُ *(imperf. Ist. f. plu.)* w.v.
< we shall get provision

مَارَ يَمِيرُ مَيْراً (ض)

to supply food or provision
(*Zr.*) مِيْرَةٌ is food; the verb is derived from the noun to supply with

م ى ز ★

يَمِيزَ *acc.* *(imperf. 3 p.m. sing.)* w.v.
<~discriminates

مَازَ يَمِيزُ مَيْزاً (ض)

to detect, distinguish, to discriminate

حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ

Until he hath discriminated the impure from the pure. [3:179]

تَمَيَّزُ *(imperf. 2 p.f.sing.)* w.v., v
<bursts

to be separated v, تَمَيَّزَ تَمَيُّزاً

to burst تَمَيَّزَ مِنَ الْغَيْظِ with rage (*LL*)

اِمْتَازُوْا *(perate m. plu.)* viii
<separate yourselves

to be separated, distinguished *viii.* اِمْتَازَ اِمْتِيَازاً

م ى ل ★

فَـ يَمِيْلُوْنَ - عَلٰى - *w.v. acc.*
(imperf.3 p.m. plu.)
they may attack

< مَالَ يَمِيْلُ مَيْلاً (ض)

be adverse to

lit. they may be adverse to
meta. to swoop down

وَدَّ الَّذِيْنَ كَفَرُوْا لَوْ تَغْفُلُوْنَ عَنْ اَسْلِحَتِكُمْ وَاَمْتِعَتِكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ مَّيْلَةً وَّاحِدَةً

Fain would those who disbelieve that ye neglected your arms and your baggage so that they might swoop down upon you at one swoop (*Jid*). [4:102]

That they may attack you once for all (*Pic*). [4:102]

Note : swoop to, drop or descend suddenly as a bird pounces on its prey, to take or seize it suddenly (Funk)

لَا تَمِيْلُوْا ***(perate. neg. m. plu.)*** w.v.
turn not

مَيْلاً / الْمَيْلَ turning *v.n., w.v.*

مَيْلَةً turning, (*n.*)
attacking, swooping,

to turn (I)

فَلَا تَمِيْلُوْا كُلَّ الْمَيْلِ

But turn not altogether. [4:129]

مَيْلًا in this verse means: to go astray. Consequently *Pic.* has followed their commentary though the literary meaning of the word is to incline and therefore *Jid.* has rendered the above verse as following :

And those that follow lusts, intend that ye shall incline a mighty incline.

to go astray (2)

وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوٰتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

But those who follow vain desires would have you go astray tremendously. [4:27]

(Note: According to a number of commentators the word

***

كتاب النون

ن initial letter of the (*a letter*) 68th Sura "Al-Qalam"

read as '*Noon*' meaning 'a fish' ذَا النُّونِ 'the man of the fish'; name of the Prophet Yunus *(Jonah)*.

وَذَا النُّونِ إِذ ذَّهَبَ مُغَاضِبًا

And Zunnun when departed in anger. [21:87]

نَا our, us *(pronoun)*

(it is an indeclinable affixed pronoun meaning 'our' when following a noun *e.g.* كِتَابُنَا 'our book' and 'us' when following a verb as *e.g.* أَطْعَمَنَا 'he fed us' or preposition مِنَّا 'from us'.

إِنَّ When affixed to the particle إِنَّ or أَنَّ it is read إِنَّا 'verily we'

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Verily we are Allah's and verily unto Him we are returners. [2:156]

or أَنَّا as a statement

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ

And we were wont to sit on seats therein to listen. [72:9]

or إِنَّنَا

وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ

And bear thou witness that we are Muslims. [5:111]

نَادَتْ *see* ن د أ

ن أ ى ★

نَأَى *(perf. 3 p. m. sing.) h.v.* < ~turned away

نَأَى يَنْأَى نَأْياً (ف)

to retire, turn away,
to go far away - عَنْ -

يَنْأَوْنَ *(imperf. 2 p.m. plu.) h.v.*
they go far away

ن ب أ ★

نَبَّأَ *(perf. 3 p. f. sing.) ii*
<declared (1)

iv, أَنْبَأَ وَ ii, نَبَّأَ

to announce, declare, - ب -
acquaint, inform

>> نَبَأَ يَنْبَأُ نَبْأً وَ نُبُوءاً (ف)

to be high

قَدْ نَبَّأَنَا اللّٰهُ مِنْ أَخْبَارِكُمْ

Allah hath already declared unto us some tidings of you. [9:94]

acquainted, (2)
apprised

فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هٰذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ

Then, when he had apprised her of it, she said, who hath acquainted thee therewith. He said, the Knower, the Aware hath acquainted me. [66:3]

نَبَّأَتْ *(perf. 3 p. f. sing.)*
she declared, acquainted

نَبَّأْتُ *(pref Ist. p. sing.)*
I declared, announced, acquainted

يُنَبِّئُ *(imperf. 3 p.m. sing.)*
declares

أُنَبِّئُ *(imperf. Ist p. sing.)*
I declare

سَأُنَبِّئُكَ I shall acquaint thee

نُنَبِّئُ *(imperf. Ist p. plu.) ii*
we declare

نُنَبِّئَهُمْ that we declare *acc.*

تُنَبِّئُ *(imperf. 2 p. sing.) ii*
thou declares

تُنَبِّئُونَ *(imperf. 2 p.m. plu.) ii*
ye declare

لَتُنَبِّئَنَّ *(el. 2 p. m. sing.) ii*
surely thou will declare

لَنُنَبِّئَنَّ *(el. Ist. p. plu.) ii*
we surely shall declare

يُنَبَّأْ *(pip. 3 p.m. sing.) gen.*
~hath been told

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَىٰ

Hath he not been told of that which is in the writs of Musa (Moses). [53:36]

يُنَبَّؤُا *(pip. 3 p.m. sing.) h.v, nom. ii*
~will be declared

لَتُنَبَّؤُنَّ *(el. pip. 2 p. m. plu.) h.v. ii*
you shall surely be apprised (informed)

نَبِّئْ *(perate. 2 p.m. sing.) h.v. ii*
declare thou!

نَبِّئْهُمْ declare thou unto them

نَبِّئُوا (*perate. 2 p.m. plu.*) *h.v. ii*
declare ye

declare ye unto me نَبِّئُونِي

أَنْبَأَ (*perf. 3. p.m. sing.*) *h.v. iv*
declared informed

أَنْبِئْ (*perate. 2 m. sing.*) *h.v. iv*
tell! inform! (thou),
declare! (thou)

tell them, أَنْبِئْهُمْ
inform them

أَنْبِئُوا (*perate. 2 p.m. plu.*) *h.v., iv*
declare! (you)

(O you) make~ أَنْبِئُونِي
known to me

يَسْتَنْبِئُونَ (*imperf.3p.m.plu.*)*h.v. x*
they ask (inquire, question)

نَبَأٌ a tale, story (1) (*v.n.*)

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ

And recite unto them with truth the tale of the two sons of Adam. [5:27]

tiding (2)

قُلْ هُوَ نَبَؤٌا عَظِيمٌ

Say thou: It a is tremendous tiding. [38:67]

announcement (3)

عَمَّ يَتَسَاءَلُونَ عَنِ النَّبَإِ الْعَظِيمِ

Whereof they question one another? (It is) of the mighty announcement. [78:1-2]

(*i.e.*, the Day of Resurrection نَبَأٌ is not only tidings but also signifies 'an announcement' of great utility from which results either knowledge or a predominance of opinion, and true (*LL*).

prophecy (4)

لِكُلِّ نَبَإٍ مُسْتَقَرٌّ

For every tiding is a set time (*i.e.*, for what a prophecy is made). [6:67]

truth (5)

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ

And ye shall surely come to know thereof after a season. [38:88]

أَنْبَاءٌ tales, stories, tidings (*n.p.*)
news, prophecies, announcements

نَبِيٌّ / نَبِيًّا a/the Prophet النَّبِيُّ *acc.*

their prophet نَبِيِّهِمْ

النَّبِيُّونَ (*nom.*) *n. p.*
النَّبِيِّينَ the prophets *acc.*
الْأَنْبِيَاءُ (*b. plu.*)

النُّبُوَّةُ the prophethood (*n.*)

ن ب ت ★

تَنْبُتُ (*perf. 3 p. f. sing.*)
<~grows

نَبَتَ يَنْبُتُ نَبْتاً وَ نَبَاتاً (ن)- ب -
to produce (a tree), to grow, sprout (plant)

أَنْبَتَ (perf. 3 p. m. sing.) iv
<~made grow

أَنْبَتَ إِنْبَاتاً to make grow, iv
to cause to grow

وَاللّٰهُ أَنْبَتَكُمْ مِّنَ الْأَرْضِ نَبَاتًا

And Allah hath caused you to grow from the earth as a growth. [71:17]

وَأَنْبَتَهَا نَبَاتًا حَسَنًا

And He made her grow up with a goodly growth. [3:37]

أَنْبَتَتْ (pref. 3 p.m. sing.) iv
groweth

أَنْبَتْنَا (perf. Ist p. plu.) iv
we have caused to spring up

يُنْبِتُ (imperf. 3 p.m. sing.) iv
grows

تُنْبِتُ (imperf. 3 p.m. sing.) iv
it, that grows

تُنْبِتُوا n.d. acc. iv
(imperf. 2 p. m. plu.)
that ye cause to grow

نَبَاتٌ / نَبَاتاً growth, herbage (n.) acc.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ

And a good land, its herbage cometh forth by the command of its Lord. [8:57]

ن ب ذ ★

نَبَذَ (perf. 3 p.m. sing.)
~threw, fling

نَبَذَ يَنْبِذُ نَبْذاً (ض)
to throw or fling (things) before or behind oneself, give up, to cast off

نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللّٰهِ وَرَاءَ ظُهُورِهِمْ

A party of those who have received the Scripture (book) fling the Scripture of Allah behind their backs. (*i.e.*, they neglected the commandment and did not follow them). [2:101]

نَبَذُوهُ (perf. 3 p. m. plu.)
they threw, fling

نَبَذْتُ (perf. Ist. p. sing.)
I threw, cast away

نَبَذْنَا (perf. 1st. p. plu.)
we threw, cast away

انْبِذْ (perate. 2 p.m. sing.)
throw !

نُبِذَ (pp. 3 p. m. sing.)
had been cast

لَنُبِذَ بِالْعَرَاءِ

He surely had been cast into the wilderness. [68:49]

لَيُنْبَذَنَّ (el. pip. m. sing.)
he shall surely be cast

كَلَّا لَيُنۢبَذَنَّ فِى الْحُطَمَةِ

By no means! He shall surely be cast into the crushing fire. [104:4]

انْتَبَذَتْ (*perf. 3 p. f. sing.*) viii
she retired

ن ب ز ★

(لَا) تَنَابَزُوْا (*prate. neg. m. plu.*) vi
<~do not call one another in insulting manner

نَبَزَ يَنْبِزُ نَبْزاً (ض) to call names, to upbraid

تَنَابَزَ to call one another *vi* by nickname in order to insult him

لَا تَنَابَزُوْا بِالْاَلْقَابِ

Do not call one another by nickname. [49:11]

ن ب ط ★

يَسْتَنْبِطُوْنَ (*imperf. 3 p.m. plu.*) x.
<thay discover, think out

نَبَطَ يَنْبِطُ نَبْطاً وَ نُبُوْطاً (ض)
to gush or flow out (water)

<< اِسْتَنْبَطَ to invent *x* (something), discover

ن ب ع ★

يَنْبُوْعاً <a fountain, a spring (*n.*) of water

نَبَعَ يَنْبَعُ نَبْعاً وَ نُبُوْعاً (ض، ف)
to spring, gush or flow out (water)

يَنَابِيْعُ fountains (*n. p.*)

ن ت ق ★

نَتَقْنَا (*perf. Ist p. plu.*)
<we shook over

نَتَقَ يَنْتُقُ نَتْقاً (ن) to shake, pull, raise up, spread out or over

ن ث ر ★

اِنْتَثَرَتْ (*perf. 3 p. f. plu.*) viii
<~scattered

نَثَرَ يَنْثِرُ نَثْراً (ض، ن)
to disperse, scatter, disseminate

مَنْثُوْراً scattered (*act. pic. m. sing.*)

ن ج د ★

النَّجْدَيْنِ (*dual. n. gen.*)
<two highways (*i.e.* good and evil)

النَّجْدُ the highland (*n.*)

ن ج س ★

نَجَسٌ <impure one (*n.*)

نَجِسَ يَنْجَسُ نَجِساً وَ نَجَساً (س)
to defile, pollute.
to become polluted, unclean

✱	✱	✱	✱

الْإِنْجِيْلُ Injil (Gospel) (*n.*)

(Injil, which is referred to in the Quran, is not at all identical with the new Testament or even Four Gospels of the Christian Church. Injil, according to the teachings of Islam, was a Book sent down on Jusus (on whom be peace) and not a collection of reports and stories (about him) compiled at dubious dates by unknown persons—undesigned and unforeseen in the apostolic age (*Jid.* quoting *EBr.* III, p. 513).

The New Testament, according to the Christian belief, far from being the revealed Word of God, was or is a 'Book' destined for publication and multiplication... Sentences may have been abbreviated or expressions changed. It was similar to the Gospels, when the first collection of saying of Jusus or the first narrative of his deeds was set down in writing; the next who copied it might feel inclined to enlarge it or to change any detail according to the form in which he had heard it, without any bad intention.

ن	ج	م	★

النَّجْمُ (*n.*) (1) < the stars, collectively

نَجَمَ يَنْجُمُ نُجُوْماً (ن)

to appear, rise

وَعَلٰمٰتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُوْنَ

And (also) landmarks as by the stars they are guided. [16:16]

a star (2)

وَالنَّجْمِ اِذَا هَوٰى

By the star when it setteth. [53:1]

(according to some commentators the word النَّجْمُ here too means stars, collectively as a noun إِسْمُ الْجِنْسِ)

النُّجُوْمُ stars (*n. p.*)

herbs (3)

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدٰنِ

And the herbs and the trees do obeisance. [55:6]

ن	ج	و	★

نَجَا (*perf. 3 p. m. sing.*) w.v. <~was saved

نَجَا يَنْجُوْ نَجْوًا وَ نَجَاءً وَ نَجَاةً (ن)

(1) to be saved, delivered. rescued, escape, go free — مِنْ —

نجا ينجو نجوا و نجوى و ناجى iii

مناجاة to confide a secret to

نجوت *(perf. 2 p. m. sing.)* thou hast escaped

نجّى ~delivered *ii, w.v.*

ألف (The verb نجّى is written with when affixed to a pronoun as (نجّاكم، نجّانا، نجّاهم)

نجّينا *(perf.Ist. p. plu.) ii, w.v.* we delivered

ينجّي *(imperf. 3 p.m. sing.) ii, w.v.* delivers

ننجّي *(imperf. Ist. p. plu.) ii, w.v.* we deliver, we shall deliver

لننجّين *(imperf.Ist.p.plu.)el.ii,w.v.* we shall surely deliver

نجّ *(perate. m. sing.) ii w.v.* deliver ! affixed to a pronoun as:

deliver me نجّني

deliver us نجّنا

نُجّي *(pp. 3 p. m. sing.) ii, w.v.* was delivered

أنجى *(perf. 3 p. m. sing.) iv, w.v.* delivered affixed to a pronoun as:

delivered us أنجانا

~you أنجاكم

and so on

أنجيت *(pref. 2 p.m. sing.) iv, w.v.* thou delivered

أنجينا *(perf. Ist p. plu.) iv, w.v.* we delivered

ينجي *(imperf. 3 p.m. sing.)iv, w.v.* delivers

he delivereth him ينجيه

تنجي *(imperf. 3 p. f. sing.) iv,w.v.* ~ delivers

ننجي *(imperf. Ist p. plu.) vi, w.v.* we deliver

ننج *iv, w.v.* *(imperf. Ist p. plu.) f.d.* we deliver

ناجيتم *(perf. 2 p. m. plu.) iii, w,v.* < ye whisper

to whisper, *iii* ناجى مناجاة

to confide a secret to

إذا ناجيتم الرسول

When ye go to wishper with the apostle. [58:13]

تناجيتم *(pref. 2 p. m. plu.) vi, w.v.* ye whisper together

يتناجون *(imperf. 3 p.m. plu.) iv, w.v.* they whisper together

تناجوا *(perate m. plu.) vi, w.v.* ye (should) whisper !

لا تتناجوا *vi, w.v* *(perate neg. m. plu.)* ye (should not) whisper or do not whisper

ناج *(act. pic. m. sing.) w.v.* one who is saved *(f.d.)*

النجاة deliverance *(v.n.) w.v.*

نَجِيًّا *(act. pic.) acc. w.v.* the act of counselling together

النَّجْوٰى counselling *(v.n.) w.v.* (in secret)

مُنَجُّوْ *(Ap-der. m. plu.) w.v, n.d.* deliverers

إِنَّا مُنَجُّوكَ

Verily We are to deliver thee. [29:33]

ن ح ب ★

نَحْبٌ <a vow *(v.n.)*

نَحَبَ يَنْحِبُ نَحْبًا (ض)

to weep, to cry, to vow

قَضٰى نَحْبَهُ

He hath fulfilled his vow. (*i.e.*, by offering up his life for Allah's cause—a metaphorical usage, meaning courted death). [33:23]

ن ح ت ★

تَنْحِتُوْنَ *(imperf. 2 p. m. plu.)* <ye hew

نَحَتَ يَنْحِتُ / يَنْحُتُ / نَحِتَ يَنْحَتُ

نَحْتًا (ن، ض، س) to cut, hew, carve (stone, etc.) shape, work (wood), emaciate

يَنْحِتُوْنَ *(imperf. 3 p.m. plu.)* they hew

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ

And they were hewing out houses from mountains (feeling) secure. [15:82]

ن ح ر ★

اِنْحَرْ *(perate 2 p. m. sing.)* <(thou) sacrifice!

نَحَرَ يَنْحَرُ نَحْرًا وَتَنْحَارًا (ف)

to slaughter, sacrifice (an animal), to injure the jugular vein

ن ح س ★

نَحْسٍ <calamity *(v.n.) (sing.)neg.*

نَحِسَ يَنْحَسُ نَحْسًا / نَحُسَ نُحُوْسَةً

to be unlucky, (س، ك) inauspicious, fatal, of evil men

نَحِسَاتٌ inauspicious *(n.p.)*

نُحَاسٌ smoke *(n.)* (smoke without flame that rises high and of which heat is weak).

ن ح ل ★

النَّحْلُ the bee *(n.)*

نِحْلَةً <a gift *(v.n.)*

نَحَلَ يَنْحَلُ نَحْلًا (ف)

to make a gift, dower a women, make a wedding gift

to flee (*assim.*) نَدَّ يَنِدُّ نَدًّا (ض)
to run away (a camel)

(one who can run away from God's command and establish his own sovereignty against God's order
mata. idols (*Lis. etc.*)

ن د م ★

(*act. pic. plu.*) نَادِمِيْنَ
(*sing.*) نَادِمٌ <remorseful
<< نَدِمَ يَنْدَمُ نَدْماً وَنَدَامَةً (س)
to regret as a result of a sinful act

(According to *Lis.*, *I.Q.* 'A sinful act may be followed by either of two painful feelings; one is called remorse but in that there is no merit. The other is known as repentance التَّوْبَةُ Thus النَّدَمُ is not repentance as translated by some authors.)

ن د ى ★

(*perf. 3 p.m. sing.*) iii, w.v نَادَى
<~called out (1)
نَادَى يُنَادِىْ مُنَادَاةً
to call it with another in a assembly

(Note: *R.F.* is not used in this meaning.)

(synonymous with
meaning a free gift (*I.Q.*)

وَاٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً
And give unto women their dowries as a free gift.
[4:4]

(It should not be confused with the 'price of bride' as customary in the ancient world.)

ن خ ر ★

<crumbled (*n. sing.*) نَخِرَةٌ
decayed (bones)
نَخِرَ يَنْخَرُ نَخَرًا (س)
to be rotten, decayed, carcass, (bone, wood)

ن خ ل ★

<the palm-tree (*n.*) النَّخْلَةُ
(*plu.*) نَخِيْلٌ، نَخْلٌ as below
palm trees, (*n.p.*) النَّخْلُ
also, date-palms, *acc.* نَخْلاً
date-stone
date-palms نَخِيْلٌ

ن د د ★

compeers, like, equal, (*n.p.*) أَنْدَاداً
match
(*sing.*) نِدٌّ

وَنَادٰى نُوحٌ ابْنَهُ

And Nuh called out his son. [11:42]

cried (2)

اِذْ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا

(Recall) what time he cried unto his Lord with a secret cry. [19:3]

When referred to the hereafter the perfect tense takes the meaning of a future tense *e.g.*

وَنَادٰٓى اَصْحٰبُ الْجَنَّةِ اَصْحٰبَ النَّارِ

And the fellows of the Garden shall cry unto the fellows of the fire. [7:44]

نَادَانَا (*com.*) نَادٰى + نَا = نَادَانَا
he cried upon us

نَادَاهَا (*com.*) نَادٰى + هَا = نَادٰهَا

نَادَاهُمَا (*com.*) نَادٰى + هُمَا = نَادَاهُمَا

نَادَتْ (*perf. 3 p. f. sing.*) w.v. ii
~called to

نَادَوْا (*perf. 3 p.m. plu.*) w.v. ii
they cried

نَادَيْتُمْ (*perf. 3 p.m. plu.*) w.v. ii
ye called for

when ye call for اِذَا نَادَيْتُمْ

نَادَيْنَا (*perf. Ist p. plu.*) w.v. ii
we cried unto

يُنَادِيْ (*imperf. 3 p.m. sing.*) w.v. ii
calls

يُنَادِ(ى) when referred to the w.v. hereafter it means 'will call'

نَادُوْا (*perate. plu.*) ii,w.v.
cry unto

نُوْدِيَ (*pp. 3 p.m. sing.*) w.v. ii
was cried unto

نُوْدُوْا (*pp. 3 p.m.. plu.*) w.v. ii
they were cried unto

referring to the hereafter 'they shall be cried unto'

يُنَادَوْنَ (*pip. 3 p.m. plu.*) w.v, ii
they will be cried unto

تَنَادَوْا (*perf. 3 p. m. plu.*) w.v. vi
they cried out unto each other

الْمُنَادِ(ى) (*Ap-der m. sing.*) w.v.
a/the caller

مُنَادِيًا *acc.* w.v

نِدَآءٌ a call, a cry (*v.n.*) w.v

نَادِيَهٗ assembly (*n. p.*) w.v.

نَدِيًّا company (*n. p.*) *acc.* w.v.
fellows of an assembly

التَّنَادِ mutual calling (*v.n.*) w.v, iv

يَوْمَ التَّنَادِ

The day of the hereafter when men will cry unto each other. [40:32]

ن ذ ر ★

نَذَرْتُ *(perf. Ist. p. sing.)*
<I vowed

نَذَرَ يَنْذُرُ / يَنْذِرُ نَذْراً وَ نُذُوراً (ن، ض)
to dedicate,
consecrate to God, to make a vow

نَذَرْتُمْ *(perf. 2 p. m. plu.)*
ye took vow of ~

نَذْرٌ a vow *(v. n.)*

نُذُورٌ vows *(n. p.)*

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ

Thereafter let them end their unkemptness and fulfil their vows. [22:29]

(Note : vow is also an obligation imposed by self-will or through religious order. *(Zry.)*

أَنْذَرَ *(perf. 3 p.m. sing.) iv*
< ~warned

to warn, *iv* أَنْذَرَ إِنْذَاراً
call attention to, show the danger to to come. *R F.* is not used in this sense, but the verbal nouns resembling the forms of triliteral have occured in the H.Q. such as نُذُرٌ below.

أَنْذَرْتَ *(perf. 2 p.m. sing.) iv*
thou warned

أَنْذَرْتُ *(perf. Ist. p. sing.)*
I warned

أَنْذَرْنَا *(perf. Ist. p. plu.)*
we have warned

يُنْذِرُ *(imperf. 3 p.m. sing.) iv*
warns

لِيُنْذِرَ it may/in order to *el. iv.* warn

يُنْذِرُونَ *(imperf. 3 p. m. plu.) iv*
they warn

لِيُنْذِرُوا they may/in *el. iv* order to warn

لِتُنْذِرَ thou may/in *el. iv* order to warn

تُنْذِرْ ye warn *juss. iv*

ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ

Whether thou warnest them or warnest them not. [2:6]

أَنْذِرْ *(perate. m. sing.) iv*
thou warn!

أَنْذِرُوا *(perate. m. plu.) iv*
you warn!

أُنْذِرُوا *(pp. 3 p.m. plu.) iv*
they had been warned

لِيُنْذَرُوا *(pip. 3 p. m. plu.) el. iv*
they might be warned (or) they in order to be warned

يُنْذَرُونَ *(pip. 3 p. m. plu.) iv*
they are warned

When they are إِذَا مَا يُنْذَرُونَ warned. [21:45]

نُذُراً warning *(v.n.) acc. iv*

نُذُرِ (ى) (*dropped* ى .) my warning

نَذِيرٌ warner (1) (*act. 2 pic.*)

فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ

Surely hath come to you a bearer of glad tidings and a warner. [5:19]

warning (2)

ى of pronoun is dropped in the following verse

فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Ye shall know what (wise or what terrible) was My warning. [67:17]

مُنْذِرٌ warner (*Ap-der. sing.*) *iv*

مُنْذِرُونَ (*Ap-der. m. plu.*) *nom. iv* warners

مُنْذِرِينَ (*Ap-der. m. plu.*) *acc. iv*

مُنْذَرِينَ (*pis. pic. m. plu.*) *acc. iv* those who were warned

نَزْدَادُ *see* ز و د

ن ز ع ★

نَزَعَ (*perf. 3 p.m. sing.*) ~drew forth

نَزَعَ يَنْزِعُ نَزْعًا (ض) وَ نَزَّعَ *ii*

to draw forth, take away, to pluck out, bring out, snatch away, remove, strip off, tears off

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

And he drew forth his hand, when lo! it was white unto the beholders. [7:108]

نَزَعْنَا (*perf. Ist. p. plu.*) we extract

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ

And We shall extract whatsoever of rancour there may be in their breasts. [7:43]

we (shall) take (2) out

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا

And We shall take out from every community a witness. [28:75]

withdraw (3)

وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ

And if We cause man to taste mercy from Us and thereafter withdraw it from him, verily he is despairing, blasphaming. [11:9]

يَنْزِعُ (*imperf. 3 p.m. sing.*) divests, strips off

كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا

As he drove forth your parents from the Garden, divesting the twains of their garment. [7:27]

they snatch (2)
(from one another)

يَتَنَازَعُونَ فِيهَا كَأْسًا

they will therein snatch from one another a cup. [52:23]

نَزَّاعَةً eager (*n.*) *ints.*

eager to roast نَزَّاعَةً لِلشَّوٰى

draggers *(act. pic. f. plu.)* النَّازِعَاتِ

i.e., who drag forth soul from the bodies according to the orders given to them by Allah. *meta.* angels

ن ز غ ★

نَزَغَ *(perf. 3 p. m. sing.)*
< ~made strife

نَزَغَ يَنْزَغُ نَزْغًا (ف)

to incite to evil,
to foment discord between,
to make strife, to slander,
sow dissensions

يَنْزَغُ *(imperf. 3 p. m. plu.)*
sows discord

إِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ

The devil soweth discord among them. [17:53]

يَنْزَغَنَّ *(imperf. 3 p.m. sing.) e.n.*
~ prompt
with بَيْنَ to prompt

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ

And if a slander from Satan wound prompt thee, then seek refuge in Allah. [7:200]

تَنْزِعُ *(imperf. 3 p.m. sing).*
thou takest away

we surely *e.p.l* لَنَنْزِعَنَّ
draw (aside)

يُنَازِعُنَّ *iii, e.m.p.*
(imperf. 3 p.m. plu.)
they (should) dispute

نَازَعَ مُنَازَعَةً وَ نِزَاعًا

to dispute, fight, quarrel

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ

Unto every community We have appointed a rite which they perform, let them not therefore dispute with thee. [22:67]

تَنَازَعُوا *(perf. 3 p. m. plu.) vi*
<they disputed (or)
they debated each other

to quarrel, *vi* تَنَازَعَ تَنَازُعًا
fight each other

تَنَازَعْتُمْ *(perf. 2 p.m. plu.)*
ye disputed

(perate. neg. plu.) لَا تَنَازَعُوا
do not dispute
each other

يَتَنَازَعُونَ *(imperf. 3 p.m. plu.)*
they dispute (1)

إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ

(Recall) what time they were disputing among themselves regarding their offering. [18:21]

نَزْغٌ slander, prompting (*v.n.*)

ن ز ف ★

يُنْزَفُوْنَ (*pip. 3 p. f. plu.*)
<they are made mad
نَزَفَ يَنْزِفُ نَزْفًا (ض)
to entirely exhaust or be exhausted (as well)
pp./pp. نُزِفَ يُنْزَفُ
iv. أَنْزَفَ إِنْزَافًا
to lose one's senses, be made drunk, be silenced in argument

لَا يُنْزِفُوْنَ (*imperf. 3 p.m. plu.*) *iv*
they will (not)
be senseless (drunk)

ن ز ل ★

نَزَلَ (*perf. 3 p.m. sing.*)
~has come down
< نَزَلَ يَنْزِلُ نُزُوْلًا وَ مَنْزِلًا (ض)
to descend, to come down

يَنْزِلُ (*imperf. 3 p. m. sing.*)
~descends

نَزَّلَ (*perf. 3 p.m. sing.*) *ii*
<~has sent down
to send down, *ii* نَزَّلَ تَنْزِيْلًا
to revel

نَزَّلْنَا (*perf. Ist. p. plu.*) *ii*
we have reveled (1)

نَزَّلْنَا عَلٰى عَبْدِنَا
We have reveled unto Our bondman. [2:23]

send down (2)

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا
And had We sent down a Book [6:7]

to revel in slow (3) deliberation (piecemeal)

وَقُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَهٗ عَلَى النَّاسِ عَلٰى مُكْثٍ وَّنَزَّلْنٰهُ تَنْزِيْلًا

And this is a recitation which We have made distinct that thou mayest recite it unto mankind with delay an We have reveled it at intervals. [17:106]

يُنَزِّلَ (*imperf. 3 p.m. sing.*) *ii, acc.*
that has sent down

يُنَزِّلُ (*imperf. 3 p. m. sing.*) *ii*
sends down

تُنَزِّلَ (*imperf. 2 p.m. sing.*) *ii, acc.*
that they may send down

نُنَزِّلُ (*imperf. 1st. p. plu.*) *ii*
we send down

لَمْ يُنَزِّلْ did not (*juss*) *ii*
send down

نُزِّلَ (*pp. 3 p. m. sing.*) *ii*
~was sent down
has been reveled - عَلٰى -

نُزِّلَتْ (*pp. 3 p. f. sing.*)
was reveled

يُنَزَّلُ (*pip. 3 p.m. sing.*)
is being reveled

(Note: the from تَتَنَزَّلُ is of a feminine singular but is used for plural as a group)

تَنَزَّلُ (*imperf. p. f. sing.*) *v* comes down (the initial ت of) imperfect tense is dropped for easy pronunciation which is called تَخْفِيفٌ

يَتَنَزَّلُ (*imperf.* 3 *p.m. sing.*) *v* comes down

نُزُلٌ that which is (*n.*)

نُزُلاً prepared for a guest, *acc.* entertainment, an abode, food or a drink

نَزْلَةً one descent (*n. unity*)

وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى

And assuredly he saw him at another descent [53:13]

وَ النَّزْلَةُ: الْمَرَّةُ مِنَ النُّزُولِ وَ تَقُولُ فَعَلْتُ ذٰلِكَ نَزْلَةً أَيْ مَرَّةً MJQ.

i.e., نَزْلَةٌ is a noun of unity from نُزُولٌ it also denotes the meaning of 'once'

مَنَازِلَ (*n. pt. plu.*) *acc.* stations, mansions

(*sing.*) مَنْزِلٌ

مُنَزِّلٌ (*Ap-der. m. sing.*) *ii* a sender down

أَنْ يُنَزَّلَ to be reveled or revelation to be sent down (to him)

تَنْزِيلٌ (the Quran) *v.n, ii* the revelation

تَنْزِيلاً reveling (*v.n. ii,*) *acc.*

أَنْزَلَ (*perf. 3 p.m. sing.*) *iv* ~sent down

أَنْزَلْتُ (*perf. Ist. p. sing.*) *iv* I sent down

أَنْزَلْتُمْ (*perf. 2 p.m. plu.*) *iv* ye sent down

أَنْزَلْنَا (*perf. Ist. p. plu.*) *iv* we sent down

سَأُنْزِلُ (*imperf. Ist p. sing.*) *iv* I shall send down (with س of future tense)

أَنْزِلْ (*perate. m. sing.*) *iv* send down !

أُنْزِلَ (*pp. 3 p.m. sing.*) *iv* what is sent down or reveled

أُنْزِلَتْ (*pp.. 3 p. f. sing.*) *iv* that is reveled or sent down (in plural or feminine singlar)

تَنَزَّلَتْ (*perf. 3 p. f. sing.*) *v* brought down

وَمَا تَنَزَّلَتْ بِهِ الشَّيٰطِيْنُ

And satans have not brought down. [26:210]

تَتَنَزَّلُ (*imperf. 3 p. f. sing.*) *v* they shall come down

مُنَزَّلٌ *(pis. pic. m. sing.)* ii
what has been reveled or sent (down)

مُنْزِلُوْنَ (*Ap-der. m. plu.*) *iv, nom.*
who causes to descend, (1) send down, make to come down

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَٰذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ

Verily We are about to bring down upon the inhabitants of the city a scourge from the Heaven. [29:34]

الْمُنْزِلِيْنَ (*Ap-der. m. plu.*) *iv, acc.*
a recaiver of guests, (2) those who provide hospitality

أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ

Behold ye not that I give full measure and that I am the best of entertainers. [12:59]

مُنْزَلًا *(pis. pic. m. sing.)*
landing place

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا

And say thou: my Lord cause me to land at a landing blest. [23:29]

الْمُنْزَلِيْنَ *(pis. pic. m. plu.)*
those who are sent down

ن س أ ★

النَّسِيْءُ <postponement (*v.n.*) *h.v.*

نَسَأَ يَنْسَأُ نَسْأً وَ نَسِيْأً (ف)
وَ أَنْسَأَ to delay (*h.v*)

postponement of a sacred month to another month was an invention of the idolatrous Arabs, wherby they avoided keeping a sacred month, when it suited not their convenience, by keeping a profane month in its stead, transferring, for example, the observance of Muharram to the succeding month of Safar (*Baidwai*).

مِنْسَأَةٌ a staff *n. inst. h.v*

ن س ب ★

نَسَبًا <kinship *v.n., acc.*

نَسَبَ يَنْسِبُ نَسَبًا وَ نِسْبَةً (ض)

to give or ask one's genealogy

to attribute, ascribe to - إِلَىٰ -

أَنْسَابٌ <relationship *n.p.* or kinships

(sing.) **نَسَبٌ**

ن س خ ★

يَنْسَخُ (*imperf. 3 p.m. sing.*)
<~abolishes

نَسَخَ يَنْسَخُ نَسْخًا (ف)

to rule out, abrogate, to copy

(imperf. Ist. p. plu) (juss.) نَنْسَخْ
we abolish

(imperf. Ist. p. plu) x نَسْتَنْسِخُ
we trancribe

we used to trancribe كُنَّا نَسْتَنْسِخُ

inscription (n.) نُسْخَةٌ

وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ
And in the inscription thereon was guidance and merey. [7:154]

✶ ✶ ✶ ✶

Nasr. (p.n.) acc. نَسْراً
Nasr, the vulture god, was an idol of the Himyarites. The vulture worship of the Arab is attested by the Syriac dectrine of Addai. (Jid.)

ن س ف ★

(imperf. p.m. sing.) يَنْسِفُ
<~will scatter

نَسَفَ يَنْسِفُ نَسفاً (ض)
to uproot, reduce to power, to scatter

(imperf. Ist. p. plu.) epl. لَنَنْسِفَنَّ
we shall surely scatter

(pp. 3 p. f. sing.) نُسِفَتْ
reduced to powder

(v.n.) acc. نَسْفاً
the act of scattering or reducing to powder

ن س ك ★

<a rite (n.) نُسُكٌ
(slaughtering an animal by way of sacrifice)

نَسَكَ يَنْسُكُ نُسكاً وَ مَنْسَكاً (ن)
to lead a devout life, to be pious

(act. pic. m. plu./pron. n.d.) نَاسِكُوْهُ
performers of it
(نَاسِكُوْنَ + هُ)

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ
Unto every community We have appointed a rite (a certain way of sacrificing) which they perform.[22:67]

a ritual (v. min.) acc. مَنْسَكاً
(rite of sacrifice)

(n. pt. plu.) مَنَاسِكُ
places for sacrifice in performing Haj, generally, rites and ceremonies of Haj.)

ن س ل ★

(imperf. 3 p.m. plu.) يَنْسِلُوْنَ
<they hasten out

نَسَلَ يَنْسُلُ نَسْلاً (ن)
to beget, be fruitful in progeny

>> نَسَلَ يَنْسُلُ نَسْلاَناً (ن)
to hasten

the cattle (v.n.) النَّسْلُ

وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ

He destroys the crops and the cattle. [2:205]

progeny (2)

ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ

Then He made his progeny from an extract of water base. [32:8]

ن س و ★

نِسْوَةٌ women (*n. p.*)
(there is no singular of this word from the root)

النِّسَاءُ women (*n. p.*)

ن س ى ★

نَسِيَ (*perf. 3 p.m. sing.*) *w.v.*
~has forgotten

نَسِيَا (*perf. 3 p.m. dual.*) *w.v.*
they (twain) forgot

نَسُوا (*perf. 3 p.m. plu.*) *w.v.*
they forgot

نَسِيتَ (*perf. 2 p.m. sing.*) *w.v.*
thou forgot

نَسِيتُ (*perf. 1st. p. sing.*) *w.v.*
I forgot

نَسِيتُمْ (*perf. 2 p.m. plu.*) *w.v.*
ye forgot

نَسِينَا (*perf. Ist. p. plu.*) *w.v.*
we forgot

يَنْسَى (*imperf. 3 p.m. sing.*) *w.v.*
~ forgets

تَنْسَى (*imperf. 2 p.m. sing.*) *w.v.*
thou forget

تَنْسَوْنَ (*imperf. 2 p.m. plu.*) *w.v.*
ye forget

لَا تَنْسَ (*perate.neg.m.sing.*)*f.d.w.v.*
thou forget not

لَا تَنْسَوْا (*perate. neg. p. plu.*)*w.v.*
ye forget not

نَنْسَى (*imperf. Ist. p. plu.*) *w.v.*
we forget

نَنْسَاهُمْ we forget them

نَنْسَاكُمْ we forget you

تُنْسَى (*pip. 2 p.m. sing.*)
thou art forgotten

أَنْسَوْا (كُمْ) *w.v.vi*
(*perf. 3 p. m. plu.*)
they caused (you to) forget

أَنْسَا (نِيهِ) *w.v. iv*
(*perf. 3 p. m. sing.*)
he made (me to) forget (it)
the word is a compound one

أَنْسَا + نِي + هُ

he made forget ÷ me + it

أَنْسَاهُ he made him to forget

أَنْسَاهُمُ he made (them) to forget

نُنْسِ (هَا) *w.v. iv*
(*imperf. Ist. p. plu.*)
we cause (it) to be forgotten

يُنْسِيَنَّ *w.v. iv, emn.*
(*imperf. 2 p.m. sing.*)
causes to forget

يُنْسِيَنَّكَ caused thee to forget

نَسْياً forgotten one (*v.n.*) *w.v.acc.*

مَنْسِيّاً *pic. pac. w.v. acc.*
~become forgotten (lost in oblivion)

نَسِيّاً *(act. pic.) w.v. acc.*
forgetting

ن ش أ ★

نَاشِئَةٌ *(act. pic. f. sing.) h.v.*
<rising (in the meaning of a verbal noun)

نَشَأَ يَنْشَأُ / نَشُوَ يَنْشُوُ نَشْأً وَ نُشُوءاً وَ نَشْأَةً (ف،ك)

to grow up (child), live, originate, rise, to create

to be brought up نُشِّئَ وَ أُنْشِئَ

النَّشْأَةُ growth

يُنَشَّأُ *(pip. 3 p.m. plu.), ii h.v.*
~is bred up

أَنْشَأَ *(perf. 3 p.m. sing.) iv, h.v.*
produced

أَنْشَأْتُمْ *(perf. 2 p.m. plu.) iv, h.v.*
ye made to grow

أَنْشَأْنَا *(perf. Ist. p.m. plu.) iv, h.v.*
we created

يُنْشِئُ *(imperf. 3 p.m. sing.) iv,h.v.*
~raises

نُنْشِئُ *(imperf. Ist. p. plu.) iv, h.v.*
we raise, bring

إِنْشَاءً creation (*v.n.*) *iv, h.v. acc.*

الْمُنْشِئُوْنَ *(Ap-der. m. plu.) iv, h.v.*
grower

الْمُنْشَئَاتُ *(pis. pic. f. plu.)iv,h.v.*
elevated sails

وَلَهُ الْجَوَارِ الْمُنْشَئَاتُ فِي الْبَحْرِ كَالْأَعْلَامِ

His are the ships with elevated sails upon the sea like mountains. [55:24]

ن ش ر ★

نُشِرَتْ *(pp. 3 p. f. sing.)*
<is/are laid upon

نَشَرَ يَنْشُرُ نَشْراً وَ نُشُوْراً (ن)

to spread out, to resuscitate, bring back to life, to be extended, lay open, to unfold

يَنْشُرُ *(imperf. 3 p. m. sing.)*
~will spread

أَنْشَرَ *(perf. 3 p.m. sing.) iv*
brought to life

ثُمَّ إِذَا شَاءَ أَنْشَرَهُ

Then, when He will, He brought him again to life. [80:22]

أَنْشَرْنَا *(perf. Ist. p. plu.) iv*
we brought (into life)

يُنْشِرُوْنَ *(imperf. 3 p.m. plu.) iv*
they raise the dead

أَمِ اتَّخَذُوا آلِهَةً مِّنَ الْأَرْضِ هُمْ يُنْشِرُونَ

Or have they chosen gods from the earth who raise the dead. (*i.e.* who bring to life.) [21:21]

تَنْتَشِرُوْنَ (*imperf. 2 p.m. plu.*) *viii*
ye spreading (yourselves)

فَانْتَشِرُوْا *com. viii* ف + اِنْتَشِرُوْا
(*perate. m. plu.*)
disperse

النَّاشِرَاتُ (*act. pic f. plu.*)
spreading ones

وَّالنّٰشِرٰتِ نَشْرًا

By the spreading (winds.)
[77:3]

نَشْراً spreading (*v.n.*) *acc.*

النُّشُوْرُ ، نُشُوْراً the resurrection (*v.n.*)

مَنْشُوْرٌ (*pact. pic. m. sing.*)
unfolded

مَنْشُوْراً (*act. pic.*) *acc.*

مُنَشَّرَةٌ (*pis. pact. f. sing.*) *ii*
spread open

مُنْشَرِيْنَ <(*pis. pact.m.plu.*)*acc. iv*
brought up (or) are/
will be raised

مُنْتَشِرٌ (*pis. pact. m. sing.*) *viii*
that which spreads itself out

ن ش ز ★

اُنْشُزُوْا <rise up (*perate. m. plu.*)

نَشَزَ يَنْشُزُ نَشْزاً (ن)

to be high, lifted up, rise up

نُنْشِزُ (*imperf. Ist. p. plu.*) *iv*
we make stand up

نُشُوْزٌ <refractoriness (*v.n.*)
aversion of husband and wife
to each other

نَشَزَ يَنْشُرُ/ يَنْشِزُ نُشُوْزاً (ن ، ض)

to hate, rebel against

ن ش ط ★

النّٰشِطٰتُ (*act. pic. f. plu.*)
<releasers (*f.*)

نَشَطَ يَنْشُطُ نَشْطاً (ن)

to go out from a place,
(draw up a bucket at one
pull)

to act of drawing النَّشْطُ
up quickly and easily

نَشْطاً releasing *v.n. acc.*

وَّالنّٰشِطٰتِ نَشْطًا

By the angels who release
(souls of believers) with
(gentle) release or by
those who gently draw out
the souls of the believers.
[79:2]

ن ص ب ★

نُصِبَتْ (*pp. 3 p. f. sing.*)
<(they are) fixed, firm,
rooted, set up.

نَصَبَ يَنْصِبُ نَصْباً (ض ، ن) (1)

to fix (a plant, tree, stone)
in the soil, to raise, establish

نَصِبَ يَنْصَبُ نَصَباً (س) (2)

to use diligence, to be instant,
to toil, labour

a stone used by the (3) pagan Arabs on which they made sacrifices, the altars, idols

وَمَا ذُبِحَ عَلَى النُّصُبِ

And that hath been slaughtered on the idols (or the altars.) [5:3]

أَنْصَابٌ <idols, images or (n. p.) statues

(sing.) نُصُبٌ أَوْ نِصَابٌ (Lis.)

أَنْصَابٌ plu of نُصُبٌ or نِصَابٌ is generally translated as idols. The commentator Daryabadi observed that it was 'atar', a sacred stone where pagans used to offer slaughters

نَصِيبٌ (act. 2 pic. m. sing.) a part, portion

ن ص ت ★

أَنْصِتُوْا (perate. m. plu.) iv <keep quiet in order to listen

نَصَتَ يَنْصِتُ نَصْتاً (ض) وَ أَنْصَتَ إِنْصَاتاً

to keep quiet in order to listen to, hear

ن ص ح ★

نَصَحُوْا (perf. 3 p. m. plu.) <they wished well, they were sincere

وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

(Look they not)~and at the mountains how they are fixed firm. [88:19]

(فَ) انْصَبْ (perate. m. sing.) toil, labour !

فَإِذَا فَرَغْتَ فَانْصَبْ

And when thou has finished (thy preaching still) labour hard, (or) toil (in prayer). [94:7]

نَصَبٌ labour, toil n.v. nom.
نَصَباً acc.

نَاصِبَةٌ (act. pic. f. sing.) toiling, worn (i.e., fatigued by the most unavailing labour)

نُصْبٌ calamity (n.)

إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَٰنُ بِنُصْبٍ وَعَذَابٍ

When he cried unto his Lord: verily the Satan hath touched me with affliction (or calamity) and suffering. [38:41]

النُّصُبُ <standards (1) (n. p.)

a goal (sing.) نِصَابٌ

كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ

As they are racing to a goal. [70:43]

نَصَحَ يَنْصَحُ نُصْحاً (ف) - ل -

(1) to be pure, unmixed, to act sincerely

(2) to give sincere advice, to counsel

نَصَحْتُ *(perf. Ist p. sing.)*
I counselled sincerely

أَنْصَحُ *(imperf. Ist p. sing.)*
I sincerely counsel

نَاصِحٌ *(act. pic. m. sing.)*
good counseller

نَاصِحُوْنَ *(act. pic. m. plu)*
well wishers

النّٰصِحِيْنَ *(act. pic. m. plu) acc.*
good counsellers

نَصُوْحٌ / نَصُوْحاً true and *acc.*
sincere (repentance)

ن ص ر ★

نَصَرَ *(perf. 3 p.m. sing.)*
<~succoured

نَصَرَ يَنْصُرُ نَصْراً (ن)

to assist, aid, succour, protect

to cause one - عَلَىٰ ، مِنْ -

to conquer an enemy, render victorious, deliver or succour

a faithful نَصَرَ الْمُؤْمِنُ اللّٰهَ
aided Allah

meta. i.e., his religion

نَصَرُوْا *(perf. 3 p. m. plu.)*
they succoured

نَصَرْنَا *(perf. Ist. p. plu.)*
we delivered (1)

وَنَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا

And We delivered him from the people who denied Our signs. [21.77]

we helped (2)

وَنَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ

And We helped them so that they became the victors. [37:116]

يَنْصُرُ *(imperf. 3 p.m. sing.) nom.*
will/would save or deliver

فَمَنْ يَّنْصُرُنَا مِنْ بَأْسِ اللّٰهِ اِنْ جَآءَنَا

But who would save us from wrath of Allah should it reach us. [40:29]

يَنْصُرَ *(imperf. 3 p.m. sing.) acc.*
they may succour

يَنْصُرْ (conditional phrase) *gen.*
if~helps

يَنْصُرُوْنَ *(imperf. 3 p.m. plu.)*
they succour

تَنْصُرُوْا *f.d., acc.*
(imperf. 2 p. m. plu.)
ye aid (the religion)

لَيَنْصُرَنَّ *(imperf.3 p.m. sing.)emp.*
surely he will succour

اُنْصُرْ *(perate 2 p. m. sing.)*
make~triumph - عَلَى -

فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ

So make us triumph over the disbelieving people. [2:286]

فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا
لَهُم مِّن دُونِ اللَّهِ أَنصَارًا

Then they were made to enter a fire, then they found not for themselves besides Allah (any) helpers. [71:25]

Ansar (2)

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنصَارِ

And the first ones among Muhajirs (emigrants) and Ansar (their helpers). [9:100]

أَنْصَارٌ *lit.* 'helpers' or 'auxiliries,' is an honorary distinction applied to those of the inhabitants of Madina Munawwarah who were first to extend assistance to the Holy prophet (peace be upon him) and who gave a hearty welcome to the emigrants, fraternizad with them and defended the Holy prophet with their money and lives.

أَنْصَارِىْ (*com.* أَنْصَار+ى) my helpers

تَنَاصَرُوْنَ (*imperf. 2 p. m. plu.*) *vi* ye succour one another

مَا لَكُمْ لَا تَنَاصَرُونَ

What aileth you that ye succour not one another? [37:25]

اُنْصُرُوْا (*perate. 2 p. m. plu.*) (you) succour

يُنْصَرُوْنَ (*pip. 3 p.m. plu.*) they shall be succoured

تُنْصَرُوْنَ (*pip. 2 p.m. plu.*) you shall be succoured

النَّصْرُ / نَصْرٌ / نَصْرًا (*v.n.*) help, aid, succour

نَاصِرٌ helper (*act. pic. m. sing.*)

أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ

We destroyed them and there was no helper of theirs. [47:13]

نَاصِرًا protector *acc.*

فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا

Then they shall know who were weaker in protectors. [72:24]

نَاصِرِيْنَ helpers (*act. pic. m. plu.*)

مَنْصُوْرًا (*pact. pic. m. sing.*) *acc.* ~is succoured

الْمَنْصُوْرُوْنَ (*pact. pic. m. plu.*) ~are succoured

نَصِيْرٌ (*act. 2 pic. m. sing.*) <a strong helper

نَصِيْرٌ is an intensive form of نَاصِرٌ

its plural is أَنْصَارٌ

أَنْصَارٌ (*b. p.* of نَصِيْرٌ) helpers (1)

اِنْتَصَرَ (*perf. 3 p.m. sing.*) viii
<vindicated himself

اِنْتَصَرَ اِنْتِصَاراً to avenge viii
oneself, vindicate or deliver oneself

اِنْتَصَرُوْا (*perf. 3 p.m. plu.*) viii
they vindicated themselves

يَنْتَصِرُوْنَ (*imperf. 3 p. m. plu.*) viii
they vindicate themselves

تَنْتَصِرَانِ (*imperf. 2 p.m. dual.*) viii
you (twain) defend themselves

اِنْتَصِرْ (*perate. m. sing.*) viii
(I beg thee to) vindicate (me)

مُنْتَصِرٌ (*Ap-der. m. sing.*) x
one who is able to defend himself

مُنْتَصِرِيْنَ (*Ap-der. m. plu.*) acc.
those who are able to defend themselves

اِسْتَنْصَرَ (*perf. 3 p.m. sing.*) x
~asked for aid or succour

اِسْتَنْصَرُوْا (*perf. 3 p.m. plu.*) x
they asked for aid or succour

نَصْرَانِيٌّ / نَصْرَانِيّاً a Christian (*n.*) *acc.*

اَلنَّصَارٰى <Christians (*n. p.*)

(*sing.*) نَصْرَانِيٌّ

ن ص ف ★

نِصْفٌ <the half (*n.*)

نَصَفَ يَنْصُفُ نَصْفاً (ن)
to reach half its portion

ن ص و ★

اَلنَّاصِيَةُ / نَاصِيَةٌ forlock (*n.*)

اَلنَّوَاصِيْ <forelockes (*n. p.*)

(*sing.*) نَاصِيَةٌ

نَصَا يَنْصُوْ نَصْواً (ن)
to seize one by the forelock

ن ض ج ★

نَضِجَتْ (*perf 3 p. f. sing.*)
<~cooked

نَضِجَ يَنْضَجُ نَضْجاً (س) to be
done, cooked, to be thoroughly burnt and whose sensibility has been dead

ن ض خ ★

نَضَّاخَتَانِ (*elative n. dual*)
gushing forth (fountains)

نَضَخَ يَنْضَخُ نَضْخاً (ف)
to sprinkle water on, irrigate, gush out, (spring)

ن ض د ★

نَضِيْدٌ (*act. 2 pic. m. sing.*)
<piled one over another, ranged

نَضَدَ يَنْضِدُ نَضْداً (ض)
to pile up one over the other (carpets, cushions, goods etc.)

مَنْضُوْدٌ (pact. pic. m. sing.)
ranged one over the other

وَطَلْحٍ مَّنْضُوْدٍ

And plantains landen with fruit. [56:28]

ن ض ر ★

نَضْرَةٌ brightness (n.)

نَضَرَ يَنْضُرُ وَ نَضِرَ
يَنْضَرُ نَضْراً وَ نَضْرَةً (ن ، س)
to be soft, beautiful

نَاضِرَةٌ shining (act. pic. f. sing.)

ن ط ح ★

النَّطِيْحَةُ (act. 2 pic. f. sing.)
<the gored (by the horns of an animal)

نَطَحَ يَنْطَحُ نَطْحاً (ف)

to butt with the horns, gore (according to 'Ibne Aqil' ة is not feminine form, it is a sign of changing form an adjective to nominative

ن ط ف ★

نُطْفَةٌ <a drop (semen) (n.)

نَطَفَ يَنْطُفُ وَ يَنْطِفُ نُطْفاً (ن ، ض)

to flow softly,
trickle gently (water), pour out (a liquid)

ن ط ق ★

يَنْطِقُ (imperf. Ist p.m. sing.)
~speaks

نَطَقَ يَنْطِقُ نُطْقاً (ض)

to speak, utter, articulate sounds

يَنْطِقُوْنَ (imperf. 3 p.m. plu.)
they speak

تَنْطِقُوْنَ (imperf. 2 p.m. plu.)
ye speak

أَنْطَقَ (perf. 3 p. m. sing.) iv
~caused to speak

مَنْطِقٌ (v.n. mim.)
diction, language

يٰأَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ

O people verily we have been taught the diction of birds. [27:16]

ن ظ ر ★

نَظَرَ (perf. 3 p. m. sing.)
~looked

saw إِلَى -

glanced فِي -

< نَظَرَ يَنْظُرُ نَظَراً وَ مَنْظَراً (ن)

to see, look at, - إِلَى وَ فِي -
to gaze, observe, behold, consider, listen to, be patient towards, to wait, to look to

لِتَنْظُرْ *(imperf. 3 p. f. sing.) juss.*
<should look to

form of *3 p. f.* is used for **نَفْسٌ** that is feminine

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

And let every soul look to
that which it sendeth on
before for the morrow.
[59:18]

تَنْظُرُوْنَ *(imperf. 1st. p.m. plu.)*
ye looked on

وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُوْنَ

And drowned Firawn's folk
while ye looked on *(i.e.,*
in your sight). [2:50]

أَنْظُرْ *(imperf. Ist. p. sing.) juss.*
I look at

قَالَ رَبِّ أَرِنِيْٓ أَنْظُرْ إِلَيْكَ

He said. My Lord show me
(thyself) that I may gaze
upon thee. [7:143]

لِنَنْظُرَ *(imperf. Ist p. plu.) juss.*
we in order to see

اُنْظُرْ *(perate. m. sing.)*
look at ! (1)

فَانْظُرْ إِلٰى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ

Look at thy food and drink,
they have not rotten.
[2:259]

look (think over) (2)

فَانْظُرْ مَاذَا تَرٰى

So look what thinkest thou !
[37:102]

وَإِذَا مَآ أُنْزِلَتْ سُوْرَةٌ نَّظَرَ بَعْضُهُمْ إِلٰى بَعْضٍ

And whenever a Surah is
sent down they look at
each other. [9:127]

يَنْظُرُ *(imperf. 3 p.m. sing.)*
looks (at) (1)

لَا يَنْظُرُ *(n.g.)*
~shall not look at

وَلَا يُكَلِّمُهُمُ اللّٰهُ وَلَا يَنْظُرُ إِلَيْهِمْ

Nor Allah shall speak to
them or look at them.
[3:77].

to find out (2)

فَلْيَنْظُرْ أَيُّهَآ أَزْكٰى طَعَامًا

Let him find out which is
the best food. [18:19]

to wait (3)

وَمَا يَنْظُرُ هٰٓؤُلَآءِ إِلَّا صَيْحَةً وَّاحِدَةً

And those wait but for one
shout. [38:15]

يَنْظُرُوْنَ *(imperf. 3 p. m. plu.)*
they wait for **ـ أَنْ**

هَلْ يَنْظُرُوْنَ إِلَّآ أَنْ يَّأْتِيَهُمُ اللّٰهُ

Will they wait until Allah
comes to them [2:210]

يَنْظُرُوْا - فِيْ *(juss.) f.d.*
(imperf. 3 p.m. plu.)
they consider

أَوَلَمْ يَنْظُرُوْا فِيْ مَلَكُوْتِ السَّمٰوٰتِ وَالْأَرْضِ

Have they not considered
the governance of the
heaven and the earth.
[7:185]

وَإِنْ كَانَ ذُوعُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

And if one (the debtor) be in difficulties then let there be a deferment until easiness. [2:280]

نَاظِرَةٌ (*act. pic. f. sing.*)
lit : observer
(one who waits and sees)

لَا تُنظِرُونِ (*perate. neg. 2 p.m. plu.*) *iv*
do not respite

لَا تُنظِرُونِ لَا تُنظِرُوا (*neg.*) نَ + نِي
respite me not *(com.)*

أَنظِرْ (*perate. 2 p. sing.*)
respite!

أَنظِرْنِي respite me!

يُنظَرُونَ (*pip. 3 p.m. plu.*) *iv*
they will be respited

مُنظَرُونَ (*pis. pic. m. plu.*)
respited ones

مُنظَرِينَ (*pis. pic. m. plu.*) *acc.*

يَنتَظِرُ (*imperf. 3 p.m. sing.*) *viii*
~waits (waiting)

انتَظِرْ (*parate. m. sing.*) *viii*
wait!

انتَظِرُوا (*perate. m. plu.*) *viii*
(O you) wait

مُنتَظِرُونَ (*Ap-der. m. plu.*) *viii*
those who are awaiting

مُنتَظِرِينَ (*Ap-der. m. plu.*) *acc. viii*
those who are awaiting

look upon (3)

لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا

Say not, 'listen to us' but say, 'look upon us' [2:104]

انظُرُوا (*perate. 2 p. m. plu.*)
(O you) behold! (4)

فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

And behold what was the end of those who rejected truth! [3:137]

wait for (5)

انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ

Wait for us that we may borrow some of light. [57:13]

انظُرِي (*perate. 2 p. f. sing.*)
consider!

فَانظُرِي مَاذَا تَأْمُرِينَ

So consider what thou will command. [27:33]

نَظَرَ the look (*v.n.*)

يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ

They look at thee with the look of one swooning into death. [47:20]

نَظْرَةٌ a glance (*n.*)

فَنَظَرَ نَظْرَةً فِي النُّجُومِ

The he glanced a glance on the stars. [37:88]

نَظِرَةٌ a deferment, (*n.*)
a delay, a respite

ن ع ج ★

نَعْجَةٌ ewe (n.)

نِعَاجٌ <ewes (n.p.) (sing.) نَعْجَةٌ

ن ع س ★

النُّعَاسُ slumber (n.)
نُعَاساً acc.

ن ع ل ★

نَعْلَيْكَ thy shoes

نَعْلَيْنِ f. d. (n. dual)
(com.) نَعْلَيْكَ = كَ + نَعْلَ

ن ع م ★

نَعْمَةٌ <delights, ease, (n.) comforts

نَعَمَ يَنْعَمُ وَ نَعِمَ يَنْعَمُ نِعْمَةً (ف ، س)
to live in ease, in comfort, lead a pleasaut life

أُولِي النَّعْمَةِ owners of ease

نَاعِمَةٌ (act. pic. f. sing.) delighted one

نَعَّمَ (perf. 3 p. m. sing.) ii ~made prosperous

أَنْعَمَ (perf. 3 p. m. sing.) iv has favoured with grace, عَلَى - has blessed

أَنْعَمْتَ (perf. 2 p. m. sing.) iv thou hast bestowed (thy) grace

أَنْعَمْنَا (perf. Ist p. plu.) iv we have fevoured

نِعْمَةٌ favour (v.n)

نِعَمٌ <favours (n. p.) (sing.) نِعْمَةٌ

أَنْعُمٌ <favours (p.b.) (sing.) نِعْمَةٌ

نَعْمَاءُ favour (n.)

نَعِيماً acc. النَّعِيمُ (act. pic. m. sing.) delight
(garden of delight جَنَّاتُ النَّعِيمِ)

نَعَمٌ <cattle (n.) أَنْعَامٌ وَ نُعْمَانٌ (plu.)

أَنْعَامٌ <cattle (n.p.) نَعَمٌ cattle

نِعْمَ an irregular verb called verb of praise فِعْلُ الْمَدْحِ that means "to be excellent," thus نِعْمَ الْمَوْلَى means "He is the Excellent Master."

نِعْمَ الثَّوَابُ how excellent a reward

فَنِعْمَ الْمَاهِدُوْنَ how excellent (are we) who spread it (the earth) out

نِعْمَ الْمُجِيبُوْنَ verily how excellent (or gracious) were those who answered (i.e., we returned a grecious answer).

نِعِمَّا (نِعْمَ مَا - نِعِمْ مَا) how excellent is that

إِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ

How excellent is the admonition that He gives you. [4:58]

نَعَمْ yea, yes (*n.*)

ن غ ض ★

سَيُنْغِضُوْنَ <(thus) they will shake, wag

نَغَضَ يَنْغِضُ نَغْضاً وَ نُغُوْضاً (ض)

to move, be shaken, shake

أَنْغَضَ الرَّأْسَ to shake the head in wonder or scorn

فَسَيُنْغِضُوْنَ إِلَيْكَ رُءُوْسَهُمْ وَيَقُوْلُوْنَ مَتٰى هُوَ

Then they will wag their heads at thee and say: when it will be? [17:51]

ن ف ث ★

النَّفّٰثٰتِ (*ent. f. plu.*) <blower women

نَفَثَ يَنْفِثُ نَفْثاً (ن ، ض)

to blow in or on a thing (juggler, sorcerer), (with object) to spit out of the mouth

ن ف ح ★

نَفْحَةٌ <a breath (*n.*)

نَفَحَ يَنْفَحُ نَفْحاً وَ نَفَحَانًا (ف)

to spread its odour (perfume), blow (wind)

Note: indicates to the noun, thus means: a single breath

ن ف خ ★

نَفَخَ (*perf. 3 p. m. sing.*) <~breathed

نَفَخَ يَنْفُخُ نَفْخاً (ن)

to blow with the mouth

نَفَخْتُ (*perf. Ist. p. sing.*) I breathed

نَفَخْنَا (*perf. Ist. p. plu.*) we breathed

تَنْفُخُ (*imperf. 2 p. m. sing.*) thou breathe

أَنْفُخُ (*imperf. 1st. p. sing.*) I breathe (I blow)

اُنْفُخُوْا blow! (*perate m. plu.*)

نُفِخَ (*pp. 3 p.m. sing.*) ~was/will be blown

يُنْفَخُ (*pip. 3 p. m. sing.*) ~will be blown

نَفْخَةٌ a single breath or blow (*n.*)

ن ف د ★

نَفِدَ (*perf. 3 p. m. sing.*) ~exhausted

لَنَفِدَ الْبَحْرُ the sea would have exhausted

نَفِدَ يَنْفَدُ نَفَاداً (س)

to be spent, consumed, exhausted

نَفِدَتْ exhausted (*perf. 3 p.f.sing.*)

مَا نَفِدَتْ Could not be exhausted [31:27]

تَنْفَدَ (*imperf. 3 p. f. sing.*) *acc.* ~(they) exhaust

f. sing. used for plural

يَنْفَدُ (*imperf. 3 p. m. sing.*) ~exhausts or will be exhausted

نَفَادٌ ceasing (*v.n.*)

ن ف ذ ★

تَنْفُذُونَ (*imperf. 2 p. m. plu.*) <ye pass out of~

نَفَذَ يَنْفُذُ نَفْذاً وَ نَفَاذاً (ن)

to penetrate, to pass, go beyond

تَنْفُذُوا (*acc. f.d.*) (*imperf. 2 p.m. plu.*) that ye pass out of

اُنْفُذُوا (*perate. m. plu.*) go beyond !

ن ف ر ★

نَفَرَ (*perf. 3 p. m. sing.*) <~marched forth

نَفَرَ يَنْفُرُ / يَنْفِرُ نُفُوراً (ن، ض)

to grow wild, restive, runaway, be frightend, through fright, to go, march forth to war or to any cause

يَنْفِرُوْا (*imperf. 3 p.m. plu.*) *f.d. el.* to march forth

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً
And it is not for the believers to march forth all together. [9:122]

اِنْفِرُوْا (*perate m. plu.*) march forth !

تَنْفِرُوْا (*imperf. 2 p .m. plu.*) (*f.d.*) ye march forth

نُفُوْرٌ / نُفُوراً the act of running (*v.n.*) away or being a fugitive, *acc.* concourse

نَفِيْراً (*act. 2 pic. m. sing.*) *acc.* a company or number of men dealing with others as in war

وَاَمْدَدْنٰكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَجَعَلْنٰكُمْ اَكْثَرَ نَفِيْرًا
We supported you with riches and childern and We made you a numerous concourse. [17:6]

نَفَرٌ people, a company of (*n.*) men not exceeding ten nor less then three

مُسْتَنْفِرَةٌ (*Ap-der. f. sing.*) x one who takes to flight, fugitive

ن ف س ★

نَفْسٌ A soul, a living (1) (*n.*) *f.* soul

وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ

And fear a Day (or guard yourselves against a Day) when no soul will in aught avail another nor will intercession be accepted from it. [2:48]

a person (2)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ

O mankind! Fear your Lord who created you from a single person [4:1]

self (3)

(Note : the word نَفْسٌ and its plural forms نُفُوسٌ and أَنْفُسٌ are used to denote the reflective meaning. Thus

أَنفُسَهُمْ ، نَفْسَهُ

and the rest mean himself, themselves, itself, etc.

وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

Nor I exculpate myself Lo! the (human) soul enjoineth unto evil. [12:53]

وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ

And whatever of ill befalleth thee it is from thyself. [4:79]

soul, in the sense (4) of One's inner desire or feeling

مَا كَانَ يُغْنِي عَنْهُم مِّنَ اللَّهِ مِن شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا

It availed them not against Allah at all, it was only a craving in the soul of Ya'qub that he satisfied. [12:68]

willingly (5)

(Note : When used as adverb it means willingly)

فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا

And if of themselves they give up aught thereof to you. [4:4]

النُّفُوسُ / الْأَنْفُسُ < souls, (*n. p.*) persons, selves, souls as one's inner desire or feelings

(*sing.*) نَفْسٌ

تَنَفَّسَ (*perf. 3 p.m. sing.*) *v* breathed

وَالصُّبْحِ إِذَا تَنَفَّسَ

And the dawn as it breathes away (the darkness). [81:18]

لِيَتَنَافَسِ (*perf. 3 p. m. sing.*) *vi* let~aspire, long for

الْمُتَنَافِسُونَ (*Ap-der. m. plu.*) *vi* aspires

ن ف ش ★

نَفَشَتْ (*perf. 3 p. f. sing.*) <~pastured

نَفَشَ يَنْفُشُ نَفْشاً (ن) to pick or pull into pieces (cotton or wool) with fingers, to flatter, pester,

الْمَنْفُوشِ (*act. pic. m. sing.*) carded one

ن ف ع ★

نَفَعَ (*perf. 3 p. m. sing.*) <~profited

نَفَعَ يَنْفَعُ نَفْعاً (ف) to profit, to be useful

نَفَعَتْ (*perf. 3 p. f. sing.*) ~profited

يَنْفَعُ (*imperf. 3 p.m. sing.*) ~profits

تَنْفَعُ (*imperf. 3 p. f. sing.*) ~will profit (will not profit لَا تَنْفَعُ)

يَنْفَعُونَ (*imperf. 3 p. m. plu.*) they profit

مَنَافِعُ <benefits (*n. p.*) (*sing.*) مَنْفَعَةٌ

نَفْعٌ profit (benefit) (*v.n.*)

ن ف ق ★

نَفَقاً <a hole in a (*n.*) نَفَقٌ *acc.* place from where there is an other exit

نَفَقَ يَنْفُقُ نَفْقاً (ن) to be consumed, hidden, exhausted, spent

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ

And if their backsliding is hard upon thee, then seek out, if Thou canst, a hole (*jerboa*) in the earth.
[6:35]

نَفَقَةٌ expenditure (*n.*)

نَافَقُوا (*perf. 3 p. m. plu.*) *iii* <~played the hypocrite

نَافَقَ نِفَاقاً to enter into *iii* its hole where are many entrences (*jerboa*) and hence to be a hypocrite in religion means, professing to believe first one thing and then another

الْمُنَافِقُونَ (*Ap-der. m. plu.*) *iii*
الْمُنَافِقِينَ (*Ap-der. m. plu.*)*acc. iii* those who are hypocrite

الْمُنَافِقَاتُ (*Ap-der. m. plu.*) *iii* hypocrite

النِّفَاقُ hypocrisy (*v. n.*) *iii*

نِفَاقاً in the act of (*v.n.*) *iii acc.* hypocisy

أَنْفَقَ (*perf. 3 p.m. sing.*) *iv* <~has expended

to consume, *iv.* **أَنْفَقَ إِنْفَاقاً** to expend

أَنْفَقْتَ (*perf. 2 p. m. sing.*) *iv* thou hath expended

أَنْفَقُوْا (*perf. 3 p. m. plu.*) *iv* they have expended

أَنْفَقْتُمْ (*pref. 2 p. m. plu.*) *iv* ye have expended

تُنْفِقُ (*imperf. 3 p. sing.*) *iv* ~expends

تُنْفِقُوْنَ (*imperf. 3 p.m. plu.*) *iv* ye expend

تُنْفِقُوْا (*imperf.2 p.m. plu.*)*iv, acc.* that ye expend

أَنْفِقُوْا expend (*prate. m. plu.*) *iv*

الْإِنْفَاقُ expending (*v.n.*)

الْمُنْفِقِيْنَ (*Ap-der. m. plu.*) those who expend

ن ف ل ★

نَافِلَةٌ (*act. pic. f. sing.*) <A supererogatory deed (1)

نَفَلَ يَنْفُلُ نَفْلاً (ن)

to give one a gift or present, give booty taken from the enemy, to do, or give over and above what is commanded or a gift over and above what is asked

وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ

And of the night, keep the vigil therein as (an act of) supererogation for thee. [17:79]

grandson (2)

وَوَهَبْنَا لَهٗ إِسْحٰقَ وَيَعْقُوْبَ نَافِلَةً

And we bestowed upon him Is-haq and Ya'qub as a grandson. [21:72]

الْأَنْفَالُ <spoils or war (*n. p.*)

نَفْلٌ (*sing.*) booty

يَسْـَٔلُوْنَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلّٰهِ وَالرَّسُوْلِ

They ask thee concerning the spoils of war, say thou: the spoils of war are at the disposal of Allah and the Apostle. [8:1]

ن ف ى ★

يُنْفَوْا (*pip. 3 p.m. plu.*) *w.v.* <they are expelled, they will be expelled

to drive **نَفٰى يَنْفِيْ نَفْياً (ض)** away, to expel, cast out

ن ق ب ★

نَقْباً piercing (*v. n.*) **نَقَبَ** *acc.* digging through (a wall)

نَقِيْباً (*act. 2 pic. m. sing.*) **نَقِيْبٌ** *acc.* warden, captain

نَقَّبُوْا (perf. 3 p. m. plu.) ii
< they overrun (in the land)

run ii نَقَّبَ فِيْ الْأَرْضِ over the land, to pass or wander through

ن ق ذ ★

أَنْقَذَ (perf. 3 p. m. sing.) iv
< ~ delivered

to deliver, iv أَنْقَذَ إِنْقَاذاً save, rescue from

تُنْقِذُ (imperf. 2 p.m. sing.) iv
thou rescue

اَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ

Canst thou (O Muhammad) rescue him who is in the fire. [39:19]

يُنْقِذُوْنَ (imperf. 3 p. m. plu.) iv
they deliver, save

يُنْقَذُوْنَ (pip. 3 p. m. plu.) iv
they will be delivered (or saved)

وَلَاهُمْ يُنْقَذُوْنَ

And they will not be saved. [36:43]

يَسْتَنْقِذُوْا (imperf. 3 p.m. plu.) x, f.d.
they can rescue

وَاِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْـًٔا لَّا يَسْتَنْقِذُوْهُ مِنْهُ

And if the fly took something from them, they could not rescue it from him. [22:73]

ن ق ر ★

نُقِرَ (pp. 3 p.m. sing.)
< ~ was blown or
~ was sounded

نَقَرَ يَنْقُرُ نَقْراً (ن)

to strike, injure one

النَّاقُوْرُ the trumpet (n.)

نَقِيْراً (act. pic. m. sing.)
a groove in a a date-stone

(نَقِيْراً acc. in the smallest matter)

ن ق ص ★

تَنْقُصُ (imperf. 2 p. f. sing.)
< ~ diminishes, consumes

نَقَصَ يَنْقُصُ نَقْصاً وَ نُقْصَاناً (ن)

to diminish decrease, run low

they (لَمْ = f. d.) f. juss. يَنْقُصُوْا
are diminishing (you)

they abated nothing لَمْ يَنْقُصُوْكُمْ of your right

نَنْقُصُ (imperf. Ist. p. plu.)
we reduce

يُنْقَصُ (pip. 3 p. m. sing.)
~ is diminished

abate! (perate m. sing.) اُنْقُصْ

لَا تَنْقُصُوْا (perate. neg. m. plu.)
give not short

مَنْقُوصٌ *(pact. pic. m. sing.)*
diminished

نَقْصٌ diminution *(v.n.)*

ن ق ض ★

نَقَضَتْ *(perf. 3 p. f. sing.)*
< ~broke,
(~unravelled)

نَقَضَ يَنْقُضُ نَقْضاً (ن)

to pull down, demolish (a house), break, (a contract), undo a thing, violate (a treaty), to unravel or untwist.

يَنْقُضُوْنَ *(imperf. 3 p. m. plu.)*
they violate

لَا تَنْقُضُوْا *(perate neg. m. plu.)*
do not violate !

نَقْضٌ breaking *(v.n.)*

أَنْقَضَ *(perf. 3 p. m. sing.) iv*
~weighed down

ن ق ع ★

نَقْعاً <dust *(n.) acc.*

نَقَعَ يَنْقَعُ نَقْعاً (ف)

to soak, macerate,

ن ق م ★

نَقَمُوْا *(perf. 3 p. m. plu.)*
<they persecuted (1)

نَقَمَ يَنْقِمُ / نَقِمَ يَنْقَمُ نَقْماً

(ض، س) وَ انْتَقَمَ - مِنْ وَ عَلَى

to aveng oneself upon, punish, chastise, accuse, to develop hate

وَمَا نَقَمُوْا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ

And they persecuted them for naught save that they believed in Allah, the Mighty, the Praiseworthy. [85:8]

they avenged (2)

وَمَا نَقَمُوْا إِلَّا أَنْ أَغْنٰهُمُ اللّٰهُ وَرَسُوْلُهٗ

And they avenged not except for (this) that Allah and His Messenger had enriched them. [9:74]

تَنْقِمُ *(imperf. 2 p.m. sing.)*
thou takest vengeance

تَنْقِمُوْنَ *(imperf. 2 p.m. plu.)*
ye take vengeance

انْتَقَمْنَا *(perf. 1st. p. plu.) viii*
we took vengeance

يَنْتَقِمُ *(imperf. 3 p. m. sing.) viii*
will take retribution

انْتِقَامٌ retribution *(v.n.) viii*

مُنْتَقِمُوْنَ *(Ap-der. m. plu.) viii*
avenger

ن ك ب ★

لَنَاكِبُوْنَ *(act. pic. m. plu.) el*
<certainly they are deviaters

نَكَبَ يَنْكُبُ نَكْباً وَ نُكُوْباً (ن) - عَنْ

to go aside or swerve from

مَنَاكِبِهَا <shoulders (n. p.)
(a tract of country).

مَنْكَبٌ (sing.) shoulder

ن ك ث ★

نَكَثَ (perf. 2 p.m. sing.)
<~broke (oath)

نَكَثَ يَنْكُثُ نَكْثاً (ن)

to break (a promise), violate (a treaty), untwist (a cord, unravel

نَكَثُوْا (perf. 3 p. m. plu.)
they broke (their oath)

يَنْكُثُ (imperf. 3 p.m. sing.)
~breaks (covenant)

يَنْكُثُوْنَ (imperf. 3 p. m. plu.)
they break (the covenant)

أَنْكَاثاً the untwisted stands (n. p.) of a rope

ن ك ح ★

نَكَحَ (perf. 3 p. m. sing.)
<~married

نَكَحَ يَنْكِحُ نِكَاحاً (ض)

to marry, contract a marriage (According to lexiconology the word نِكَاحٌ means the sexual relation but in the Quranic glossary it denotes only the contract of marriage.

نَكَحْتُمْ (perf. 2 p.m. plu.)
ye married

يَنْكِحُ (imperf. 3 p.m. sing.)
marries

يَنْكِحْ juss. أَنْ يَنْكِحَ to marry

يَنْكِحْنَ (imperf. 2 p. f. plu.)
that they (women) marry

فَانْكِحُوْا (perate. 2 p.m. plu.)
marry ! (O you men)

لَا تَنْكِحُوْا (perate. neg. m. plu.)
marry not (O you men)

أُنْكِحُ (imperf. Ist p. plu.) iv
I give in marriage

تُنْكِحُوْا / لَا تُنْكِحُوْا (perate.neg.m.plu.)
(O you men) give not in marriage

أَنْكِحُوْا (perate. m. plu.)
give in marriage

يَسْتَنْكِحَ (imperf. 3 p.m. sing.) x
~wish to marry

اَلنِّكَاحُ / نِكَاحاً marriage (v.n.) acc.

لَا يَجِدُوْنَ نِكَاحاً

Those who find no means to marry. [24:33]

ن ك د ★

نَكِداً (odd act. pic.) acc.
niggardly, evil, scantily

< نَكِدَ يَنْكَدُ نَكْداً (س)

to be hard, painful, to refuse what is asked, niggardly, having little water (with) little and scattered sowing (farm)

ن ك ر ★

نَكِرَ *(perf. 3 p.m. sing.)*
<~disliked (1)

نَكِرَ يَنْكَرُ نُكْراً وَ نَكِيْراً (س)

to be ignorant, not to recognise, notto know, dislike, refuse to acknowledge

فَلَمَّا رَاٰ اَيْدِيَهُمْ لَا تَصِلُ اِلَيْهِ نَكِرَهُمْ

And when he beheld that their hand reached it not, he disliked them (or felt mistrust of them). [11:70]

أَنْكَرَ *(elative. m. sing.)*
most disagreeable

اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ

Verily the most disagreeable of voices is the voice of the ass. (Y. Ali) abominable (*Jid.*) harshest (*Pic.*) [31:19]

نُكُرٌ *meta.* awful (*v.n.*)

نُكْراً painful *acc.*
(*lit.* what is unbearable)

نَكِيْرٌ denier (1) (*act. 2 pic. v.n.*)
(one who denies the fact)

مَا لَكُمْ مِّنْ مَّلْجَاٍ يَّوْمَئِذٍ وَّمَا لَكُمْ مِّنْ نَّكِيْرٍ

You will have no place of refuge that Day nor there will be for you any denying (of your guilt). [42:47]

wrath (2)

فَاَمْلَيْتُ لِلْكٰفِرِيْنَ ثُمَّ اَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيْرِ

I gave rein to the infidels then I look hold of them, so how hath been My wrath. [22:44]

مُنْكِرُوْنَ *(Ap-der. m. plu.)*
those who do not recognize

مُنْكِرَةٌ denier (*Ap-der. f. sing.*)

مُنْكَرُوْنَ stranger *(pis. pic. m. plu.)*
(unknown)

اَلْمُنْكَرُ *(pis. pic. m. sing.)*
what is strange to the (1) human nature, false

يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

They command that which is reputable and prohibit that which is disreputable. [3:104]

اَلْمَعْرُوْفُ reputable *(opp.)*
disreputable

مُنْكَراً *(pis. pic. m. sing.) acc.*
disputable (2)

اِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ

Verily they utter a saying disputable. [58:2]

ن ك س ★

نُكِسُوا (*pp. 3 p.m. plu.*)
<they were made upside down

نَكَسَ يَنْكُسُ نَكْساً (ن)
to upset, turn upside down

نَاكِسُوا (*act. pic. m. plu.*) *f.d.*
those who turn upside down

وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ

Couldst thou but see when the culprits shall hang their heads before their Lord. [32:12]

نُنَكِّسْ (*imperf. Ist p. plu.*) *ii, juss.*
reverse

وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ

And whosoever We grant long life, We reverse him in creation. [36:68]

ن ك ص ★

نَكَصَ (*pref. 3 p. m. sing.*)
<~retreated

نَكَصَ يَنْكُصُ / يَنْكِصُ نَكْصاً (ن ، ض)
to fall back, retreat, withdraw from, desist

نَكَصَ عَلَىٰ عَقِبَيْهِ

He retreated upon his two heels. [8:48]

تَنْكِصُونَ (*imperf. 2 p. m. plu.*)
ye turn back

كُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ

Ye used to turn back on your heels. [23:66]

ن ك ف ★

اِسْتَنْكَفُوا (*perf. 3 p. m. plu.*) *x*
<~disdained

نَكَفَ يَنْكُفُ نَكْفاً (ن) - عَلَىٰ
to refuse, reject, abstain from

to be proud, disdain اِسْتَنْكَفَ اِسْتِنْكَافاً

(will not) disdain

ن ك ل ★

تَنْكِيلاً <chastising (*v.n. ii*) *acc.*

نَكَلَ يَنْكُلُ نَكَالاً (ض) - ب ، عَنْ ، مِنْ
to chastise

to punish, *ii* نَكَّلَ تَنْكِيلاً
to bring calamity upon

نَكَالٌ is as تَنْكِيلٌ such as
سَلَامٌ is as تَسْلِيمٌ

أَنْكَالاً heavy fetters (*n.p.*) *acc.*

نَكَالاً deterrent (1) (*n.*) *acc.*

فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا

And We made it a deterrent unto those of their day and those after them. [2:66]

punishment (2) نَكَالٌ

فَأَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى

Wherefore Allah laid hold of him with the punishment of the Hereafter and of the present. [79:25]

ن م ر ق

نَمَارِقُ <cushions (n.p.)
word of non-Arabic origin

ن م ل ★

نَمْلَةٌ an ant (*n. generic.*)

نَمْلٌ ants (*n.p.*)

أَنَامِلُ <fingers (*n.p.*)
(*sing.*) أَنْمُلَةٌ

ن م م ★

نَمِيْمٌ (*act. pic. m. sing.*)
<calumay, slander

to spread~ نَمَّ يَنِمُّ نَمًّا (ض)

to make mischief نَمَّ - بَيْنَ between

ن ه ج ★

مِنْهَاجًا way of life, (*v.n.*) *acc.*
a plain road, manner of acting

< نَهَجَ يَنْهَجُ نَهْجًا (ف)

to trace, follow (a way), to make clear, to be clear

ن ه ر ★

(لَا) تَنْهَرْ (*perate neg. m. sing.*)
<do not browbeat, do not chide

to flow نَهَرَ يَنْهَرُ نَهْرًا (ف)

to cause (a stream) to flow, to repulse

river (*n.*) النَّهْرُ / النَّهَرُ / نَهَرٌ

rivers *n.p. acc.* أَنْهَارٌ / أَنْهَارًا

a day from dawn to dusk (*n.*) النَّهَارُ

ن ه ى ★

نَهٰى (*perf. 3 p. m. sing.*) (*w.v.*)
~restrained (1)

(w.v.) نَهٰى يَنْهٰى نَهْيًا (ف)

to prevent, عَنْ -
forbid, prohibit, to make one to stop from *SS*

وَاَمَّا مَنْ خَافَ مَقَامَ
رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى

But as far him who feared to stand before his Lord and restrained his soul from lust. [79:40]

تَنْهٰى (*imperf. 2 p. m. sing.*) w.v.
thou forbidest

اَتَنْهٰنَآ اَنْ نَّعْبُدَ مَا يَعْبُدُ اٰبَآؤُنَا

Dost thou forbid us to worship what our fathers worshipped. [11:62]

تَنْهَوْنَ (*imperf. 2 p.m. plu.*) w.v.
ye prevent

تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

Ye command that which is reputable and prevent that which is disreputable. [3:110]

يَنْهَوْنَ (*imperf. Ist. p. plu.*) w.v.
they prevent

(وَ) انْهَ (*perate. m. sing.*) w.v.
prevent thou !

نُهُوْا (*pp. 3 p.m. plu.*) w.v.
they were prevented, prohibited

نُهِيْتُ (*pp. Ist. p. sing*) w.v.
I was prevented

تُنْهَوْنَ (*pip. 2 p. m. plu.*) (w.v.)
ye are prohibited

النَّاهُوْنَ (*act. pic. m. plu.*) (w.v.)
preventers

اِنْتَهٰى (*perf. 3 p.m. sing.*) viii, w.v.
refrained

اِنْتَهَوْا (*perf. 3 p.m. plu.*) viii, w.v.
they refrained

If they refrain. وَاِنِ انْتَهَوْا
[2:2192]

forbade (2)

وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا

And whatsoever he forbiddeth, abstain (from it). [59:7]

نَهَوْا (*perf. 3 p. m. plu.*)(w.v.)
they forbade

أَنْهٰى (*perf. 1st. p. sing.*)(w.v.)
I forbade

Note : when attached to a pronoun, the final ى is replaced by أَلِفْ e.g. أَنْهَاكُمْ.

أَنْهَ f.d. w.v.
(*imperf. Ist p. sing. juss.*)
I forbid

أَلَمْ أَنْهَكُمَا

Did not I forbid you two. [7:22]

نَنْهَ f.d. w.v
(*imperf. Ist p. plu.*)
we forbid

Forbade we not thee? أَوَ لَمْ نَنْهَكَ
[15:70]

يَنْهٰى (*imperf. 3 p.m. sing.*) w.v.
~ forbids

تَنْهٰى (*imperf. 3 p. f. sing.*)
~ prevents

اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ

Verily the prayer preventeth (men) from indecency and what is disreputable. [29:45]

تَنْتَهِ w.v. juss. (*imperf. 2 p. m. sing.*)
thou refrained

لَئِن لَّمْ تَنتَهِ

If thou refrainest not. [19:46]

يَنْتَهِ w.v. juss. (*imperf. 3 p.m. sing.*)
refrained

لَئِن لَّمْ يَنتَهِ الْمُنَافِقُونَ

If the hypocrites refrain not. [33:60]

يَنْتَهُوا w.v. juss. (*imperf. 3 p.m. plu.*)
they refraind

refrained not لَمْ يَنْتَهُوا

يَنْتَهُونَ (*imperf. 3 p. m. plu.*) w.v.
they refrain

تَنْتَهُوا w.v. juss. (*imperf. 2 p. m. plu.*)
ye refrain

وَإِن تَنتَهُوا فَهُوَ خَيْرٌ لَّكُمْ

And if ye refrain it will be better for you. [8:19]

اِنْتَهُوا (*perate. m. plu.*)
refrain ! desist !

مُنْتَهَى (*n.tp.*) w.v.
a terminus, limit (1)

إِلَىٰ رَبِّكَ مُنتَهَاهَا

Upto thy Lord is the limit thereof. [79:44]

<boundary (2)
beyond which there is no passing

عِندَ سِدْرَةِ الْمُنتَهَىٰ

Nigh unto the lote-tree at the boundary. [53:14]

النُّهَى <understanding *n.p.*
(*sing.*) نُهْيَة
(what forbids a man to go beyond the moral limit or do something unreasonable)

مُنْتَهُونَ (*Ap-der. m. plu.*) viii, w.v.
those who desist

يَتَنَاهَوْنَ (*imperf. 3 p.m. plu.*)vi, w.v.
they forbid each other

كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ

They were not to desist from the evil they committed. [5:79]

ن و أ ★

تَنُوءُ (*imperf. 3 p. f. sing.*) h.w.v.
~weighs down

نَاءَ يَنُوءُ نَوْءًا وَ تَنْوَاءً (ن)

to get up with hardship, to weigh down

إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ

Whereof the keys would have weighed down a band of strong men. [28:76]

ن و ب ★

أَنَابَ *(perf. 3. p.m. sing.) iv, w.v.*
<~returned in repentance

iv **أَنَابَ يُنِيبُ إِنَابَةً**
to repent and turn to God.

أَنَابُوا *(perf. 3 p.m. plu.) iv, w.v.*
they returned in repentance

أَنَبْنَا *(perf. 1st p. plu.) iv, w.v.*
we returned in repentance

أُنِيبُ *(imperf. 1st p. sing.) iv, w.v.*
I return in repentance

يُنِيبُ *(imperf. 3 p.m. sing.) iv, w.v.*
~returns in repentance

أَنِيبُوا *(perate. m. plu.) iv, w.v.*
return (O you men) in repentance

مُنِيبٌ *(Ap-der. m. sing.) iv, w.v.*
one who returns in repentance

مُنِيبِينَ *acc. iv, w.v.*
(Ap-der. m. plu.)
those who return in repentance

ن و ر ★

نَارٌ، النَّارُ <fire (1) (n.)

نَارَ يَنُورُ نَوْراً وَ نِيَاراً (ن)

وَ أَنَارَ *iv* **وَ تَنَوَّرَ** *v*

to shine *x* **وَ اسْتَنَارَ**

sparkle, emit light or fire

نَاراً the evolution of heat *acc.* and light by combustion

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

And that a whirlwind wherein is fire should then smite it, so that it is all consumed. [2:266]

meta. evil or fire, that (2) is, to lead to the Fire of the Hereafter

أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

These are they who eat in their bellies naught but fire. [2:174]

the fire (3)
(the Hell of the Hereafter)

فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

Then dread the fire the fuel whereof is men and stones. [2:24]

Note : Fire is used in the Quran for the actual fire, the burning flame of this world and for that of the Hell. The latter is a general one.

النُّورُ، نُورٌ the light, a light (*n.*)

this word is used in several senses :

that form of radiant (1) energy which stimulates the organs of the sight

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
ذَهَبَ اللَّهُ بِنُورِهِمْ

Then when hath lit up that which is around him Allah taketh away their light. [2:17]

faith, belief, (2)
inner satisfaction

opp. darknesses

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

Allah is the Patron of those who believe. He bringeth them forth from darknesses to the light. [2:257]

wisdom, divine (3) knowledge, clear signs that remove doubt and lead to the faith

إِنَّا أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ

We sent down the Taurat wherein was guidance and light. [5:44]

the Divine Book, (4) the source of guidance

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن
رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

O Ye mankind! There surely hath come unto you a proof, from your Lord and We have sent down unto you a manifest light (*i.e.*, the Quran). [4:175]

Prophet's mission (5)

وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

And Allah refuseth to do otherwise than perfect His light. [9:32]

Note : النُّورُ is singular, the plural from is أَنْوَارٌ and نِيرَانٌ but the Quran always mentions only singular form while ظُلُمَاتٌ (darknesses) is used always in plural. This indicates that the source of light or guidance is only one but the source of falsehood and the means to go astary are countless.

ن و س ★

النَّاسُ men, people (*n.*)

(Note : The word is a collective noun; some grammarians have regarded it as a plural of إِنْسَانٌ (mankind) *see* ا ن س)

ن و ش ★

التَّنَاوُشُ <the act of *v.n. vi* taking or receiving, reception

تَنَاوَشَ تَنَاوُشًا to return *iv* from a far point

وَاَنّٰى لَهُمُ التَّنَاوُشُ مِنْ مَّكَانٍ بَعِيْدٍ

And how should they receive (the faith) from a far distant place ? *i.e.*, beyond the grave. [34:52]

ن و ص ★

مَنَاصٌ <time or place *(n. t. p.)* of retreat

نَاصَ يَنُوْصُ نَوْصاً وَ مَنَاصاً (ن) ـ عَنْ

to flee away from, to evade, shun, to retreat

ن و ق ★

النَّاقَةُ a she camel *(f. n.)*

ن و م ★

النَّوْمُ <the sleep (*v.n.*)

نَامَ يَنَامُ نَوْماً وَ نِيَاماً (ف)

to sleep, slumber, become calm

الْمَنَامُ dream (1) *v. mim.*

يٰبُنَيَّ اِنِّیْۤ اَرٰی فِی الْمَنَامِ اَنِّیْۤ اَذْبَحُكَ

O my son ! I have seen in a dream that I am slaughtering thee. [37:102]

sleeping (2)

وَمِنْ اٰيٰتِهٖ مَنَامُكُمْ بِالَّيْلِ وَالنَّهَارِ

And of His signs are your sleeping by night and by day. [30:23]

sleep (3)

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا

وَالَّتِیْ لَمْ تَمُتْ فِیْ مَنَامِهَا

Allah it is who taketh away souls at the time of their death, and those which die not in their sleep. [39:42]

ن و ن ★

النُّوْنُ fish (*n.*)

the man of fish ذَا النُّوْنِ

A Prophet's name because he was swallowed by a huge fish. Jonah of the Bible (*Jid.*).

ن و ی ★

النَّوٰی a date-stone (*n.*)

ن ی ل ★

يَنَالُ *(imperf. 3 p. m. sing.) w.v.* <~reaches

نَالَ يَنَالُ نَيْلاً (ف)

to obtain, attain, reach

لَا يَنَالُ عَهْدِی الظّٰلِمِيْنَ

My covenant shall not reach the wrongdoers. [2:124]

تَنَالُ *(imperf. 3 p. f. sing.) w.v.* ~reaches

تَنَالُوْا (*imperf. 2 p.m. plu.*) w.v. ye shall reach

لَنْ تَنَالُوْا ye shall not reach (or) attain

يَنَالُوْا w.v. *juss.* (*imperf. 3 p.m. plu.*) they reach

لَمْ يَنَالُوْا *juss.* they could not reach

يَنَالُوْنَ (*imperf. 3 p.m. plu.*) w.v. they reach or attain

لَا يَنَالُوْنَ they reach or attain not

نَيْلاً (*v.n.*) an attainment

***

كتاب الهاء

ه	أ	*	*

تَنْبِيهٌ a letter used as caution, prefixed to demonstrative pronouns, such as,

(هَا أُوْلَاءِ) هٰؤُلَاءِ (هَاذَا) هٰذَا

also prefixed to a nominative pronoun as,

هَآ أَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِۦ عِلْمٌ

Lo ! ye are those who fell to contending respecting that whereof ye had (some) knowledge. [3:66]

ه	أ	أ	★

هَاؤُمْ (هَا وُمْ) take *(com.)* thou this

ها a letter used in imperative form rendering the meaning of خُذْ take ! and وُمْ for 'O you'

هَاؤُمُ اقْرَءُوا كِتَابِيَهْ

Here you are ! read my book [69:19]

ه	ت	ى	★

هَاتُوا *(perate. 2 m. plu.)* <bring up

هَا a world of causion

shortened تُوا of أَتُوا being

هَاتَيْنِ a demonstrative pronoun *acc.* for dual feminine (these two women)

هَاذَانِ a demonstrative pronoun for dual masculine (these two men)

هٰكَذَا justlike this *(comp.)*

هَا word of caution

كَ similarity

ذَا that

هَاهُنَا *com.* هَا + هُنَا here
here. in this place

هـ ب ط ★

يَهْبِطُ *(imperf. 3 p.m. sing.)*
<~falleth down

هَبَطَ يَهْبِطُ هُبُوطًا (ض)
to descend, fall, to cause to come down

اِهْبِطْ *(perate. m. sing.)*
get down!

اِهْبِطَا *(perate. m. dual.)*
get (you twain) down

اِهْبِطُوْا *(perate. m. plu.)*
get (you) down

هـ ب و ★

هَبَاءً dust *(n.)*
fling in the air, atoms of dust

هـ ج د ★

تَهَجَّدْ *(perate. m. sing.) v*
keep the vigil

to keep *v*, **تَهَجَّدَ تَهَجُّدًا** <
awake, night-long watch, (pray at night)

هـ ج ر ★

تَهْجُرُوْنَ *(imperf. 2 p.m. plu.)*
you talk nonsense, rave

< **هَجَرَ يَهْجُرُ هَجْرًا وَ هِجْرَانًا (ن)**

(1) to desert, forsake, leave, renounce, abandon

(2) to separate oneself from, depart, quit

(3) to rove deliriously, to talk nonsense

مُسْتَكْبِرِيْنَ بِهٖ سٰمِرًا تَهْجُرُوْنَ

In scorn thereof. Nightly did ye rave together. (*Pic.*) In arrogance: talking nonsense (about the Quran), like one telling fables by night. (Y. Ali) Stiff-necked, discoursing thereof by night revelling (*Jid.*). [23:67]

depart! *(perate. m. sing.)* **اُهْجُرْ**

(perate. m. plu.) **اُهْجُرُوْا**
depart, leave (alone)

act of departing *(v.n.)* **هَجْرًا**
or leaving *SS*

(act. plc. m. sing.) acc. **مَهْجُوْرًا**
taken as foolish, nonsense, of no account

يٰرَبِّ اِنَّ قَوْمِي اتَّخَذُوْا هٰذَا الْقُرْاٰنَ مَهْجُوْرًا

O my Lord! verily my own people make this Quran of no account (or) they regarded Quran as nonsense. [25:30]

(perf. 3 p. m. sing.) iii **هَاجَرَ**
<~migrated - إِلَى -

هَاجَرَ يُهَاجِرُ مُهَاجَرَةً *iii*

to leave one's homeland for another place. In Quranic glossary هِجْرَةٌ means the migration of the Prophet from Makkah to Al-Madina, and of those who followed him in order to establish Islamic law and order and preach Islam peacefully.

هَاجَرُوا *(perf. 3 p. m. plu.) iii*
they migrated

هَاجَرْنَ *(perf. 3 p. f. plu.) iii*
they (women) migrated

يُهَاجِرْ *iii, juss.*
(imperf. 3 p.m. sing.)
~emigrates

يُهَاجِرُوا *iii, juss.*
(imperf. 3 p. m. plu.)
that they migrate

تُهَاجِرُوا *iii, juss.*
(imperf. 2 p. m. plu.)
ye migrate

مُهَاجِرٌ *(Ap-der. m. sing.) iii*
one who leaves his homeland for the sake of Islamic cause

الْمُهَاجِرِيْنَ *(Ap-der. m. plu.) iii, acc.*
those who migrate from their home for Islamic cause

مُهَاجِرَاتٌ *(Ap-der. f. plu.) iii*
women who left their home in the way of Allah

★ هـ ج ع

يَهْجَعُوْنَ *(imperf. 3 p.m. plu.)*
< they sleep

هَجَعَ يَهْجَعُ هُجُوْعاً (ف)

to sleep calmly or quietly

كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ

Little of the night they were wont to slumber (*i.e.*, they used to spend greater part of the night in prayer).
[51:17]

★ هـ د د

هَدًّا *(v.n.) ass. acc.*

action of falling down in pieces (a mountain or a building)

< هَدَّ يَهُدُّ هَدًّا (ن)

to break, put down, demolish, to fall down in pieces

★ هـ د م

هُدِّمَتْ *(perf. 3 p. f. sing.) ii*
~was demolished
(would have demolished لَّهُدِّمَتْ)
to demolish تَهْدِيْمًا *ii*, هَدَّمَ <
< < هَدَمَ يَهْدِمُ هَدْمًا (ض)
to overturn

★ ★ ★ ★

الْهُدْهُدُ a hoopoe (*n.*)

هـ د ى ★

هَدٰى (*perf. 3 p.m. sing.*) w.v.
<~guided (1)

هَدٰى يَهْدِىْ هَدْياً وَ هُدًى وَ هِدَايَةً
وَ هَدْيَةً (ض) to lead in
right path, guide, conduct
one, point out, show

وَاِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى اللّٰهُ

And though it was a hard
(test) save for those whom
Allah guided. [2:143]

directed (2)

وَوَجَدَكَ ضَآلًّا فَهَدٰى

Did he not find thee wander-
ing then directed (thee).
[93:7]

هَدَيْتَ (*perf. 2 p.m. sing.*) w.v.
thou hast guided

هَدَيْنَا (*perf. Ist. p. plu.*) w.v.
we have guided

يَهْدِىْ (*imperf. 3 p.m. sing.*) w.v.
~guides

يَهْدِ w.v, *f. d.*
(*imperf. 3 p.m. sing.*)
he guides

اَوَلَمْ يَهْدِ

Did'nt He guide? (*juss.*)
[7:100]

يَهْدُوْنَ (*imperf. 3 p. m. plu.*) w.v.
they guide

تَهْدِىْ (*imperf. 2 p. m. sing.*)
thou guide

اَهْدِىْ (*imperf. Ist. p. sing.*) w.v.
I shall guide

اَهْدِ w.v. *f.d.*
(*imperf. Ist. p. sing.*)
I would guide

تَهْدُوْ w.v. *f.d.*
(*imperf. 2 p. m. plu.*)
that ye may guide

نَهْدِىْ (*imperf. Ist. p. plu*) w.v.
we guide

لَنَهْدِيَنَّ *e.m.p.* w.v.
(*imperf. Ist. p. plu.*)
we shall certainly guide

اِهْدِ (*perate. m. sing.*) w.v.
guide !

(guide us اِهْدِنَا)

اِهْدُوْا (*perate. m. plu.*) w.v.
lead !

فَاهْدُوْهُمْ اِلٰى صِرَاطِ الْجَحِيْمِ

Lead them on to the path of
flaming fire. [37:23]

هُدِىَ (*pp. 3 p. m. sing.*) w.v.
~was guided

هُدُوْا (*pp. 3 p. m. plu.*) w.v.
they were guided

يَهْتَدِىْ viii, w.v.
(*imperf. 3 p. m. sing.*)
~finds the right path

يَهْتَدُوْنَ viii, w.v.
(*imperf. 3 p.m. plu.*)
they find the right path

تَهْتَدِىْ viii, w.v.
(*imperf. 3 p. f. sing.*)
she finds the truth

يَهْتَدُوْا viii, n.d. w.v.
(*imperf. 3 p. m. plu.*)
they will find the way

لَنْ يَهْتَدُوْا that shall never find the right way

لِنَهْتَدِىَ viii, w.v. l.c.
(*imperf. Ist. p. plu.*)
we would have been guided

مَا كُنَّا لِنَهْتَدِىَ
We were not such as to find guidance. [7:43]

الْمُهْتَدِ / مُهْتَدِ viii, w.v. f.d.
(*Ap-der. m. sing.*)
one who found guidance

مُهْتَدُوْنَ (*Ap-der.m.plu.*)viii, w.v.
those who found guidance
الْمُهْتَدِيْنَ acc.

أَهْدٰى better guided *elative* w.v. (than others)

هُدًى guidance (*v.n.*) w.v.

هَدْىٌ offering w.v. (*n.*)
i.e., animals to be slaughtered during Hajj as a part of Hajj performance

يُهْدٰى (*pip. 3 p. m. sing.*) w.v.
~is being guided

هَادِىْ (*act. pic. m. sing.*) w.v.
هَادٍ leader ; guide w.v. *f.d.*
هَادِياً w.v. acc.

يَهِدِّىْ / يَهِـدِّىْ w.v. viii
(*imperf. 3 p.m. sing.*)
finds guidance

هَـدِّىْ also belongs to the form *viii* افْتِعَالٌ ; it is taken as a changed form of يَهْتَـدِىْ through assimilation.
has occured only once in the Quran.

أَفَمَنْ يَّهْدِىْٓ إِلَى الْحَقِّ أَحَقُّ أَنْ يُّتَّبَعَ
أَمَّنْ لَّا يَهِدِّىْٓ إِلَّآ أَنْ يُّهْدٰى
Is He, then, who guideth to the truth more worthy to be followed or one who findeth not the guidance unless he is guided. [10:35]

اهْتَـدٰى (*perf.3 p.m. sing.*)viii, w.v.
~followed the right path

اهْتَدَوْا (*perf.3 p.m. plu.*)viii, w.v.
they followed the right path

اهْتَـدَيْتُ (*perf.Ist. p. sing.*)viii, w.v.
I followed or found the right path

اهْتَـدَيْتُمْ (*perf.2 p.m. plu.*)viii, w.v.
ye found the right path

هَدِيَّةٌ a gift, a present (*n.*)

هـ ر ب ★

هَرَباً flight (*v.n*) *acc.*

هَرَبَ يَهْرُبُ هَرَباً وَ هُرُوْباً (ن)

to run away, flee, escape

هـ ر ع ★

يُهْرَعُوْنَ (*pip. 3 p.m. plu.*)
<rushing on
(as they were driven)

هُرِعَ يُهْرَعُ هَرَعاً - إِلٰى -
(*passive*)

to run or rush to *SS* quickly and trembling. It can also be referred to form *iv*, (*passive*)

أُهْرِعَ يُهْرَعُ إِهْرَاعاً to make some one rush

هـ ز أ ★

هُزُواً (*v.n.*)
jest, a laughing stock, a mockery

هَزَأَ / هَزِئَ يَهْزَأُ هُزُوْءاً وَ مَهْزَأَةً

to make *h.v.* (ض ، س)
sport of, mock at one, ridicule, deride, the verbal noun هُزُوْءاً is shaped as هُزُواً

اُسْتُهْزِئَ (*pp. 3 p.m. sing.*) *h.v. x*
~were mocked

اِسْتَهْزَأَ يَسْتَهْزِئُ اِسْتِهْزَاءً *x*,
to mock at, to laugh at

يَسْتَهْزِئُ (*imperf. 3 p. m. sing.*) *h.v. x*
~mocks

اَللّٰهُ يَسْتَهْزِئُ بِهِمْ
Allah mocketh (back) at them [2:15]

يَسْتَهْزِئُوْنَ (*imperf. 3 p.m. plu.*) *h.v. x*
they mock at

تَسْتَهْزِئُوْنَ (*imperf. 2 p.m. plu.*) *h.v. x*
ye mock at

يُسْتَهْزَأُ (*pip. 3 p. m. plu.*) *h.v. x*
~being mocked

اِسْتَهْزِئُوْا (*perate. m. plu.*) *h.v. x*
mock on !

مُسْتَهْزِئُوْنَ (*Ap-der m. plu.*)
mockers

الْمُسْتَهْزِئِيْنَ (*Ap-der. m. plu.*) *acc.*
mockers

هـ ز ز ★

هُزِّيْ (*perate. f. sing.*) *assim.*
<shake !

هَزَّ يَهُزُّ هَزّاً (ن *assim.*)
to shake, brandish

اِهْتَزَّتْ *assim. viii*
(*perf 3 p. f. sing.*)
thrilled (land)

اِهْتَزَّ اِهْتِزَازاً *viii*,
to be moved, shaken, to be thrilled, to stir (to life)

تَهْتَزُّ assim viii *(imperf. 3 p. f. sing.)*
~wriggles (a serpent)

هـ ز ل ★

الْهَزْلُ a joke, frivolity *(v.n.)*
< هَزَلَ يَهْزِلُ هَزْلاً (ض)
to speak or make a joke or act in a jesting way

هـ ز م ★

هَزَمُوْا *(perf. 3 p.m. plu.)*
they routed
< هَزَمَ يَهْزِمُ هَزْماً وَ هَزِيْمَةً (ض)
overcome, rout, defeat, put to flight

سَيُهْزَمُ *(pip. 3 p.m. sing.)*
~will be defeated very soon

Note: the prefixed س to imperfect is to fix the meaning of near future

مَهْزُوْمٌ *(pact. pic. m. sing.)*
routed or defeated one

هـ ش ش ★

أَهُشُّ *(imperf. Ist p. sing.)* *assim.v.*
I beat down
(assim) < هَشَّ يَهُشُّ هَشًّا (ن)
to beat down the leaves of a tree (with a stick)

هـ ش م ★

هَشِيْمٌ *(act. 2 pic. m. sing.)*
<dry sticks or stuble
هَشِيْماً *acc.*
هَشَمَ يَهْشِمُ هَشْماً (ن)
to crusk, break (dry sticks)

هـ ض م ★

هَضْماً begarudging *(v.n. acc.)* (withholding of that which is due)
< هَضَمَ يَهْضِمُ هَضْماً (ض)
to break, digest, to oppress, attack, to do wrong, invade the rights of one

فَلَا يَخٰفُ ظُلْمًا وَّلَا هَضْمًا
He fears not injustice nor begrudging. [20:112]

هَضِيْمٌ *(act. 2 pic. m. sing.)*
thin and smooth
(as the spathe of the palm with flowers)

وَّزُرُوْعٍ وَّنَخْلٍ طَلْعُهَا هَضِيْمٌ
And corn-fields and plam trees whereof the spathes are fine. [26:148]

هـ ط ع ★

مُهْطِعِيْنَ *(Ap-der. m. plu.)* iv
those who hasten forward

هَطَعَ يَهْطَعُ هَطْعاً وَ هُطُوْعاً (ف)
وَ أَهْطَعَ
to hasten, to iv, run forward with the eyes fixed in horror

هـ ل * *

هَلْ (*an interrogative particle*) is there? shall I? does he? weather? etc.

the Quranic usages of his particle are as below:

to determine (1)
the certainty of a thing

هَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ
They await but the hour. [43:66]

or

هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ
They shall be requited not save for that which they wrought. [7:147]

to deny (2)
(implied meaning)

فَارْجِعِ الْبَصَرَ هَلْ تَرٰى مِنْ فُطُوْرٍ
Repeat (thy) look, beholdest thou any creak? (*i.e.*, thou cannot find any creak). [67:3]

surely (3)

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا
Surely there hath come upon man a space of time when he was not a thing worth mentioning. [76:1]

هَلْ here has the signification of قَدْ (*Qurtubi*).

هـ ل ع *

هَلُوْعاً <anxious, *ints. acc.* very impatient

هَلِعَ يَهْلَعُ هَلُوْعاً (س)
to be very anxious, impatient

هـ ل ك *

هَلَكَ (*perf. 3 p. m. sing.*) ~perished, died

هَلَكَ يَهْلِكُ هَلَاكاً وَ هُلْكاً (ض) <
to perish, die, be lost, destroyed, spoilt

لِيَهْلِكَ (*imperf. 3 p.m. sing.*) *e.l.* ~migh/would die, ~might/would perish

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ
That he who perished might perish by a clear proof. [8:42]

هَالِكٌ perishable (*act. pic. m. sing.*)

مُهْلِكُ *(Ap-der. m. sing.) iv*
one who destroys

مُهْلِكُوا *(Ap-der.m.plu.)iv,gen.f.d.*
those who destroy
مُهْلِكِي *(Ap-der.m.plu.)iv,gen.f.d.*

الْمُهْلَكِينَ *(pis. pic. m. plu.) iv, acc.*
those are died, perished

ه ل ل ★

أُهِلَّ *(pp. 3 p. m. sing.) iv*
< ~is invoked

أَهَلَّ إِهْلَالًا iv
appearance of a (1)
new moon.

to invoke (2)
the Name of Allah upon an animals in slaughtering

وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ

And that over which any name other than Allah has been invoked (is forbidden).

(*i.e.*, all that has been dedicated or offered in sacrifice to an idol or a saint or a person considered to be divine. The pagans used to slaughter animals in the name of their various deities. [2:173]

الْأَهِلَّةُ < new moons (*n. p.*)

crescent (*sing.*) الْهِلَالُ

هَالِكِينَ *(act. pic. m. plu.) acc.*
those who are dead

مَهْلِكَ *(n.p.t.)*
time or place of destruction

التَّهْلُكَةُ perdition (*v.n.*)

أَهْلَكَ *(perf. 3 p.m. sing.) iv*
~caused to perish

iv أَهْلَكَ إِهْلَاكًا <
to destory, cause to perish, waste

أَهْلَكْتُ *(perf. 1st. p. sing.) iv*
I have wasted

يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا

He says. I have wasted riches plenteous. [90:6]

أَهْلَكَتْ *(perf. 3 p.m. sing.) iv*
~destroyed

أَهْلَكْتَ *(perf. 2 p. m. sing.) iv*
thou hast destroyed

أَهْلَكْنَا *(perf. Ist. p. plu.) iv*
we have destroyed

تُهْلِكُ *(imperf. 2 p. m. sing.) iv*
thou destroy

نُهْلِكُ *(imperf. Ist. p. plu.) iv*
we destroy

يُهْلِكُ *(imperf. 3 p. m. sing.) iv*
~destroys

يُهْلِكُونَ *(imperf. 3 p.m. plu.) iv*
they destory

أُهْلِكُوا *(pp. 3 p. m. sing.) ii*
they have been perished

يُهْلَكُ *(pip. 3 p.m. sing.) w.v. ii*
~would be destroyed

ه ل م ★

هَلُمَّ come ! (*comp. v*)

look + get ready (ها + لُمَّ)
i.e. come or bring

وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا

And those who say unto their brethren: Come ye hither into us. [33:18]

come, bring (2)

قُلْ هَلُمَّ شُهَدَاءَكُمْ

Say: come, bring your witnesses. [6:150]

ه م د ★

هَامِدَةً (*act. pic. m. sing.*)
<lifeless, barren (land)

هَمَدَ يَهْمُدُ هُمُوداً (ن)

to go out, extinguish, put out, to die, to be barren or lifeless

ه م ر ★

مُنْهَمِرٌ (*Ap-der. m. sing.*) vii
<pouring forth

هَمَرَ يَهْمُرُ هَمْراً (ن) وَانْهَمَرَ

to pour forth

ه م ز ★

هَمَّازٌ <a defamer *ints.*

هَمَزَ يَهْمِزُ هَمْزاً (ن، ض)

to backbite, defame, push back with a blow

هُمَزَةٌ a defamer *ints.*

Note: According to Raghib Isphahani هَمَّازٌ، هُمَزَةٌ and هَامِزٌ are used in the sense of defaming and back-biting.

هَمَزَاتٌ whispering (*n.p.*) suggestions

ه م س ★

هَمْساً low, indistinct noise (*v.n.*) of a speech, whisper, humble voice

< هَمَسَ يَهْمِسُ هَمْساً (ض)

to wisper, utter an indistinct word

(assim) **ه م م ★**

هَمَّ (*perf. 3 p.m. sing.*)
minded, intended

(assim) هَمَّ يَهُمُّ هَمّاً وَمَهَمَّةً (ن) ـ ه

to interest, regard concern, worry, care

to have in mind, ـ ب

to be about to do something, to desire

هَمَّتْ (*perf. 3 p. f. sing.*)
she desired

هَمُّوا (*perf. 3 p. m. plu.*)
they intended

هـ ن أ ★

هَنِيْئًا *(act. 2 pic. m. sing.) h.v. acc.* may it be wholesome or profitable, much good may it do to you

(h.v.) هَنِئَ يَهْنَأُ هَنَأً (س) to make the food wholesome, easy to digest, do good, promote health, sustain (food)

هـ و د ★

هَادُوْا *(perf. 3 p.m. plu.) w.v.* <who are Judised

(*see Jid.* p. 1, *n.* 274.)

هَادَ يَهُوْدُ هَوْدًا (ن) to return to إِلَى - one's duty, to become a Jew, to be guided

هُدْنَا *(perf. 1st. p. plu.) w.v.* we have been guided

هُوْدًا a Jew *(n.) w.v.*

هـ و ر ★

هَارٍ <crumbling, weak *(adj.)*

w.v. هَارَ يَهُوْرُ هَوْرًا (ن) to fall in ruins, to be about to fall, to crumble

اِنْهَارَ *(perf. 3 p. m. sing.) vii* crumbled

أَهَمَّتْ *(perf. 3 p. f. sing.) iv* ~cared for

وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ

Whereas a group cared for itself. [3:154]

هـ م ن ★

اَلْمُهَيْمِنُ *(Ap-der. m. sing.) (quad.)* one who determines what is true and false

to watch *(quad.)* هَيْمَنَ هَيْمَنَةً < over, control

One of the excellent names of Allah.

مُهَيْمِنًا *(Ap-der. m. sing.) quad. acc.* determiner of what is true and what is false

★ ★ ★ ★

هُنَالِكَ *(comp.)*

there in لِكَ + here هُنَا that place, at that time

هٰهُنَا here, in the place

هُنَا here, in this place

(comp.) to behold here

they, them, هِنَّ or هُنَّ their

(An indeclinable pronoun *3 p.f.*; for details *see LLQ*)

هـ و ن ★

هَوْناً meekness, quietnes (v.n.) w.v.

هَانَ يَهُوْنُ هَوْناً وَ هَوَاناً وَ مَهَانَةً (ن)

to be despised, w.v.
contemptible, quiet

يَمْشُوْنَ عَلَى الْأَرْضِ هَوْناً

They walk upon the earth meekly. [25:63]

الْهَوْنُ contempt, ignominy (n.)

هَيِّنٌ light, easy (adj.)

أَهْوَنُ more easy ints. than~

أَهَانَ (perf. 3 p.m. sing.) v, w.v. despised

أَهَانَنِ (com.) أَهَانَ + نِ
~despised me

يُهِنْ (imperf. 3 p. m. sing.) vi, w.v. ~has despised

وَمَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ

And whosoever Allah despiseth none can honour. [22:18]

مُهِيْنٌ (Ap-der. m. sing) w.v. that renders contemptible, shameful

مُهَانٌ (pis. pic. m. sing.) w.v. despised one

هـ و ى ★

هَوٰى (perf. 3 p.m. sing.) w.v. ~set (1)

< هَوٰى يَهْوِىْ هَوِيًّا (ض) w.v.

(1) to fall, to stoop as a bird to its prey, to be destroyed, disappear

(2) to be inclined towards, yearn

وَالنَّجْمِ إِذَا هَوٰى

By the star when it setteth. [53:1]

destroyed, perished (2)

وَمَنْ يَّحْلِلْ عَلَيْهِ غَضَبِىْ فَقَدْ هَوٰى

And upon whomsoever My wrath alights, he surely (will be) perished. [20:81]

تَهْوِىْ (imperf. 3 p. m. sing.) w.v. yearns (1)

فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِىْ إِلَيْهِمْ

Make thou, therefore, the hearts of some mankind to yearn toward them. [14:37]

to blow (2)

فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِىْ بِهِ الرِّيْحُ فِىْ مَكَانٍ سَحِيْقٍ

And the birds had snatched him or the wind had blown him to a place remote. [22:31]

تَهْوَى (*imperf. 3 p. f. sing.*) w.v.
<~desires

هَوِىَ يَهْوَى هَوًى (س)

to love, to desire

أَفَكُلَّمَا جَآءَكُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ

Then so often as there came unto you an apostle, with that which your hearts desired not ye grow arrogant. [2:87]

الْهَوَى desire, love (*n.*)

(his desire هَوَاهُ)

أَهْوَاءٌ desire (*n.p.*)

هَوَاءٌ void (*n.*)

وَأَفْـِٔدَتُهُمْ هَوَآءٌ

And their hearts are void. [14:43]

هَاوِيَةٌ the lowest pit of Hell (*n.*)

أَهْوَى (*perf. 3 p.m. sing.*) iv, w.v.
overthrew

اسْتَهْوَتْ (*perf. 3 p. m. sing.*) x, w.v.
infatuated, beguiled

ه ى أ ★

يُهَيِّئْ (*imperf. 3 p. m. sing.*) (w.h.v.)
will prepare

ii, < هَيَّأَ يُهَيِّئُ تَهْيِئَةً

to make ready, to prepare

<< هَاءَ يَهَاءُ هِيَاءً (ف)

to long for

هَيِّئْ (*perate. m. sing.*) (w. & h.v.)
thou may arrange ! prepare !

هَيْئَةٌ form, figure, likeness (*n.*)

ه ى ت ★

هَيْتَ (*an odd. w.v.*)
(*perate. m. sing.*)
come ! come forth, come on !

the only pattern of imperative case is used with لَ prefixed to pronoun

كَ 2 *p. m.* or *f. sing.*

ه ى ج ★

يَهِيجُ (*imperf.* 3 *p.m. sing.*) w.v.
<withereth

هَاجَ يَهِيجُ هَيْجاً وَ هَيَجَاناً وَ هِيَاجاً (ض)

to be moved, agitated, excited, wither, fad (plant)

ه ى ل ★

مَهِيلاً (*pis. pac. f. sing.*) (*w.v*)
<poured out

w.v. **هَالَ يَهِيلُ هَيْلاً (ض)**

to pour out, heap up (earth)

ه ى م ★

يَهِيمُونَ (*imperf. 3 p.m. plu.*) w.v.
they wander about

an additional ه (*haa*) suffixed to indicate the final letter's vacalization (*Mjj.*)

★ ★ ★ ★

هَيْهَاتَ away ! (*n.*)

هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ

Away, away with that wherewith ye are promised.
[23:36]

< هَامَ يَهِيمُ هُيَامًا (ض) *w.v.*

to wander about without any purpose

to love *SS* passionately

الْهِيمُ a thirsty she-camel (*n.*)

(*sing.*) < هَيْمَاءُ

a she-camel raging with thirst from disease (*LL.*)

هـ ى ه ★

هِيَهْ (*comp.*)

a personal pronoun of هِيَ the *3 p. fem. sing.*

★★★

كتاب الواو

و أ د ★

الْمَوْءُودَةُ w. & h.v. (pact. pic. f. sing.) (girl) buried alive

< وَأَدَ يَئِدُ وَأْداً (ض) w. & h.v. to bury alive

و أ ل ★

مَوْئِلاً escape, n. pt. w. & h.v. (a place to betake themselves to)

< وَأَلَ يَئِلُ وَأْلاً (ض) w. & h.v. to seek refuge

و ب ر ★

أَوْبَارٌ furs n. p. w.v.

الْوَبَرُ لِلْإِبِلِ مَا يَعْلُوْ أَجْسَادَهَا كَالصُّوْفِ لِلْغَنَمِ وَ الشَّعْرِ لِلْعَنْزِ (تَاجْ)

الْوَبَرُ (alwabr) hair on the camel's skin, both wool as hair of sheeps or hair of goats

و ب ق ★

يُوْبِقُ < ~destroyeth iv, w.v.

< أَوْبَقَ إِيْبَاقاً to destroy iv,

<< وَبِقَ يَبِقُ وَ يُوْبِقُ وَبْقاً (ح) w.v. to perish

مَوْبِقاً place of destruction (n. pt.)

و ب ل ★

وَابِلٌ (act. pic. m. sing.) w.v. heavy rain

وَبَلَ يَبِلُ وَبْلاً وَ وُبُولاً (المَطَرُ)(ض)

w.v.

(1) to pour forth rain in large drops

(2) to pursue eagerly

وَبِيلاً (act. 2 pic. m. sing)(w.v, acc.) painful, a heavy blow, chastisement

< وَبُلَ يَوْبُلُ وَبَالَةً وَ وَبَالاً (ك) (w.v.) to be heavy and unwholesome as air, food

وَبَالٌ ill effect, (v.n.) gravity, grievousness

و ت د ★

الأَوْتَادُ stakes (n. p.)

a stake (sing.) وَتِدٌ <

وَفِرْعَوْنَ ذِى الأَوْتَادِ

And Fir'awn, owner of the stakes. [89:10]

(the epithet, in Arabic idiom, is expressive of power, arrogance and obstinacy; the stakes may also refer to those to which the tyrant bound his victims *LL.*)

أَوْتَاداً stakes *n. p. acc.*

و ت ر ★

يَتِرَ (imperf. 3 p.m. sing.) w.v. acc. <~will defraud

وَتَرَ يَتِرُ وَتْراً و تِرَةً (ض) w.v.

(1) to hate, defraud *SS*,

(2) to be single, odd

وَاللّٰهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَالَكُمْ

And Allah is with you, and He will not defraud you. [47:35]

وِتْرٌ single, odd (v.n.) w.v. (of number)

تَتْرَى one after (n.) (for وَتْرَى) another, successively

و ت ن ★

الوَتِينُ the main artery of (n.) the heart which rises from the upper part of it. It is said that life depends on the existance of this artery

و ث ق ★

يُوثِقُ (*imperf. 3 p.m. sing.*) *iv, w.v.* <~shall bind, bindes

to tie fast, bind *iv,* أَوْثَقَ إِيثَاقاً <

(*R.F.*) وَثِقَ يَثِقُ ثِقَةً (ض) << to place trust in any one

الوَثَاقُ a bond (n.)

مَوْثِقاً a compact, (v. *mim.*) *acc.* bond, a solemn pledge (*Asad*), undertaking (*Pic.*), a solemn oath (*Y. Ali*), assurance (*Jid.*).

مِيثَاقٌ a covenant, treaty, *(n. ints.)* bond

الْوُثْقَى firm *(ints. f.)*

الْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا

The firm cable whereof there is no giving way. [2:256]

وَاثَقَ *(perf. 3 p. m. sing.)* iii ~entered into a compact or treaty with SS

و ث ن ★

الْأَوْثَانُ <idols *(n. p.)*

(sing.) idol وَثَنٌ

و ج ب ★

وَجَبَتْ *(perf. 3 p. f. sing.)* <(they) fell down

وَجَبَ يَجِبُ وَجْباً وَ وَجْبَةً (ض)

(1) to fall down dead

(2) to be indispensable, be incumbent

فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا

Then when they fall down (after they are slaughtered) on their sides eat thereof. [22:36]

و ج د ★

وَجَدَ *(perf. 3 p. m. sing.)* <~found

وَجَدَ يَجِدُ وِجْدَاناً وَ وُجُوْداً (ض)

to find, w.v.
find what was lost

وَجَدَا *(perf. 3 p. m. dual.)* the twain found

وَجَدُوْا *(perf. 3 p. m. plu.)* they found

وَجَدْتُمْ *(perf. 2 p. m. plu.)* ye find

ye find them وَجَدْتُمُوْهُمْ

(the additional *wav* وَاوْ has been suffixed before a personal pronoun هُمْ to ease pronunciation)

I found *(perf. Ist. p. sing.)* وَجَدْتُّ

وَجَدْنَا *(perf. 3 p. m. plu.)* we found

يَجِدْ *(imperf. 3 p.m. sing.) juss.* ~finds

did not find لَمْ يَجِدْ

did he not find thee? أَلَمْ يَجِدْكَ

تَجِدُ *(imperf. 2 p.m. sing.)* thou find

thou shall find me سَتَجِدُنِيْ

سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرًا

Thou will find me, if Allah will, patient. [18:69]

تَجِدُ *(imperf. 3 p. f. sing.)* ~will find

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا

The day whereon each soul shall find presented whatsoever it hath worked. [3:30]

لَتَجِدَنَّ (*imperf. 2 p.m. sing.*)*e.m.p.* surely thou wilt find

(سَ + تَجِدُوْنَ)

سَتَجِدُوْنَ (*imperf. 2 p.m. plu.*) ye will find

تَجِدُوْهُ (تَجِدُوْنَ + ہ)

(*noun. dropped.*) thou wilt find it or him تَجِدُوْهُ

يَجِدُوْنَ (*imperf. 3 p. m. plu.*) they will find

they will not find لَا يَجِدُوْنَ

they (will) find (*n.d.*) يَجِدُوْا

they should not find لَا يَجِدُوْا

I find (*imperf. Ist p. sing.*) أَجِدُ

I find not لَا أَجِدُ

لَأَجِدَنَّ (*imperf.1st.p.sing.*)*e.m.p.* surely I shall find

وُجِدَ (*pp. 3 p. m. sing.*) ~is found

مَنْ وُّجِدَ فِيْ رَحْلِهٖ فَهُوَ جَزَآؤُهٗ

In whose pack it is found shall (himself) be recompense thereof. [12:75]

وُجْدٌ means (*n.*)

أَسْكِنُوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُّجْدِكُمْ

Lodge them wheresoever ye lodge (yourselves) according to your means. [65:6]

و ج س ★

أَوْجَسَ (*perf. 3 p. m. sing.*) <~conceived

أَوْجَسَ يُوْجِسُ إِيْجَاساً - مِنْ *v,*

to conceive in the mind (fear, suspicion)

و ج ف ★

وَاجِفَةٌ (*act. pic. f. sing.*) <throbbing, palpitating

وَجَفَ يَجِفُ وَجْفاً وَ وَجِيْفاً (ض)

to be agitated, to be in a most disturbed condition

قُلُوْبٌ يَّوْمَئِذٍ وَّاجِفَةٌ

Hearts on that day will be throbbing. [79:8]

أَوْجَفْتُمْ (*perf. 2 p.m. plu.*) *iv*

to make *iv,* أَوْجَفَ إِيْجَافاً > a horse or camel move fast and rush

و ج ل ★

وَجِلَتْ (*perf. 3 p. f. sing.*) ~felt remorse or fear, afraid

اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ

His name (shall be) the Masih Isa son of Maryam, illustrious in the world and the hereafter. [3:45]

وَجْهٌ (n.) lit. fact, (1)

أَلْقَاهُ عَلَى وَجْهِهِ He laid it upon his face. [12:96]

the word وَجْهٌ face is used in some other meanings, as countenance (2)

فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

Whithersoever you turn there is the countenance of Allah. [2:115]

(according to Zamkhshari and Tabri وَجْهُ اللهِ means: Qibla

الْجِهَةُ الَّتِي رَضِيَهَا وَ أَمَرَ بِهَا ، أَيِ الْقِبْلَةَ the direction

He agreed with and ordered people to turn their face in the prayer *i.e.*, Qibla)

heart & soul, oneself (3)

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ

Aye whosoever submitteth himself unto Allah and he is well-doer his hire is with his Lord. [2:112]

وَجِلَ يَوْجَلُ وَجَلاً (س)

to fear, to feel quick, vibration of the heart-beat, fear

لَا تَوْجَلْ *(perate. neg. m. sing.)* fear not

وَجِلُونَ those who feel fear (*s. plu.*)

وَجِلَةٌ <felt with fear (*adj. f.*)

وَجِلٌ *adj. masc.*

و ج ه ★

وَجَّهْتُ *(perf. Ist. p. sing.) ii* I turned or set

ii, وَجَّهَ يُوَجِّهُ تَوْجِيهًا <

(1) to set or turn (face) towards لِـ

(2) to send (some one for something)

إِنِّي وَجَّهْتُ وَجْهِيَ

I have turned (or) I have set firmly my face. [6:79]

يُوَجِّهْ *ii, (juss.)* *(imperf. 3 p.m. sing.)* ~sends

تَوَجَّهَ *(perf. 3 p.m. sing.) v* <~turned face, proceed

to set out, *v,* تَوَجَّهَ تَوَجُّهًا proceed (towards some place) with (towards) تِلْقَاءَ

وَجِيهًا *acc.* (الْوَجِيهُ) worthy of regard (illustrious)

كَانَ النَّاسُ أُمَّةً وَّاحِدَةً

Mankind was one community. [2:213]

lonely (without any helper) (*adj.*) وَحِيْداً

ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا

Let Me alone with him whom I created lonely. [74:11]

alone وَحْدَ

he or him alone وَحْدَهُ

و ح ش ★

wild beasts (*n. p.*) الْوُحُوْش

(*sing.*) وَحْشٌ >

و ح ى ★

a sign, revelation, (*n.*) وَحْيٌ

w.v. (ض) وَحىٰ يَحِيْ وَحْياً >

iv. وَ أَوْحىٰ يُوْحِيْ إِيْحَاءً - إِلىٰ ، ب -

to reveal, indicate, to inform, inspire

the divine inspiration الْوَحْيُ

إِنْ هُوَ إِلَّا وَحْيٌ يُّوْحىٰ

It is but a revelation revealed. [53:4]

قُلْ إِنَّمَآ أُنْذِرُكُمْ بِالْوَحْيِ

Say thou: I only warn you by the revelation. [21:45]

break or appear as part (4)

اٰمِنُوْا بِالَّذِيْٓ أُنْزِلَ عَلَى الَّذِيْنَ اٰمَنُوْا وَجْهَ النَّهَارِ وَاكْفُرُوْٓا اٰخِرَهٗ

Believe in that which hath been sent down unto those who have believed at the break of day (first or appearing as part of day *i.e.*, morning) and disbelieve at the close thereof. [3:72]

in accordance (5) with a fact

ذٰلِكَ أَدْنٰٓى أَنْ يَّأْتُوْا بِالشَّهَادَةِ عَلٰى وَجْهِهَا

That shall make it more likely that they shall produce the testimony according to the fact thereof. [5:108]

sake (6)

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ

We feed you only for the sake of Allah. [76:9]

faces, countenances (*n. p.*) وُجُوْهٌ

a direction (*n.*) وِجْهَةٌ

و ح د ★

(*a cordinal. number.*) one single } وَاحِدٌ

acc. } وَاحِداً

one (*adj.*) وَاحِدَةٌ

(an adjective to a feminine noun)

assigned (4)

وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

And He assigned to each heaven its duty and command. [41:12]

أَوْحَيْتُ (*perf. Ist. p. sing.*) *iv, w.v.*
I inspired

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي

And when I inspired the disciples to have faith in Me and Mine apostles. [5:111]

أَوْحَيْنَا (*perf. Ist. p. plu.*) *iv, w.v.*
we revealed (1)

(the revelation to the apostles)

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ

Verily We have reveled unto thee as We reveled unto Nuh and the prophets after him. [4:163]

inspired (2)

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ

And We inspired the mother of Musa (saying), suckle him. [28:7]

يُوحِي (*imperf. 3 p. m. sing.*) *iv, w.v.*
~whispers (1)

يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

One to another whisper glittering half truths meant to delude the mind. [6:112]

direction or inspiration (2)

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا

And make thou the ark under Our eyes and under Our revelation. (*i.e*, under our inspection and according to our revelation). [11:37]

أَوْحَىٰ - إِلَىٰ - *iv, w.v.*
(*perf. 3 p.m. sing.*)
he revealed

the revelation to the (1) apostles through angels or other means

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ

Whereupon their Lord reveled to them His(Apostles): most certainly shall We destory those evil-dores. [14:13]

inspired (2)

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

And thy Sustainer has inspired the bee. [16:68]

signified (3)

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

Thereupon he came out of the sanctuary unto his people and signified to them (by gestures) Extol His (limitless) glory by day and by night. [19:11]

- لَوْ - لَوْ أَنَّ

he wished وَدَّ لَوْ...

he wished he had وَدَّ لَوْ أَنَّ لَهُ

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ كُفَّارًا

A number of the people of the Book wish that they could turn you (people) back to infidelity after ye have believed [2:109]

وَدَّتْ (perf. 3 p. f. sing.) (assim.) (a group) wished

وَدُّوا (perf. 3 p. m. plu.) (assim.) they love to

يَوَدُّ (imperf. 3 p.m. sing.) (assim.) ~wishes

تَوَدُّ (imperf. 3 p. f. sing.)(assim.) ~wants

تَوَدُّونَ (imperf. 2p .m. plu.) (assim.) ye long to

يَوَدُّوا f.d. assim. (imperf. 3 p. m. plu.) they wish they had

وُدًّا love, affection v.n. (assim.)

وَدُودٌ loving, affiectionate (n.) ints.

the most loving الْوَدُودُ one of the excellant names of Allah

مَوَدَّةٌ love (v. mim.)

inspires (2)

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ

When thy Lord inspired the angels: Verily I am with you. [8:12]

revels (3) (to the apostles)

وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي

And if I am rightly-guided it is because of that which my Lord hath reveled unto me. [34:50]

لَيُوحُونَ (imperf. 3 p.m. plu.) e.l. they whisper

نُوحِي (imperf. Ist p. plu.) ii, w.v. we reveled

أُوحِيَ (pp. 3 p.m. sing.) iv, w.v. was reveled

يُوحَىٰ (pip. 3 p.m. sing.) iv, w.v. ~is reveled

يُوحَ (pip. 3 p.m. sing.) w.v, juss. is inspired

لَمْ يُوحَ إِلَيْهِ شَيْءٌ

He was not inspired in aught [6:93]

و د د ★

وَدَّ (perf. 3 p. m. sing.) assim. <~loved, wished, liked

وَدَّ يَوَدُّ وُدًّا وَ مَوَدَّةً وَ وِدَادًا (ف)

(w.&assaim. v)

to love, wish for, desire

يُوَادُّوْنَ (*assim. iii* (*imperf. 3 p. m. plu.*)
they befriend

< وَادَّ يُوَادُّ وِدَاداً وَ مُوَادَّةً *iii*,

to befriend
to form a mutal love

وَدًّا / وَدّاً Wadd *p.n.* (*acc.*)

(*Wadd*, also pronounced *Wudd*, or *Udd*, (*i. e.*, friendship, affection) was, according to the Quran, a god worshipped by the contemporaries of Noah. But it would be a mistake to conclude that his cult was obsolete in Mohammad's time, for we have sufficient evidence to the contrary. The poet Nabigha says once, 'Wadd greet thee!" There was a statue of this god at Duma, a great oasis in extreme north of Arabia. The name *'Abd Wadd* occures in a number of wholly distinct tribes. Hastings, Encyclopaedia of Religion and Ethics, vol. II, p. 662.

و د ع ★

دَعْ (*perate. m. sing.*) *w.v.*
lit. leave!

< وَدَعَ يَدَعُ وَدْعاً (ف) *w.v.*

to leave, (imperative : دَعْ imperfect : يَدَعُ ; there is no perfect or other form in use)

وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَدَعْ اَذٰىهُمْ

And defer not to (the likes and dislikes) the deniers of the truth and the hypocrites and disregard their hurtful talks. [33:48]

وَدَّعَ (*perf. 3 p. m. sing.*) *w.v.*
lit, left, departed, has forsaken

وَدَّعَ يُوَدِّعُ تَوْدِيْعاً

to leave

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى

Thy Lord hath not forsaken thee nor is He displeased. [93:2]

مُسْتَوْدَعٌ depository *n. p.t. w.v. x*
(as womb and grave)

و د ق ★

اَلْوَدْقُ rain (*n.*)
(any kind of the rain, heavy or light)

< وَدَقَ يَدِقُ وَدْقاً (ض) *w.v.*

to drop rain

و د ى ★

دِيَةٌ compensation of (*n.*) murder, blood-wit.

وَادٍ a valley (*n.*)
وَادِياً *acc.*

أَوْدِيَةٌ valleys (*n. p.*)

(*sing.*) وَادٍ

و ذ ر ★

يَذَرَ (*imperf. 3 p. m. sing.*) *w.v.*
(that he may) leave, forsake

<وَذَرَ يَذَرُ وَذْراً (ف) (*w.v.*)
to leave, forsake, neglect
(imperative: ذَرْ ; no perfect tense in use)

تَذَرُ (*imperf. 2 p. m. sing.*) *w.v.*
thou will leave

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ

And the chiefs of the people of Fir'awn said : Wilt thou leave Musa and his people to act corruptly in the land and to leave alone thee and thy gods. [7:127]

تَذَرُ (*imperf. 3 p. f. sing.*) *w.v.*
~leaves

لَا تُبْقِي وَلَا تَذَرُ

It shall not spare nor leave. [74:28]

لَا تَذَرْ (*perate neg. m. sing.*)*w.v.*
leave not !

لَا تَذَرُنَّ *e.m.p. w.v.*
(*perate neg. m. plu.*)
ye shall not leave

تَذَرْ (*imperf. 2 p. m. sing.*) *l.c, w.v.*
thou leave

إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبَادَكَ

Verily if Thou should leave them they will mislead Thy bondmen. [71:27]

تَذَرُونَ (*imperf. 2 p. m. plu.*) *w.v.*
ye leave

تَذَرُوا *n.d, w.v.*
(*imperf. 2 p.m. plu.*)
in order to leave

نَذَرَ (*imperf. 1st. p. plu.*) *acc. w.v.*
that we should leave

نَذَرُ (*imperf. 1st. p.m. plu.*) *nom.*
we shall let~

وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And We shall let them wander their exorbitance perplexed. [6:110]

لِيَذَرَ (*imperf. 3 p.m. sing.*) *w.v.*
to leave

يَذَرُ (*imperf. 3 p.m. sing.*) *v.w.*
~will leave

يَذَرُ he let them~ (*acc.*)

يَذَرُونَ (*imperf. 3 p. m. plu.*) *w.v.*
they leave

ذَرْ (*perate. m. sing.*) *w.v.*
let~ leave !

ذَرُوا (*perate. m. plu.*) *w.v.*
let~leave (ye)

و ر ث ★

وَرِثَ (*perf. 3 p. m. sing.*) *w.v.*
<~inherited

وَرِثَ يَرِثُ وِرْثًا وَ إِرْثًا وَ إِرْثَةً وَ وِرَاثَةً (ح) w.v.

(1) to inherit
(2) to be heir to anyone
(3) to survive, to be owner or sustainer of SS after someone

وَرِثُوا (*perf. 3 p. m. plu.*) w.v. they inherited

تَرِثُوا (*imperf. 2 p.m. plu.*) n.d. acc. ye inherit

لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَآءَ كَرْهًا

Ye are forbidden to inherit (*i.e.*, to take possession) women against their will. [4:19]

نَرِثُ (*imperf. Ist. p. plu.*) w.v. we will inherit

يَرِثُ (*imperf. 3 p.m. sing.*) w.v. ~shall inherit

يَرِثُونَ (*imperf. 3 p.m. plu.*) w.v. they inherit

يُورَثُ (*pip. 3 p.m. plu.*) w.v. ~is inherited

الْوَارِثُ heir (*act. pic. m. sing.*) w.v.

الْوَارِثُونَ heirs, surviors *n.p.*

الْوَارِثِينَ heirs *p.b.*

أَوْرَثَ (*perf. 3 p. m. sing.*) iv, w.v. ~caused SS to inherit

أَوْرَثْنَا (*perf. Ist. p. plu.*) iv, w.v. we caused SS to inherit

يُورِثُ (*imperf. 3 p.m. sing.*) iv, w.v. ~make inherit, causeth SS to inherit

نُورِثُ (*imperf. Ist p. plu.*) iv, w.v. we cause SS to inherit

أُورِثْتُمْ (*pp. 2 p. m. plu.*) iv, w.v. you were given inheritance

أُورِثْتُمُوهَا you are given that (as inheritance)

أُورِثُوا (*pp. 2 p.m. plu.*) iv, w.v. they were given as an inheritance

التُّرَاثُ heritage (*n.*).

(in وُرَاثٌ ÷ و is interchanged by ت)

مِيْرَاثٌ inheritance (*n.*)

و ر د ★

وَرَدَ (*perf. 3 p. m. sing.*) ~came, arrived

< وَرَدَ يَرِدُ وُرُودًا (ض) w.v.

(1) to be present, arrived at (properly at river bank or at any water to drink thereof)
(2) to go down into

وَرَدُوا (*perf. 3 p. m. plu.*) w.v. they came (down)

لَوْكَانَ هٰٓؤُلَآءِ اٰلِهَةً مَّا وَرَدُوْهَا

If those had been gods they would not have come thither (down to the Hell). [21:99]

وَارِدٌ (act. pic. m. sing.)
one who goes down (1)

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا

There is not one of you but he shall approach it (or shall pass over it *i.e.*, the Hell) [19:71]

water drawer (2)
(one who goes before a caravan to draw water)

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُ

And there came a caravan, and they sent their water-drawer. He let down his pail (into the pit) [12:19]

وَارِدُونَ (act. pic. m. plu.)
those who لِـ (3) go down

حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ

Fuel of hell, thereunto ye will go down. [21:89]

الْمَوْرُودُ (act. pic. m. sing.)
descended into

الْوِرْدُ watering place (1) (*n.*)

بِئْسَ الْوِرْدُ الْمَوْرُودُ

Ah, hapless is the watering place (whither they are led !) [11:98]

those who come (2) to water

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا

And we will drive the guilty into Hell (as cattle are driven to water). [19:86]

أَوْرَدَ (*perf. 3 p. m. sing.*) iv, w.v.
<∼led into

to lead one into أَوْرَدَ إِيْرَادًا

فَأَوْرَدَهُمُ النَّارَ

And he led them to the fire. [11:98]

وَرْدَةٌ a rose (single) (*n.*)
وَرْدٌ (*collective noun*)
الْوَرِيدُ the jugular vein (*n.*)

و ر ق ★

وَرَقٌ (*collective noun*)
leaves, (1)

وَرَقَةٌ a single leaf
وَرِقٌ money, coin (2) (*n.*)

فَابْعَثُوا أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِ إِلَى الْمَدِينَةِ

Now send one of you with this your coin into the city. [18:19]

و ر ى ★

وُرِيَ (*pp. 3 p.m. sing.*) *iii*, w.v.
(or written as وُوْرِيَ)
∼was hidden

to hide, *iii* conceal وَارَىٰ يُوَارِي مُوَارَاةً

يُوَارِي *iii* w.v.
(*imperf. 3 p. m. sing.*)
hides

how to hide كَيْفَ يُوَارِي

أُوَارِي iii. w.v.
(*imperf. 1st p. sing.*)
I hide

تَوَارَتْ (*perf. 3 p. f. sing.*) iv, w.v.
<disappeared
(*i.e.*, the sun)

تَوَارٰى يَتَوَارٰى to hide oneself vi

يَتَوَارٰى (*imperf. 3 p.m. sing.*) vi, w.v.
~hides himself

وَرَاءُ beyond, behind that (*n.*)
is behind, beside

تُورُونَ iv w.v.
(*imperf. 2 p. m. plu.*)
<ye strike out

أَوْرٰى يُورِيْ إِيْرَاءً to strike out fire

أَفَرَءَيْتُمُ النَّارَ الَّتِي تُورُونَ

Have ye observed the fire which ye strike out. [56:71]

الْمُورِيَاتُ (*Ap-der. m. plu.*) iv w.v.
the strikers (of fire)

و ز ر ★

يَزِرُوْنَ (*imperf. 3 p. m. plu.*) w.v.
<they bear

وَزَرَ يَزِرُ وِزْرًا (ض) w.v.
to bear a load, to carry a burden

تَزِرُ (*imperf. 3 p. f. sing.*) w.v.
thou bear (a load)

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرٰى

No bearer of burden shall bear another's burden. [6:164]

وَازِرَةٌ (*act. plc. f. sing.*)
a bearer of load

وِزْرٌ a burden, heavy weight, (*n.*) load

أَوْزَارٌ burdens, loads (*n. p.*)

(the word وِزْرٌ and its plural has occurred in the Quran for sin, arms, and the recompense for evil), thus:

sin (1)

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرٰى

No bearer (or laden soul) can bear other's load. [17:15]

recompense for (2) sinful act

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيٰمَةِ وِزْرًا

Whoso turneth away form it, he verily will bear a burden (*i.e.*, recompense for his turning away from the truth) on the Day of Resurrection. [20:100]

arms or other (3) burdense imposed by war

حَتّٰى تَضَعَ الْحَرْبُ أَوْزَارَهَا

Till the war lay down its burdens. [47:4]

وَزِيْرٌ *(act. 2 pic. m. sing.)*
one who bears the burdens of state, as a minister, counsellor or assistant to a prophet so as to carry on his duty of preaching (*Razi*).

وَزَرٌ a place of refuge (*n. place.*)

an inaccessible mountain الْجَبَلُ الْمَنِيْعُ

و ز ع ★

يُوْزَعُوْنَ *(pip. 3 p.m. plu.)* w.v.
<they will be set in battle order, or in their ranks

وَزَعَ يَزَعُ وَزْعاً (ف)

to keep back, to keep (men) in their ranks according to the battle order

أَوْزِعْ *(parate. m. sing.)* v.w.
<arouse ! inspire !

to incite, أَوْزَعَ إِيْزَاعاً
put into the mind, inspire

رَبِّ أَوْزِعْنِيْٓ أَنْ أَشْكُرَ نِعْمَتَكَ

My lord! arouse me to be thankful for thy favour. [27:19]

و ز ن ★

وَزَنُوْا *(perf. 3 p.m. plu.)* w.v.
<they weigh

وَزَنَ يَزِنُ وَزْناً (ض)ـ ل

(1) to weigh
(2) to weigh out for anyone

وَإِذَا كَالُوْهُمْ أَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ

And if they measure unto them, or weigh for them, they cause them loss. [83:3]

زِنُوْا weigh ! *(perate. m. plu.)* w.v.

وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِ

And weigh with a right balance. [17:35]

الْوَزْنُ weighing (1) (*v.n.*)

وَالْوَزْنُ يَوْمَئِذِ ۣالْحَقُّ

The weighing on that day is true. [7:8]

وَزْناً weight (2) (*n.*) *acc.*

فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا

And on the Day of Resurrection We assign no weight to them (*i.e.*, they will deserve no respect). [18:105]

الْمِيْزَانُ weight (1) (*n. ints.*)

وَأَوْفُوا الْكَيْلَ وَالْمِيْزَانَ بِالْقِسْطِ

And give full measure and full weight in justice. [6:152]

balance (2)

اَللّٰهُ الَّذِيْٓ أَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَالْمِيْزَانَ

Allah it is Who hath revealed the scripture with truth and balance. [42:17]

measure (3)

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the sky He hath uplifted; and He hath set the measure. [55:7]

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

That ye exced not the measure. [55:8]

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

But observe the measure strictly, nor fall short thereof. [55:9]

balances (1) (*n.p.*) الْمَوَازِينُ

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا

And We set a just balance for the Day of Reserrection so that no soul is wronged (*i. e.*, recompensed) in aught. [21:47]

scale (2)

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولٰٓئِكَ هُمُ الْمُفْلِحُونَ

As for those whose scale is heavy they are successful. [7:8]

مَوْزُونٌ *(pic. pac. m. sing.) w.v.* evenly and equally balanced

و س ط ★

وَسَطْنَ *(perf. 3 p. m. plu.) w.v.* <they *(f.)* penetrated into the midst

وَسَطَ يَسِطُ وَسْطًا (ض) (*w.v.*)

to be in the midst, panetrate into the midst

فَوَسَطْنَ بِهِ جَمْعًا

And penetrate forthwith into the midst. [100:5]

middle (وَسَطٌ) *acc.* وَسَطًا

وَكَذٰلِكَ جَعَلْنٰكُمْ أُمَّةً وَسَطًا

Thus We have appointed you a middle nation. [2:143]

average (*elative.* > وَسَطٌ) أَوْسَطُ

مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ

On a scale of average of that wherewith ye feed your own folk (or families). [5:89]

the best one (2) among others

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

The best among them said: Said I not unto you: Why glorify ye not Allah. [68:28]

the midmost, (*elative. f.*) الْوُسْطٰى the middle one

حٰفِظُوا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى

Be guardians of the prayers and of the midmost prayer. [2:238]

(the middle prayer, according to the majority of the commentators, is the afternoon prayer, (الْعَصْر)

وَسَطاً *acc.* (وَسَطٌ)
between two extremes, justly balanced

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا

And in this wise, We have made you a community justly balanced. [2:143]

و س ع ★

وَسِعَ *(perf. 3. p. m. sing.) w.v.*
<comprehended

وَسِعَ يَسَعُ سِعَةً وَ سَعَةً (س)

to be be ample, to take in, comprehend, to embrace

وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ

His Throne comprehended the heavens and the earth. [2:255]

وَسِعَتْ *(perf. 3 p. m. sing.)* (*w.v.*)
embraces

وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ

My mercy embraces all things. [7:156]

وَسِعْتَ *(perf. 2 p.m. sing.) w.v.*
thou comprehended

سَعَةٌ amplitude (*v.n.*) *w.v.*

لَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ

He hath not been given an amplitude of wealth. [2:247]

ampleness (2)

يَجِدْ فِي الْاَرْضِ مُرٰغَمًا كَثِيْرًا وَّسَعَةً

Shall find in the earth plentiful refuge and ampleness. [4:100]

bountiful (3)

يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ

Allah shall render all of them (*i.e.*, the twain) out of his bounty. [4:130]

وَاسِعٌ *(act. pic. m. sing.) w.v.*
bountiful (1)

وَكَانَ اللّٰهُ وَاسِعًا حَكِيْمًا

And Allah is ever bountiful, Wise. [4:130]

pervading ones (2)

اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ

Verily Allah is Pervading, Knowing. [2:115]

وَاسِعَةٌ wide (*act. pic. f. sing.*)

اَلَمْ تَكُنْ اَرْضُ اللّٰهِ وَاسِعَةً

Was not Allah's land wide. [4:97]

الْمُوْسِعِ *(Ap-der. m. sing.) iv,w.v.*
<the rich

و س ل ★

الْوَسِيْلَةَ <means of access, (n.) way of approach, access (no verbal root of this verb)

و س م ★

سَنَسِمُ <we shall brand w.v.
وَسَمَ يَسِمُ وَسْماً وَ سِمَةً (ض)
to brand

سَنَسِمُهُ عَلَى الْخُرْطُوْمِ

We shall brand him on the nose. [68:16]

مُتَوَسِّمِيْنَ (Ap-der. m. plu.) v, w.v. those who read the signs, intelligents

و س ن ★

سِنَةٌ <slumber (n.)
وَسَنَ يَوْسَنُ وَسَناً وَ سِنَةً (ف)
to be in slumber, sleep

لَا تَأْخُذُهُ سِنَةٌ وَّلَا نَوْمٌ

No slumber can seize Him nor sleep. [2:255]

و س و س

وَسْوَسَ (quard.)
(perf. 3 p. m. sing.)
<~whispered

أَوْسَعَ يُوْسِعُ إِيْسَاعاً to iv.
to enlarge, widen
(i.e., one who enlarges, or makes of large extent, one who is in easy circustances)

مُوْسِعُوْنَ (Ap-der. m. plu.) iv, w.v. maker the vast extent

وُسْعٌ capacity ! scope (n.)

لَا يُكَلِّفُ اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا

Allah taketh not a soul except (or beyond) its capacity (or scope). [2:286]

و س ق ★

وَسَقَ (perf. 3 p.m. sing.) w.v.
<drove together
وَسَقَ يَسِقُ وَسْقاً (ض)
to gather together, collect what is scattered, as night gets together what was scatterred at the day

اتَّسَقَ <completed iv, w.v.
to be com- iv, اتَّسَقَ اتِّسَاقاً
plete or in perfect order

وَالَّيْلِ وَمَا وَسَقَ ۝ وَالْقَمَرِ إِذَا اتَّسَقَ

And by the night and that which is driven together and by the moon when she becometh full. [84:17-18]

وَسْوَسَ يُوَسْوِسُ وَسْوَاساً

to whisper evil, (*quard.*) make evil suggestions

يُوَسْوِسُ (*quard.*) (*imperf. 3 p. m. sing.*) ~whispers

تُوَسْوِسُ (*quard.*) (*imperf. 3 p. f. sing.*) ~whispers

اَلْوَسْوَاسُ whisper (*v.n.*) (*quard.*)

و ش ى ★

شِيَةٌ <a spot, mark (*n.*)

وَشَىٰ يَشِيْ وَشْياً وَ شِيَةً (ض)

to paint cloth, (*w.v.*) to be with an admixture of colour (in an animal)

و ص ب ★

وَاصِبٌ (*act. pic. m. sing.*) *w.v.* <lasting, perpetual

وَصَبَ يَصِبُ وُصُوْباً (ض) *w.v.*

to be perpetual

وَاصِباً (*act. pic. m. sing.*) *acc.* for ever

و ص ف ★

يَصِفُوْنَ (*imperf. 3 p.m. plu.*) *w.v.* <they ascribe

وَصَفَ يَصِفُ وَصْفاً (ض) (*w.v.*)

(1) to describe, good or bad

(2) to assert something as a fact

(3) to achieve something as;

فُلَانٌ يَصِفُ السِّحْرَ

someone achieved the knowledge of magic

تَصِفُ (*imperf. 3 p. f. sing.*) *w.v.* ~expound

وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ

And their tongues expound the lie. [16:62]

تَصِفُوْنَ (*imperf. 2 p. m. plu.*) *w.v.* ye describe

وَصْفٌ description, act of (*n.*) attributing or ascribing

و ص ل ★

يَصِلُ (*imperf. 3 p.m. sing.*) *w.v.* <reaches (1)

وَصَلَ يَصِلُ وَصْلاً وَ صِلَةً (ض) - إِلَىٰ

to reach a place, to arrive at, to come to hand

to join, or seek friendship

تَصِلُ (*imperf. 3 p. f. sing.*) *w.v.* ~reaches

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ

And when he saw their hands reached not to it, he mistrusted them. [11:70]

to join (2)

يَصِلُوْنَ (*imperf. 3 p. m. plu.*) *w.v.* they join

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ

Excepting those who join a people (except those who seek refuge with a people — *Pic.*), between whom and you there is a covenant. [4:90]

يُوصَلُ (*pip. 3 p. m. sing.*) *w.v.* is to be joined

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ

And they break that which Allah ordered to be joined. [2:27]

وَصَّلْنَا (*perf. Ist p. plu.*) *ii, w.v.* < we have caused to reach

to cause *ii* وَصَّلَ تَوْصِيلاً to reach, cause to join

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ

And verily We have caused the word to reach them. [28:51]

وَصِيلَةٌ wasila *p.n.*

Note : Wasila—a she camel or awe. The pagan Arabs were wont to observe certain superstitions in honour of their idols; (Penrice > Sale) Wasila was a term applied to any cattle, including sheep and goats, and generally meant a beast who had brought forth a male and female at the seventh parturition. (*Jid.* > *Palmer*)

al-Wasilatu, a she camel that used to give birth to camel first, then a she camel. The she camel was to be presented to idols. It was termed "Wasila" because she gave birth to a male and famale both. Thus she caused to join both sexes of camel. (Ibn Kathir)

و ص ى ★

وَصَّىٰ (*perf. 3 p. m. sing.*) *ii w.v.* < ~ bequeathed, enjoined

w v. وَصَىٰ يَصِي وَصْياً (ض) ـ ب to join to, be joined, be degraded after exaltation

وَصَّىٰ يُوَصِّي تَوْصِيَةً لِفُلَانٍ ـ ب to bequeath

to commit إِلَىٰ فُلَانٍ ـ ب to command

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ

And Ibrahim enjoined his sons the same. [2:132]

وَصَّيْنَا (*perf. Ist p. plu.*) *ii, w.v.* we enjoined

تَوْصِيَةٌ (*v.n.*) *ii, w.v.* disposition (of affairs)

أَوْصَىٰ (*perf. 3 p.m. sing.*) *iv, w.v.* < ~ enjoined

w.v. iv أَوْصَىٰ يُوصِي إِيصَاءً to enjoin, to command, to bequeath

وَأَوْصَٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا

And he enjoined on me the Prayer and the Zakah (poor-rate) as long as I am alive. [19:31]

يُوصِي (*imperf. 3 p. f. sing.*) iv w.v.
enjoins

يُوصِينَ (*imperf. 3 p. f. plu.*) iv, w.v.
they *(f.)* bequeath

تُوصُونَ (*imperf. 2 p.m. plu.*) iv, w.v.
ye bequeath

يُوصَىٰ (*pip. 3 p.m. sing.*) iv, w.v.
(that) is bequeathed

مُوصٍ (*Ap-der. m. sing.*) iv, w.v.
a testator (one who leaves legacy)

تَوَاصَوْا (*perf.3 p.m. plu.*) iv, w.v.
they enjoin upon (1) each other

وَتَوَاصَوْا بِٱلْحَقِّ وَتَوَاصَوْا بِٱلصَّبْرِ

And (they) enjoin upon each other the truth, and (they) enjoin upon each other endurance. [103:3]

they bequeathed (2) each other

أَتَوَاصَوْا بِهِۦ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ

Have they bequeathed it unto each other? Nay they are a people contumacious. [51:53]

ٱلْوَصِيَّةُ legacy, bequest (*n.*)

و ض ع ★

وَضَعَ (*perf. 3 p.m. sing.*) w.v.
< ~ set, put (1)

وَضَعَ يَضَعُ وَضْعاً وَ مَوْضِعاً (ف)

to put, set,
to put off, remove, to appoint, to put down

وَضَعَتْ تَضَعُ وَضْعاً (ف)

to deliver, to give birth (to a child), laydown

وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ

And the heaven! He hath elevated it and hath set the balance. [55:7]

appointed (2)

وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ

And the earth He hath appointed for (His) creature. [55:10]

to deliver, (3) give birth

وَضَعَتْ (*perf. 3 p. f. sing.*) w.v.
she gave birth

وَضَعْتُ (*perf. Ist p. sing.*) w.v.
I gave birth

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ

And when she gave birth, she said, my Lord I gave birth to a female. [3:36]

to put off, remove (4)

وَضَعْنَا *(perf. Ist. p. plu.)* w.v.
I took off

وَوَضَعْنَا عَنكَ وِزْرَكَ

And We have taken off from thee thy burden. [94:2]

تَضَعُ *(imperf. 3 p. f. sing.)* w.v.
she shall lay down

تَضَعُونَ *(imperf. 2 p.m. plu.)* w.v.
put off, ye lay aside (1)

وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ

And when ye lay aside your garments for the heat of noon. [24:58]

تَضَعُوٓا *(imperf. 2 p.m. plu.) n.d. acc.*
that ye lay side (arms)

نَضَعُ *(imperf. Ist. p. plu)* w.v.
we shall set aside

يَضَعُ - عَنْ *(imperf. 3 p.m. sing.)* w.v.
he will remove or relieve

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ

And he will relieve them of their burden. [7:157]

يَضَعْنَ *(imperf. 3 p. f. plu.)* w.v.
they *(fem.)* put off or lay aside

وُضِعَ *(pp. 3 p. m. sing.)* w.v.
is appointed

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ

Lo! the first House appointed for mankind. [3:96]

مَوْضُوعَةٌ *(pic. pac. f. sing.)* w.v.
ready placed ones

لَأَوْضَعُوا iv, w.v. *e.l.*
(perf. 3 p.m. plu.)
<they hurried

to hurry, أَوْضَعَ : أَسْرَعَ
to drive a camel quickly

وَلَأَوْضَعُوا خِلَالَكُمْ

They would have hurried to and fro among you. [9:47]

مَوَاضِعُ places *n. p.*

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ

Some of those who are Jews change words from their context (places). [4:46]

و ض ن ★

مَوْضُونَةٍ *(pic. pac. f. sing.)* w.v. *(gen.)*
<encrusted
(with gold and precious stones)

w.v. وَضَنَ يَضِنُ وَضْناً (ض)
to plate or fold a thing with one part over another

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ

On couches inwrought (with gold and precious stones). [56:15]

و ط أ ★

يَطَـُٔونَ *(w.&h.v.)*
(imperf. 3 p.m. plu.)
<they step, tread
(*i.e.*, they enter into enemy's land) (*Baidawi*)

وَطِئَ يَطَأُ وَطْئًا (س)

to tread upon, walk on, trample on, to press the ground or anything beneath the feet, *meta.* to destroy, to enter the enemy's land

تَطَئُوا (*w&h.v*) (*juss.*) (*imperf. 2 p. m. plu.*)
ye have trodden

وَأَرْضًا لَّمْ تَطَئُوهَا

And land ye have not trodden (*i.e.*, entered). [33:27]

تَطَئُوا (*w&h.v.*) *acc.* (*imperf. 2 p. m. plu.*)
that ye may trample on

وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ
لَّمْ تَعْلَمُوهُمْ أَن تَطَئُوهُمْ

And had it not been (for) believing men and believing women whom ye know not (and) that ye might have trampled on them. [48:25]

(Baidawi observed that the correlative proposition (جَوَابُ لَوْ) is ellipsis here, that is, لَمَا كَفَّ أَيْدِيَكُمْ 'he would not have stopped your hands'. Others' view is that the sense is so clear and obvious that it needed not mentioning.)

وَطْئًا curbing (*v.n.*)

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا

Verily the rising by night! it is most curbing and most conducive to (right) speech. [73:6]

مَوْطِئًا (*n. place.*) *acc.*
a trodden place

لِيُوَاطِئُوا *l.c., w.&h.v. iii*
<that they may make up

iii, وَاطَأَ مُوَاطَأَةً
to make equal or make up

و ط ر ★

وَطَرًا purpose (*n.*)
necessary, formality, needful

فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا

Then when Zaid had performed (his) purpose concerning her, We wedded her to thee. [33:37]

و ط ن ★

مَوَاطِنُ <places (fields) (*n.p.*)
(*sing.*) وَطَنٌ
place, land, homeland, field

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

Assuredly Allah hath succoured you on many fields. [9:25]

و ع د ★

(*perf. 3 p. m. sing.*) w.v. **وَعَدَ**
<∼promised

وَعَدَ يَعِدُ وَعْداً وَ عِدَةً وَ مَوْعِداً (ض)
to promise,
give one's word, to promise good, to threaten (**وَعِيدٌ**)

(*pref. 2 p. m. sing.*) w.v. **وَعَدْتَ**
thou promised

(*perf. 1st. p. sing.*) (w.v.) **وَعَدْتُ**
I promised

(*perf. 3 p. m. plu.*)w.v. **وَعَدُوْا**
they promised

(*perf. Ist. p. plu.*) w.v. **وَعَدْنَا**
we promised

(*imperf. 3 p. m. sing.*) w.v. **يَعِدُ**
∼promise (1)
(for plural)

إِن يَعِدُ الظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا

Nay ! the wrong-doers promise one another only to deceive. [35:40]

threaten (2)

الشَّيْطَٰنُ يَعِدُكُمُ الْفَقْرَ

The Saten threatens you with poverty. [2:268]

(*perate. m. sing.*) w.v. **عِدْ**
promise !

وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَٰنُ إِلَّا غُرُورًا

And promise unto them, and Satan promiseth not but to delude (to deceive). [17:64]

(*pp. 3 p. m. sing.*) (w.v.) **وُعِدَ**
∼has been promised

(*pp. Ist. p. plu*) w.v. **وُعِدْنَا**
we have been promised

(*pip. 3 p. m. plu.*) w.v. **يُوْعَدُوْنَ**
they were threatened

(*pip. 2 p. m. plu.*) w.v. **تُوْعَدُوْنَ**
you are promised

(Note : according to the context the rendering is changed either to threatening or promising)

promise (*n.*) **وَعْدٌ**

it is a promise *acc.* **وَعْداً**

وَعْدًا عَلَيْهِ حَقًّا

A promise due thereon (the ellipsis is explained by commentators such as Baidawi who took it as [9:111]

وَعَدَهُ وَعْداً حَقّاً

He promised in quite truth; others as Ibn Hisham observe that there is no ellipsis here, it is a way of Arabic expression for emphasising.)

(*pic. pact. m. sing.*) w.v. **الْمَوْعُوْدُ**
promised

(*act. 2 pic. m. sing.*) w.v. الْوَعِيْدُ
threat, threaenting

place or time of *n.p.t.*, w.v. مَوْعِدٌ
the fulfilment of a prediction, promise or threat, an appointment for meeting, a promise

n. t. p. (for مِوْعَادٌ) w.v. الْمِيْعَادُ
tryst

و ع ظ ★

(*act. pic. m. plu.*) w.v. الْوَاعِظِيْنَ
those who preach,
<admonisher

وَعَظَ يَعِظُ وَعْظاً وَ عِظَةً (ض)
to warn, advise, exhort, preach, admonish

(Note: perfect tense from root و ع ظ (trititeral) is not used in the Quran)

(*imperf. 3 p.m. sing.*) w.v. يَعِظُ
~exhorts (1)

وَإِذْ قَالَ لُقْمَٰنُ لِابْنِهِ وَهُوَ يَعِظُهُ
And when Luqman said to his son while he was exhorting him. [31:13]

admonishes (2)

إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِ
Lo! comely is this which Allah admonisheth you. [4:58]

iv, w.v. تُوْعَدُوْنَ
(*imperf. 2 p.m. plu.*)
ye menace

iv, أَوْعَدَ يُوْعِدُ إِيْعَاداً <
to threaten, to menace

(*imperf. Ist. p. plu.*) iii, w.v. وَاعَدْنَا
<we appointed (1)

وَاعَدَ يُوَاعِدُ مِيْعَاداً
to appoint a fixed time or place for anyone, to plight faith to anyone

وَإِذْ وَٰعَدْنَا مُوسَىٰٓ أَرْبَعِينَ لَيْلَةً
And when We appoint for Musa forty nights. [2:51]

we made covenant (2)

وَوَٰعَدْنَٰكُمْ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ
And We made a covenant with you on the right side of the mount. [20:80]

(from the right hand side of Musa (Tabri)

(for some others : الْأَيْمَنُ is blessed or holy)

w.v. تَوَاعَدْتُمْ
(*perf. 2 p.m. plu.*) vi,
ye have mutually appointed

vi, w.v. لَا تُوَاعِدُوْا
(*perate. neg. m. plu.*)
do not appoint (matually)

لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا
But do not make a secret contract with them except ye say a reputable saying. [2:235]

وَعىٰ يَعِىْ وَعْياً (ض)

to preserve in the memory, to contain, to keep in mind, to retain

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَّتَعِيَهَآ اُذُنٌ وَّاعِيَةٌ

And We might make it unto you a remembrance and that ears (that is, preservers of remembrance) retain its memory. [69:12]

وَاعِيَةٌ *(act. pic. f. sing.)* w.v.
that which retains in memory

أَوْعىٰ *(perf. 3 p.m. sing.)* iv, w.v.
~withheld
~hoarded (wealth)

And withheld it. وَجَمَعَ فَأَوْعىٰ
[70:18]

يُوْعُوْنَ they hide, they iv, w.v.
preserve (in their heart)

وَاللّٰهُ أَعْلَمُ بِمَا يُوْعُوْنَ

Whereas Allah knows best that which they cherish. [84:23]

وِعَاءٌ a hiding place, bag (n.)

أَوْعِيَةٌ bags (n.p.)

(sing.) < وِعَاءٌ

★ و ف د

وَفْداً <a goodly v.n. w.v. acc.
company, embassy
an act of coming into the presence of royalty

أَعِظُ *(imperf. Ist. p. sing.)* w.v.
I admonish

تَعِظُوْنَ *(imperf. 2 p. m. sing.)* w.v.
ye admonish

عِظْ *(perate. m. sing.)* w.v.
admonish !

فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ

So turn thou from them, and admonish them. [4:63]

عِظُوْا *(perate. m. plu.)* w.v.
admonish
(addressed to men, plural)

يُوْعَظُ *(pip. 3 p.m. sing.)* w.v.
is exhorted or admonished

Note: Admonition and exhortation are the direct functions of the prophetic offices).

يُوْعَظُوْنَ *(pip. 3 p. m. plu.)* w.v.
they are exhorted to

مَوْعِظَةٌ admonition (n.)

أَوْعَظْتَ thou admonished iv, w.v.

to approach iv, أَوْعَظَ إِيْعَاظاً <
preach, exhort, admonish
(For the perfect tense instead of triliteral وَعَظْتَ, an added pattern of iv, is used)

★ و ع ى

تَعِيَ w.v. acc.
(imperf. 3 p. p. m. sing.)
<that might retain

إِنْ يُرِيدَآ إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَآ

If the twain desire ratification Allah shall cause reconciliation between them. [4:35]

تَوْفِيقًا acc. (تَوْفِيق) v.n. ii,

concord (1)

(between parties)

ثُمَّ جَآءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَانًا وَتَوْفِيقًا

And then they come to thee swearing to Allah : we meant naught save kindness and concord. [4:62]

success in the task, (2)

Allah's inspiration to act as he wishes

وَمَا تَوْفِيقِىٓ إِلَّا بِاللَّهِ

And my success (in my task) can only come from Allah. [11:88]

Note : no accurate rendering of the sense of تَوْفِيق is possible in English therefore translators have selected the following expressions to bring the reader nearer to the Quranic sense of the verse.

reconciliation—Sale

success—Arbery, Yusuf Ali, Jid.

hope—Pickthall

accomplishment—Pensic

وَفَدَ يَفِدُ وَفْداً وَ وُفُوْداً (ض)

to call upon a king w.v. as an ambassador

و ف ر ★

مَوْفُوْراً w.v. (pas. pic. m. sing.)

ample, full

< وَفَرَ يَفِرُ فِرَةً (ض)

to be plentiful

و ف ض ★

يُوْفِضُوْنَ (imperf. 3 p.m. plu.) iv, w.v.

<they are hurrying

وَفَضَ يَفِضُ (ض) وَ أَوْفَضَ iv.

to hasten, run

و ف ق ★

وِفَاقاً (v.n.) iii, acc.

<the act of suiting or becoming fit

وَفِقَ يَفِقُ وَفْقاً (ح)

to find suitable, fit, useful

وَافَقَ يُوَافِقُ وِفَاقاً

to agree or accord with, yield to, be in accordance with one's wishes, to be suitable, fit

يُوَفِّقُ (imperf. 3 p.m. sing.) ii, w.v.

~causes reconciliation between two persons or groups

و ف ى ★

أَوْفىٰ / الْأَوْفىٰ (*elative*)
< the best fulfiller (1)

وَفىٰ يَفِيْ وَفَاءً (ض) وَ أَوْفىٰ إِيْفَاءً - ب
to keep one's promise, fulfil one's engagement, pay a debt

وَمَنْ أَوْفىٰ بِعَهْدِهٖ مِنَ اللّٰهِ
Who is fulfiller of his covenant better than Allah. [9:111]

fullest (2)

ثُمَّ يُجْزٰىهُ الْجَزَآءَ الْاَوْفىٰ
And afterward he will be repaid it with fullest payment. [53:41]

وَفّٰى (*perf. 3 p.m. sing.*) *ii, w.v.*
< ~fulfilled

to give *ii.* وَفّٰى يُوَفِّيْ تَوْفِيَةً one his full due, pay the whole debt, to discharge obligation completely

وَاِبْرٰهِيْمَ الَّذِيْ وَفّٰىٓ
And of Ibrahim who (faithfully fulfilled (the commandment of Allah. [53:37]

paid in full (2)

حَتّٰٓى اِذَا جَآءَهٗ لَمْ يَجِدْهُ شَيْئًا وَّ
وَجَدَ اللّٰهَ عِنْدَهٗ فَوَفّٰىهُ حِسَابَهٗ
When he cometh thereto he findeth not aught, and findeth Allah with himself and He payeth him his account in full. [24:39]

Note: As often observed in many cases the rendering requires to translate past tense form in present or future tense; the same thing can he seen in the above quoted verse and its translation.

يُوَفِّيْ (*imperf. 3 p. m. sing.*) *ii, w.v.*
~pays (or) will pay in full

لَيُوَفِّيَنَّ *e.m.p. ii, w.v.* (*imperf. 3 p.m. sing.*)
he certainly shall repay in full

وُفِّيَتْ (*pp. 3 p. f. sing.*) *ii, w.v.*
~was paid in full

تُوَفّٰى (*pip. 3 p. f. sing*) *ii, w.v.*
~will be paid in full

تُوَفَّوْنَ (*pip. 2 p. m. plu.*) *ii, w.v.*
you will be paid in full

يُوَفَّ (*pip. 3 p.m. sing.*) *ii, w.v.*
~will be paid in full

مُوَفُّوْا (*Ap-der. m. plu.*) *ii, w.v.*
they payers in full

وَاِنَّا لَمُوَفُّوْهُمْ نَصِيْبَهُمْ غَيْرَ مَنْقُوْصٍ
And verily We shall pay them their whole due unabated. [11:109]

أَوْفىٰ (*perf. 3 p.m. sing.*) *iv, w.v.*
< ~fulfilled

iv. أَوْفىٰ يُوْفِيْ إِيْفَاءً - ب
to fulfil a covenant

تَوَفّٰى (*perf. 3 p.m. sing.*) v, w.v. ~carried off, received in full

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلٰٓئِكَةُ ظَالِمِىٓ أَنْفُسِهِمْ

Verily unto those whom the angels carry off (in death). [4:97]

تَوَفَّتْ (*perf. 3 p. f. sing.*) v, w.v. ~took (something) up

حَتّٰىٓ إِذَا جَآءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا

Until when death cometh unto one of you, Our messengers take his soul. [6:61]

تَوَفَّيْتَ (*perf. 2 p. m. sing.*) v, w.v. thou tookest me

فَلَمَّا تَوَفَّيْتَنِى كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ

Then when Thou tookest me up Thou hast been the Watcher. [5:117]

تَتَوَفّٰى (*imperf. 3 p. f. sing.*) v, w.v. ~take up, causes to die (angels)

يَتَوَفّٰى (*imperf. 3 p.m. sing.*) v, w.v. causes~to die

يَتَوَفَّوْنَ (*imperf. 3 p.m. plu.*) v,w.v. they cause~to die

تَوَفَّ (*perate. m. sing.*) v, w.v. let die

وَتَوَفَّنَا مَعَ الْأَبْرَارِ

And let us die along with the pious. [3:193]

تَوَفَّنِى let me die

(Note : compare **أَوْفٰى** in 9/111 and 53/41 that is from triliteral root form an elative or superlative form which means most fulfiller ; here **أَوْفٰى** as in 3/76 is a perfect tense of *iv.* that means : he, she or it fulfilled

بَلٰى مَنْ أَوْفٰى بِعَهْدِهٖ وَاتَّقٰى فَإِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِينَ

Nay! but (the chosen of Allah is he) who fulfilleth his pledge and wardeth off (evil) ; for verily Allah loveth those who ward off evil. [3:76]

أُوفِ *f d. iv, w.v.* (*imperf. Ist, p. sing.*) (thus) I will fulfil

أُوفِى (*imperf. Ist p. sing.*) iv, w..v I give full

يُوفُونَ (*imperf. 3 p.m. plu.*) iv, w.v. they fulfil

لِيُوفُوا (*imperf.3 p.m. plu.*) *e.l.iv,w.v.* they should pay in full

وَلْيُوفُوا نُذُورَهُمْ

They should pay their vows. [22:29]

أَوْفِ (*perate. m. sing.*) iv, w.v. give in full

أَوْفُوا (*perate. m plu.*) iv, w.v. fulfill (O you) !

الْمُوفُونَ (*Ap-der. m. plu.*) iv, w.v. those who keep their treaty or promise

يُتَوَفّٰى (*pp. 3 p. m. sing.*) v, w.v.
has died

يُتَوَفَّوْنَ (*pip. 3 p.m. plu.*) v, w.v.
they die

مُتَوَفٍّ (*Ap-der. m. sing.*) v, w.v.
one who makes someone die

إِذْ قَالَ اللّٰهُ يٰعِيْسٰٓى إِنِّىْ مُتَوَفِّيْكَ وَرَافِعُكَ إِلَىَّ

(Recall) what Allah said: O 'Isa! verily I shall make thee die, and am lifting thee. [3:55]

يَسْتَوْفُوْنَ (*perf. 3 p.m. plu.*) x, w.v.
they take exactly the full

<اِسْتَوْفَى الشَّيْءَ to receive exactly in full

و ق ب ★

وَقَبَ (*perf. 3 p. m. sing.*) w.v.
<~overspread

وَقَبَ يَقِبُ وَقْبًا وَ وُقُوْبًا (ض)

to set (sun), come upon, overspread, disappear (sun or moon)

مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

(I seek refuge with the Lord and) from the evil of darkness when it is overspread. [113:3]

و ق ت ★

اَلْوَقْتُ time (*n.*)

اَلْوَقْتُ الْمَعْلُوْمُ

A known (or appointed) Time (*i.e.*, ordained in the fore-knowledge of Allah. [15:38]

مِيْقَاتٌ *n. p.t.*(for مِوْقَاتٌ)
an ordained time or place

مَوَاقِيْتُ <fixed time (*n.p.t. plu.*)
· (*sing.*) مِيْقَاتٌ

مَوْقُوْتٌ (*pac. pic. m. sing.*)
that of which the time is fixed or ordained

أُقِّتَتْ (*pp. 3 p. f. sing.*) ii
~is given time

وَقَّتَ تَوْقِيْتًا أَقَّتَ تَوْقِيْتًا

to fix a time, to give appointment

وَإِذَا الرُّسُلُ أُقِّتَتْ

And when the messengers are brought unto their time appointed. [77:11]

و ق د ★

وَقُوْدٌ <fuel (*n.*)

وَقَدَ يَقِدُ وَقْدًا وَ وُقُوْدًا (ض)

وَأَوْقَدَ إِيْقَادًا iv to set fire to, to kindle

أَوْقَدُوْا (*perf. 3 p. m. plu.*) iv, w.v.
they light a fire
lit. they lit a fire

٧٣٣

يُوْقِدُوْنَ (*imperf.3 p. m. plu.*)iv, w.v.
they kindle

تُوْقِدُوْنَ (*imperf. 2 p.m. plu.*)iv, w.v.
ye kindle

أَوْقِدْ (*perate. m. sing.*) iv, w.v.
light (thou) !

يُوْقَدُ (*pip. 3 p.m. sing.*) iv, w.v.
is lit

الْمُوْقَدَةُ (*pis. pac. f. sing.*) iv, w.v.
kindled (fire)

اِسْتَوْقَدَ (*perf 3 p.m. sing.*) x, w.v.
<~kindled

as *R F.* اِسْتَوْقَدَ

و ق ذ ★

الْمَوْقُوْذَةُ (*pac. pic. f. sing.*) w.v.
<dead through beating

وَقَذَ يَقِذُ وَقْذاً (ض)

to beat to death, beat severely

و ق ر ★

وَقْرٌ <deafness v.n.

وَقَرَ يَقِرُ وَقْراً (ض) w.v.

to be heavy, deaf, heaviness in the ear

وِقْراً acc. وِقْرٌ burden (of the rain)

وَقَاراً acc. وَقَارٌ w.v. (v.n.)
<majesty

وَقَرَ يَقِرُ وَقَاراً وَ وَقَارَةً (ض)

to be gentle, gracious, respected much (*Lis*) *LL.*

Note : a majority of the commentators observe the sense of وَقَارٌ in majesty but *A.Y.A.* has translated this word as kindness and long-suffering

مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا

What aileth you that ye hope not in Allah's majesty (*Jid.*)

toward Allan for dignity (*Pic*).

What is the matter with you, that ye place not your hope for kindness and long-suffering in God. (*A.Y.A.*) [71:13]

تُوَقِّرُوْا *act. ii, w.v.*
(*imperf. 2 p. m. plu.*)
<that ye respect much

وَقَّرَ تَوْقِيْراً to honor, respect *ii* much

و ق ع ★

وَقَعَ (*perf. 3 p.m. sing.*) w.v.
<~fell (1)

وَقَعَ يَقَعُ وُقُوْعاً (ف) - عَلَىٰ

to fall, fall down, befall

- عَلَىٰ to come to pass to be confirmed

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ

And when a plague fell on them. [7:134]

that is befalling ـ ب (2)

تَرَى الظّٰلِمِيْنَ مُشْفِقِيْنَ مِمَّا كَسَبُوْا وَهُوَ وَاقِعٌ بِهِمْ

Thou seest the wrong-doers fearful of that which they have earned, and it is befalling them (it will befall them). [42:22]

that is coming (3) to pass

اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

Verily the doom of thy Lord will surely come to pass. [52:7]

وَقْعَةٌ (*noun of unity.*) happening, coming to pass

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ

There is no lie in its happening. [56:2]

اَلْوَاقِعَةُ (*act. pic. f. sing.*) the event that which surely will occur, the inevitable day of hereafter

اِذَا وَقَعَتِ الْوَاقِعَةُ

When the event inevitable cometh to pass. [56:1]

يُوْقِعُ (*imperf. 3 p.m. sing.*) *iv. w.v.* brings about

iv, < اَوْقَعَ يُوْقِعُ اِيْقَاعًا

to bring about, excite enmity

prevailed , vindication (2)

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ

Thus the truth prevailed (or vindicated) and that which they had brought vanished (or was made vain). [7:118]

came to be fulfilled ـ عَلٰى (3)

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوْا

And the word (will be) fulfilled concerning them because they did wrong. [27:85]

وَقَعَتْ (*perf. 3 p. f. sing.*) *w.v.* ~has befallen

تَقَعُ (*imperf. 3 p. f. sing.*) *w.v.* ~befalls

قَعُوْا (*perate. m. plu.*) *w.v.* fall dawn !

فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ

When I have fashioned him and breathed into him spirit, fall ye down in obeisance unto him. [15:29]

وَاقِعٌ (*act. pic. m. sing.*) *w.v.* that going to fall on (1)

وَظَنُّوْا اَنَّهٗ وَاقِعٌ بِهِمْ

And imagined that it was going to fall on them. [7:171]

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ
الْعَدَاوَةَ وَالْبَغْضَاءَ

Satan seeketh only to cast among you enmity and hatred. [5:91]

مُوَاقِعُوا (*Ap-der. m. plu.*) iv, *f.d.* those who are about to fall in

مَوَاقِعُ place, setting (*n. p.t. plu*).

مَوَاقِعُ النُّجُومِ places of stars or the setting of star

و ق ف ★

وُقِفُوا (*pp. 3 p. m. plu.*) w.v. <~held over

وَقَفَ يَقِفُ وُقُوفًا (ض) w.v. to stand, to make someone stand

قِفُوا (*perate. m. plu.*) w.v. make stand

قِفُوهُمْ make them to stand

مَوْقُوفُونَ (*pact. pic. m. plu.*) w.v. those who are brought up or made to stand, are held

و ق ى ★

وَقَى (*perf. 3 p. m. sing.*) w.v. <~saved, protected, preserved, warded off

وَقَى يَقِي وِقَايَةً وَ وَقْيًا (ض) to protect, save preserve, ward off (*Pic*).

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا

Whereof Allah protected him from the ills they plotted. [40:45]

تَقِي (*imperf. 3 p. f. sing.*) w.v. ~protect

وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ
وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ

And he hath appointed for you coats that protect you from the heat, and coats (of armour) that protect you from the violence. [16:81]

تَقِ (*imperf. 2 p.m. sing.*) *f.d.* w.v. thou protect

وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ

And whosoever Thou will protect him from evils on that Day, verily hast Thou taken (him) into mercy. [40:9]

قِ (*perate. m. sing.*) w.v. protect, save!

وَقِنَا عَذَابَ النَّارِ

And save us from the torment of the fire. [2:201]

قُوا (*perate. m. plu.*) w.v. protect!

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Protect yourselves and your family members from a fire. [66:6]

وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِّأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا

And make not Allah a butt of your oaths that ye shall not act piously nor fear Allah. [2:224]

لِيَتَّقِ *e.l. viii, w.v.* *(imperf. 3 p.m. sing.)*
he should fear

he fears him يَتَّقْهِ

يَتَّقُوا (*imperf. 3 p.m. plu.*) *viii,w.v.*
they fear

thus they should fear Allah فَلْيَتَّقُوا اللّٰهَ

يَتَّقِي (*imperf.2p.m.sing.*) *viii,w.v.*
~will strike against, or will protect

أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوٓءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ

Is he then who will strike his face against the awful doom upon the Day of Resurrection (is he who doeth right?). [39:24]

اتَّقِ *(perate. m. sing.) viii, w.v.*
fear!

fear Allah اتَّقِ اللّٰهَ

اتَّقُوا *(perate. m. plu.) viii, w.v.*
dread! fear (ye)!

فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

Then dread the fire the fuel whereof is men and stones. [2:24]

يُوقَ *(pip. 3 p.m. sing.) f.d, w.v.*
is preserved

وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولٰٓئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is preserved from his own avarice, such are they who are successful. [59:9]

وَاقٍ (for وَاقِيٌ) *w.v.* *(act. pic. m. sing.)*
a protector or saviour

اتَّقَى *(perf. 3 p. f. sing.) viii, w.v.*
< has fear

viii, اتَّقَى يَتَّقِي اتِّقَاءً

to fear, to be pious, to ward off (evil), to be conscious of God, to keep duty towards God

اتَّقَوْا *(perf. 3 p. m. plu.) viii, w.v.*
they fear (Allah)

اتَّقَيْتُنَّ *(perf. 2 p. f. plu.) viii, w.v.*
ye *(fem.)* fear or ye are pious

إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ

If ye are God-fearing so be not soft in speech. [33:32]

تَتَّقُونَ (*imperf.2 p.m. plu.*) *viii,w.v.*
ye (are) God-fearing

Ye may become لَعَلَّكُمْ تَتَّقُونَ God fearing. [2:21]

تَتَّقُوا *(n.d.) viii, w.v.* *(imperf. 2 p. m. plu.)*
that ye fear Allah

righteousness, duty to Allah, restraint from evil, self-restaint, fear and so on. According to the context the word has been translated as follows :

abstainment (1)

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوٰى

And take provision for the journey, for verily the best provision is abstainment. [2:197]

piety (2)

وَأَنْ تَعْفُوٓا أَقْرَبُ لِلتَّقْوٰى

And that ye should forego is nigher unto piety. [2:237]

fear (3)

هُوَ أَهْلُ التَّقْوٰى وَأَهْلُ الْمَغْفِرَةِ

He is the fount of fear. He it the fount of Mercy. [74:56]

protection (4) (against evil)

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَّاٰتٰهُمْ تَقْوٰىهُمْ

While for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil). [47:17]

The word تَقْوٰى is also explained in several ways, such as, to observe the Divine ordinances in every walk of life. (*Jld.*)

اتَّقُوْنِ (for نِ) (ن + اتَّقُوْ *com.*) fear me !

اتَّقِيْنَ *(perate. f. plu.) viii, w.v.* fear (O women)

اتَّقِيْنَ اللّٰهَ addressed to women : fear Allah

الْمُتَّقُوْنَ *(Ap-der.m. plu.)(w.v.)nom.* those who fear Allah

الْمُتَّقِيْنَ *(Ap-der. m. plu.)(w.v. acc.)* those who fear Allah or those who are pious

الْاَتْقٰى / اَتْقٰى most pious (*elative w.*)

اَتْقٰكُمْ most pious among you

تَقِيًّا *(act. pic. m. sing)* تَقِيٌّ *(acc.)* God-fearing

تُقَاةٌ fearing *v.n.*

اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ

Fear Allah with fear due to Him. [3:102]

تَقْوٰى / التَّقْوٰى protection, (*n.*) fearing

As a specific Quranic term, used in several contexts it has been translated with different words. Translators of the Quran have tried to present the actual meaning of this word according to their views. The words chosen by them are as below :—

God-fearing, God consciousness, to ward off evil, piety,

و ك أ ★

أَتَّكِئُ w.& h.v. v (imperf. 1st. p. sing.)
<I lean

وَكَأَ R. F. is not used

وَ اتَّكَأَ viii أَوْكَأَ iv وَ تَوَكَّأَ v
to lean, recline upon

مُتَّكِئُونَ / مُتَّكِئِينَ (w.& h-v.) viii (Ap-der. m. plu.)
those who are acc. reclining upon

مُتَّكَأً (n. p. t.) (h.w.v. viii)
a cushioned couch

و ك د ★

تَوْكِيدٌ <assertion (v.n.) ii, w.v.
وَكَدَ يَكِدُ (ض) وَ وَكَّدَ تَوْكِيداً
to stand still, to ii
confirm, assert

و ك ز ★

وَكَزَ (perf. 3 p. m. sing.) w.v.
~struck (with fist)

وَكَزَ يَكِزُ وَكْزاً (ض)
to strike with the fist

و ك ل ★

وَكَّلْنَا (perf. Ist. p. plu.) ii, w.v.
<we entrusted

ii < وَكَّلَ تَوْكِيلاً
to appoint one keeper or guardian over, or entrust one with the care of anything

w.v. << وَكَلَ يَكِلُ وَكْلاً (ض) - إِلَى
to confide in, entrust another with one's affairs, commit to

وُكِّلَ - بِ (pp. 3 p. m. sing.) ii, w.v.
~is given charge

قُلْ يَتَوَفَّـٰكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ
Say: the Angel of death, who is given charge concerning you. [32:11]

تَوَكَّلْتُ (perf. 1st. p. sing.) v, w.v.
<I have put my trust

v, تَوَكَّلَ تَوَكُّلاً
to put trust in Allah

تَوَكَّلْنَا (perf. Ist. p. plu.) v, w.v.
we have put our trust

تَوَكَّلْ (perate. m. sing.) v, w.v.
put thy trust !

تَوَكَّلُوا (perate. m. plu.) v, w.v.
put (O men) your trust !

يَتَوَكَّلْ v, w.v. juss. (imperf. 3 p.m. sing.)
puts trust, entrusts

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
Whosoever putteth his trust in Allah (will find) verily Allah is Mighty, Wise. [8:49]

لِيَتَوَكَّلْ v, w.v. el.
(*imperf. 3 p.m. sing.*)
~let or put trust

وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ

In Allah let believers put their trust. [3:160]

نَتَوَكَّلُ (*imperf. Ist. p. plu.*) v, w.v.
we put our trust

الْمُتَوَكِّلُوْنَ (*Ap-der. m. plu.*) v, w.v.
those who put their trust (in Allah)

الْوَكِيْلُ (*act. 2 pic. m. sing.*) w.v.
one who takes care of a thing for another, trustee, the witness to bargain, guardian

وَكَفٰى بِاللّٰهِ وَكِيْلًا

And Allah is sufficient as Trustee. [4:81]

و ل ت ★

يَلِتْ w.v., (*juss*)
(*imperf. 3 p. m. sing.*)
< ~diminish

وَلَتَ يَلِتُ وَلْتًا (ض)

to withhold, diminish

وَإِنْ تُطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ لَا يَلِتْكُمْ مِّنْ
أَعْمَالِكُمْ شَيْئًا

And if ye obey Allah and His apostle He shall not diminish from you aught of your deeds. [49:14]

و ل ج ★

يَلِجُ (*imperf. 3 p. f. sing.*) w.v.
<penetrates

w.v. وَلَجَ يَلِجُ وُلُوْجًا (ض) - فِيْ

to enter, penetrate in, go, pass through

يُوْلِجُ (*imperf. 3 p.m. sing.*) iv, w.v.
makes pass into

تُوْلِجُ (*imperf. 2 p. m. sing.*) iv, w.v.
thou causes to pass into

وَلِيْجَةٌ (*act. 2 pic. f. sing.*) w.v.
intimate friend, femiliar, ally

و ل د ★

وَلَدَ (*perf. 3 p. m. sing.*) w.v.
~has begotten

وَلَدَ يَلِدُ وِلَادَةً وَ وِلَادًا وَ مَوْلِدًا (ض)

(1) to beget (male) w.v.
(2) to give birth, bear (female)

أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُوْلُوْنَ
وَلَدَ اللّٰهُ وَإِنَّهُمْ لَكٰذِبُوْنَ

Lo! verily it is of their falsehood that they say: God hath begotten, verily they are the liars. [37:151-52]

وَلَدْنَ (*perf. 3 p. m. plu.*) w.v.
they (*fem.*) gave birth

وَلَدْنَهُمْ they gave birth to them

children (in the (3) sense of a collective noun)

إِن تَرَنِ أَنَا أَقَلَّ مِنكَ مَالًا وَوَلَدًا

Thou seest me as less than thee in wealth and children. [18:39]

children *n.p. acc.* الْأَوْلَادُ / أَوْلَادًا

وَالِدٌ *(act. pic. m. sing.)* begetter (father)

وَالِدَةٌ *(act. pic. f. sing.)* a mother

parents الْوَالِدَانِ / الْوَالِدَيْنِ

their parents وَالِدَيْكَ

his parents وَالِدَيْهِ

my parents وَالِدَيَّ

وِلْدَانٌ youths *(n.p.)*

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ

And there shall go round unto them youths ever-young. [56:17]

child *(act. 2 pic. m. sing.)* وَلِيدٌ

(pis. pic. m. sing.) مَوْلُودٌ / الْمَوْلُودُ a begotten one, one who is born

one to whom a مَوْلُودٌ لَهُ child is born (father)

و ل ى ★

يَلُونَ *(imperf. 3 p. m. plu.) w.v.* they are near

وُلِدَ *(pp. 3 p. m. sing.) w.v.* he was born

وُلِدْتُ *(pp. Ist. p. sing.)w.v.* I was born

يَلِدْ *w.v, juss (imperf. 3 p.m. sing.)* ~begets

he begetes not لَمْ يَلِدْ

يَلِدُوا *w.v. acc. (imperf. 3 p.m. plu.)* they will beget

They will beget not. لَا يَلِدُوا [71:27]

أَلِدُ *(imperf. Ist. p. sing.) w.v.* I will give birth

ءَأَلِدُ وَأَنَا عَجُوزٌ

Shall I bear a child when I am an old women. [11:72]

يُولَدْ *(pip. 3 p. f. sing.) w.v. juss.* he was begotten

he was not لَمْ يُولَدْ begotten

وَلَدٌ a child (1) *(n.)*

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ

She said : my Lord how can I have a child when no man hath touched me. [3:47]

a son (2)

إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ . . .

If he hath a son, if he hath no son... [4:11]

< وَلِيَ يَلِي وَ وَلْيٌ يَلِي وَلْياً وَ وِلَايَةً

to be close, w.v. (ح ، ض) near, to follow, to be upto, an approach

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ
يَلُونَكُم مِّنَ الْكُفَّارِ

O ye who believe! fight the infidels who are near unto you. [9:123]

وَلَّى *(perf. 3 p.m. sing.) ii, w.v.*
<~turned (1)

وَلَّى يُوَلِّي تَوْلِيَةً - عَنْ *w.v.,ii,*

(1) to turn away from, to turn back

(2) *trans.* to make a thing turn

(3) to keep *SS* close to another thing (see 6/129)

وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ

He turned in fright and looked not back. [27:10]

وَلَّىٰ مُسْتَكْبِرًا

He turned back in his pride. [31:7]

(trans.) turned عَنْ - (2) from

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ
مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ

The foolish of the people will say: what hath turned them form the Qibla? [2:142]

وَلَّيْتَ *(perf. 2 p.m. sing.) ii, w.v.*
thou hast turned

لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا

If thou had observed them closely thou had assuredly turned away from them. [18:18]

وَلَّوْا - إِلَى *(perf. 3 p.m. plu.) ii, w.v.*
they turned to

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا
إِلَيْهِ وَهُمْ يَجْمَحُونَ

Could they find a place of refuge or caverns or retreating hole they would turn round thereto rushing headlong. [9:57]

وَلَّيْتُمْ *(perf. 2 p. m. plu.) ii, w.v.*
ye turned

يُوَلِّ *(imperf. 3 p. m. sing.) ii, w.v.*
~turns

وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ

And whosoever turneth his back to them on such a day. [8:16]

يُوَلُّنَّ *ii, w.v. e.m.p.*
they would turn

وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ

If they succoured them they would turn their backs. [59:12]

يُوَلُّونَ *(imperf. 3 p.m. plu.) ii, w.v.*
they will turn

they will not turn **لَا يُوَلُّونَ**

وَلُّوا *(perate. m. plu.) ii, w.v.*
turn ! (ye)

Note: the verb وَلّٰى signifies 'to turn away' when it has a direct object or with عَنْ in case of direct, it is supposed that عَنْ is elliptical (*Rgb.*). In case of transative to another object the verb denotes the sense of 'to be close.'

تَوَلّٰى *(perf. 3 p.m. sing.) v, w.v.*
~turned away (1)

to turn away تَوَلّٰى تَوَلِّيًا <

وَاِذَا تَوَلّٰى سَعٰى فِى الْاَرْضِ لِيُفْسِدَ فِيْهَا

And when he turneth away, he speedeth through the land that he may act corruptly therein. [2:205]

~undertook or (2)

وَالَّذِىْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ

And who undertook on himself the lead among them. [24:11]

turned aside اِلٰى - (3)

ثُمَّ تَوَلّٰٓى اِلَى الظِّلِّ

Then he tu.ned aside. [28:24]

took as friend (4)

كُتِبَ عَلَيْهِ اَنَّهٗ مَنْ تَوَلَّاهُ فَاَنَّهٗ يُضِلُّهٗ

Against whom it is prescribed that whosoever taketh him for friend, he verily will mislead him. [22:4]

يُوَلُّوْا *(f.d.) ii, w.v.*
(imperf. 3 p. m. plu.)
they shall turn

تُوَلُّوْنَ *(imperf. 2 p.m. sing.) ii, w.v.*
ye turn

تُوَلُّوْا *(f.d.) ii, w.v.*
(imperf. 2 p.m. plu.)
ye will turn

لَا تُوَلُّوْا *(perate neg. m. plu.) ii, w.v.*
turn not !

نُوَلِّىْ *(imperf. Ist. p. plu) ii, w.v.*
we shall keep close (1)

وَكَذٰلِكَ نُوَلِّىْ بَعْضَ الظّٰلِمِيْنَ بَعْضًا

And thus We shall keep some of wrong-doers close to others. [6:129]

<we cause to turn (2)
(trans.)

لَنُوَلِّيَنَّ *ii, w.v. e.m.p.*
(imperf. Ist. p. plu.)
we surely cause to turn

فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰهَا

Wherefor We assurdly cause thee to turn toward the Qibla which shall please thee. [2:144]

I will let *SS* follow (3)
(trans.) i.e., to make close (as a follower)

نُوَلِّهٖ مَا تَوَلّٰى

We shall let him follow to which he hath turned. [4:115]

وَلِّ *(perate. m. sing.) ii, w.v.*
turn ! (thee)

يَتَوَلَّ *(f.d. after* مَنْ *)* *v, w.v.*
(imperf. 3 p. m. sing.)
take for friend (1)

وَمَنْ يَتَوَلَّ اللّٰهَ وَرَسُولَهُ وَالَّذِينَ اٰمَنُوا فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُونَ

And whoso taketh Allah and his messenger and those who believe for friend (will know that), Lo ! the party of Allah, they are the victorious. [5:56]

turneth back (2)

وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا

And whoso turneth back, him will He punish with a painful doom. [48:17]

يَتَوَلَّوْنَ *(imperf. 3 p.m. plu.)v,w.v.*
they turn away (1)

ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ ذٰلِكَ وَمَآ اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ

Yet even after that they turn away, such (folk) are not believers. [5:43]

they make friends (2)

تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ كَفَرُوْا

Thou seest many of them making friends with those who disbelieve. [5:80]

يَتَوَلَّوْا *(f.d.) v, w.v.*
(imperf. 3 p. m. plu.)
they turn away

تَوَلَّوْا *(perf. 3 p. m. plu.) v, w.v.*
they turned away (1)

وَاِنْ تَوَلَّوْا فَاِنَّمَا هُمْ فِيْ شِقَاقٍ

But if they turn away, then they are in cleavage. [2:137]

they take for friend (2)

اِنَّمَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ قٰتَلُوْكُمْ فِى الدِّيْنِ وَاَخْرَجُوْكُمْ مِّنْ دِيَارِكُمْ وَظٰهَرُوْا عَلٰٓى اِخْرَاجِكُمْ اَنْ تَوَلَّوْهُمْ

Allah forbiddeth you only those who warred against you on account of religion and have driven you out of your homes and helped to drive you out, that ye make friends of them. [60:9]

تَوَلَّيْتُمْ *(perf. 2 p. m. plu.) v, w.v*
ye turned away

يَتَوَلّٰى *(imperf. 3 p.m. plu.) v, w.v.*
turns away (1)
(for group, turn away)

ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُوْنَ

Then a party of them turn away and they are back-sliders. [3:23]

metp. <protects (2)
defends (*lit.* deals friendly)

وَهُوَ يَتَوَلَّى الصّٰلِحِيْنَ

And He protects the righteous. [7:196]

وَلِيٌّ / وَلِيًّا *acc.* **الْوَلِيُّ**
protecting friend, (1)
defender

اللّٰهُ وَلِيُّ الَّذِينَ آمَنُوا

Allah is Protecting Friend of those who believe. [2:257]

وَكَفَىٰ بِاللّٰهِ وَلِيًّا

And Allah is sufficient as a Friend. [4:45]

وَهُوَ الْوَلِيُّ الْحَمِيدُ

He is the Protecting Friend, the Praisworthy. [42:48]

heir, or successor (2)

وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا

Since my wife is barren, give me from Thy presence a successor (or a heir). [19:5]

a guardian (3)

فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ

Then let the gurdian of his interest dictate in (tems of) equity. [2:282]

heir (4)

وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا

Whoso is slain wrongfully, We have given power unto his heir. [17:33]

أَوْلِيَاءُ *(n.p.)*
<protectors, friends, partners, heirs

(sing.) **وَلِيٌّ**

وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا

مِن قَبْلُ وَيَتَوَلَّوا وَّهُمْ فَرِحُونَ

And if calamity befalleth thee, (O Muhammad) they say, we took precaution, and they turn away well pleased. [9:50]

they make friend (2)

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم

بِهِ مُشْرِكُونَ

His power is only over those who make friend of him, and those who ascribe partners unto Him (Allah). [16:100]

تَتَوَلَّوْا *(f.d.) v. w.v.*
(imperf. 2 p.m. plu.)
(if) ye turn away

تَوَلَّ *(perate. m. sing.) v, w.v.*
turn away !

لَا تَتَوَلَّوْا *(perate. neg. plu.) v, w.v.*
turn not away !

وَالٍ *(f.d.) r.f. w.v.*
(act. pic. m. sing.)
defender, protector, friend

مَا لَهُم مِّن دُونِهِ مِن وَالٍ

They have not any defender besides Him. [13:11]

الْوِلَايَةُ protection (1) (*v.n.*)

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ

Herein is all protection from Allah, the True. [18:44]

inheritance (2)

وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ

And those who believed but emigrated not they have naught of inheritance. [8:72]

It could also be translated in its literal meaning 'protection' as done by other commentators, while Tabri observed that it is a term used for Muhajreen (emigrants) who migrated from Makka to al-Madina, where they were received by (Muslims of al-Madina) Ansar warmly, and other hospitalities were extended to them. They were given shares too in inheritance. Obviously this facility could not be given to those who did not leave their homes for the sake of Islam, as Muhajreen did.

أَوْلَى *elative. w.*

nearer to thou, (1)
the nearest one

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ

Verily the nearest of mankind to Ibrahim are those who followed him. [3:68]

closer (2)

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

That Prophet is closer to the believers than themselves. [33:6]

woe ل ـ (3)

أَوْلَىٰ لَكَ فَأَوْلَىٰ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ

Woe unto thee, woe ! Again woe unto thee, woe ! [75:34-35]

(also) see 74:20)

الْأَوْلَيَانِ (*dual*) *elative, w.*
nearest ones

مَوْلَى / الْمَوْلَى (*Ap-der. m. plu.*) *iv, w.v.*
patron (1)

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا

That is because Allah is the Patron of those who believe. [47:11]

friend (2)

يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا

A day when friend can in naught avail a friend. [44:41]

owner (3)

أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ

One of them is dumb, having control of nothing and he is a burden on his owner. [16:76]

protector, owner, (4)
friend, benefactor

أَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ

Thou, our Protector (Master, Owner) and give us victory over the disbelieving folk. [2:286]

مَوَالِيَ / الْمَوَالِيَ (*n. p.*)
<inheritors (1)

(*sing.*) **مَوْلًى**

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدٰنِ وَالْأَقْرَبُوْنَ

And unto each We have appointed inheritors of that which parents or the near of him leave behind. [4:33]

kinsfolk (2)

وَاِنِّيْ خِفْتُ الْمَوَالِيَ مِنْ وَّرَآءِيْ

Lo ! I fear my kinsfolk after me. [19:5]

clients (3)

فَاِنْ لَّمْ تَعْلَمُوْٓا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِي الدِّيْنِ وَمَوَالِيْكُمْ

And if ye know not their fathers, then (they are) your brethren in the faith, and your clients. [33:5]

مُوَلٍّ (*Ap-der. m. sing.*) *ii, w.v.*
one who turns to *SS*

وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا

And each one hath a goal toward which he turneth. [2:148]

و ن ى ★

لَا تَنِيَا (*parate. neg. n. dual.*) *v.w.*
<slacken not (ye twain)

وَنٰى يَنِيْ وَنْيًا (ض) - فِيْ *w.v.*
to be slack or negligent

اِذْهَبْ اَنْتَ وَاَخُوْكَ بِاٰيٰتِيْ وَلَا تَنِيَا فِيْ ذِكْرِيْ

Go, thou and thy brother, with My signs, and slacken not in remembrance of Mine. [20:42]

و هـ ب ★

وَهَبَ (*perf. 3 p. m. sing.*) *w.v.*
<~has granted

وَهَبَ يَهَبُ وَهْبًا وَهِبَةً (ف)
to grant, give as a gift, dedicate, offer as a present, to bestow on

وَهَبَتْ (*perf. 3 p. f. sing.*) *w.v.*
~(she) dedicated

وَامْرَاَةً مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا

And any believing woman who dedicates her soul. [33:50]

وَهَبْنَا (*perf. Ist. p. plu.*) *w.v.*
we granted

يَهَبُ (*imperf. 3 p. m. sing.*) *w.v.*
~grants

اَهَبُ (*imperf. Ist. sing.*) *w.v.*
I give

لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

That I may bestow on thee a faultless son. [19:19]

هَبْ *(perate. m. sing.) w.v.*
bestow

وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً

And bestow upon us mercy from Thy presence. [3:8]

الْوَهَّابُ *(n.) ints.*
the bestower, one of the excellant names of Allah

و هـ ج ★

وَهَّاجًا *(n.) ints. acc.*
<dazzling, glowing
< وَهَجَ يَهِجُ وَهْجًا (ف) w.v.
to blaze, burn, glow, dazzle

و هـ ن ★

وَهَنَ *(perf. 3 p. m. sing.) w.v.*
<has waxen feeble
وَهَنَ يَهِنُ وَهْنًا / وَهُنَ يَوْهُنُ وَهْنًا (ض، ك)
to be weak, *w.v.*
feeble, faint, infirm, languid, remiss

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

He said : O my Lord ! verily the bones of me have waxen feeble. [19:4]

وَهَنُوا *(perf. 3 p. m. plu.) w.v.*
they fainted

فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ

They fainted not for aught that befell them in the way of Allah. [3:146]

لَا تَهِنُوا *(perate. neg. n. plu.) w.v.*
faint not (O ye men)

وَهْنٌ / وَهْنًا weakness *v.n. acc.*

وَهْنًا عَلَىٰ وَهْنٍ

Weakness upon weakness. [31:14]

أَوْهَنَ (*n.*) (*elative*)
weakest, frailest

مُوهِنٌ *(Ap-der. m. sing.) iv, w.v.*
one who makes *SS* weak

و هـ ى ★

وَاهِيَةٌ (*Ap-der. f. sing.*) *w.v.*
<torn, rent
وَهَىٰ / وَهِيَ يَهِيْ وَهْيًا (ض، ح)
to be weak, frail, burst, torn

و ى ★ ★

وَيْ An interjection regarded by some commentators (such as Baidawi) as an abbreviation of (وَيْلٌ woe to). It is always suffixed to كَ of the *2nd p. personal pronoun* and is translated as 'woe unto thee !'

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ اللَّهِ

Therefore woe be unto those who write the Scripture with their hands and then say, this is from Allah. [2:79]

sometimes (2) a pronoun ل with preceeds the word to emphasize the misfortune as :

وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ

And yours will be woe for that which ye ascribe (unto Him). [21:18]

وَيْلَكَ — كَ + وَيْلٌ (comp.) woe unto thee or alas for thee

alas for us يَا وَيْلَنَا

alas for you وَيْلَكُمْ

وَيْلَتِي < woe unto me

وَيْلَةٌ + ى = وَيْلَتِي

(is also read وَيْلَتَى wailataa)

Woe is me or alas my shame! [11:72] يَا وَيْلَتَى

In the approved Quranic calligraphy it is written as one word وَيْكَأَنَّ . In this case it is to be considered as composed of the interjection وَىْ 'Oh ! or Ah !' and كَأَنَّ 'as if'. According to some وَيْكَ is equivalent to اِعْلَمْ 'know!' (*LL*).

وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ

Ah ! Allah expendeth the provision for whomsoever He will of His bandmen. [28:82]

و ی ل ★

وَيْلٌ (1) woe ! (*an interjection.*) (to express a big misfortune. Commonly used with ل as وَيْلٌ لَكَ 'Woe unto thee' or affixed to a pronoun direcetly without a preposition as وَيْلَكَ 'Alas for thee')

★★★

كتاب الياء

ىَ *(yaa)*

1. A pronominal suffix of the *Ist p. sing.*; me, my

   e.g. my Lord رَبِّىْ

   my prayers صَلَاتِىْ

2. After a verb a "*nun* نِ " is added before ى *e.g.* هَدَانِىْ He guided me.

3. The ى is sometimes vocalized with "Fatha" (a—vowel) as, 'my lifetime مَحْيَاىَ

4. The ى is omitted when the proceeding ن occurs at the end of a sentence. The following verse illustrates all these cases:

إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

Verily My Lord is with me. He will guid me. [26:62]

ى أ س ★

يَئِسَ *(perf.3 p.m. sing.)* (*h.& w.v.*)
<despaired

يَئِسَ يَيْأَسُ وَ يَيْئِسُ يَأْساً وَ يَآسَةً

to despair, (س ، ح)
give up hope,

to pass the age of fertility يَئِسَتِ الْمَرْأَةُ

يَئِسُوْا *(perf. 3 p.m. plu.)* (*h.&w.v.*)
they have despaired

يَئِسْنَ *(perf. 3 p. f. plu.)* h.&w.v.
they *(f.)* despaired

وَالّٰئِي يَئِسْنَ مِنَ الْمَحِيْضِ

And those women who despaired of menstruation. [65:4]

يَيْأَسُ *h.&w.v.*
(imperf. 3 p. m. sing.)
~despaires

لاَ تَيْأَسُوا h.&w.v.
(*perate, neg. m. plu.*)
despair not

وَلَا تَايْـَٔسُوا مِن رَّوْحِ اللّٰهِ اِنَّهُ لَا يَايْـَٔسُ مِن رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ

And despair not from the mercy (comfort of spirit) of Allah, verily none despairs of the mercy of Allah except a people disbelieving. [12:87]

اسْتَيْأَسَ (*x, h.&w.v.*)
(*perf. 3 p. m. sing.*)
<~despaired

اسْتَيْأَسَ as *R.F. x*
to despair

اسْتَيْأَسُوا (*x, h.&w.v.*)
(*perf. 3 p. m. plu.*)
they despaired

يَئُوْسٌ (*n.*) *ints.*
very despairing person

ی ب س ★

يَبَسٌ / يَبَساً (*v.n.*) *w.v. acc.*
<dry

يَبِسَ يَيْبِسُ وَ يَابَسَ يُبْساً وَ يَبَساً
to dry up (ح، س)

طَرِيْقًا فِي الْبَحْرِ يَبَسًا

A dry path in the sea. [20:77]

يَابِسٌ dry (*act. pic. m. sing.*) *w.v.*

يَابِسَاتٌ (*act. pic. f. plu.*) *w.v.*
dry ones

ی ت م ★

يَتِيْمٌ / الْيَتِيْمُ / يَتِيْماً *acc.*
(*act. 2 pic. m. sing.*)
an orphan

< يَتَمَ يَيْتَمُ يُتْماً (ف)
to become an orphan

يَتِيْمَيْنِ (*act. pic. 2 m. dual.*)
two orphans

يَتَامٰى / الْيَتَامٰى <orphans (*n.p.*)

يَتِيْمٌ (*sing.*)

ی د ★ ★

يَدٌ a hand (*n.*)

يَدَا <two hands (*n. dual.*)
the final *nun* of dual is omitted due to *Idafa* (genitive)

يَدَىْ *lit.* two hands (*n. dual.*)
بَيْنَ يَدَىْ before, in fornt of

وَهُوَ الَّذِىْ يُرْسِلُ الرِّيٰحَ بُشْرًا بَيْنَ يَدَىْ رَحْمَتِهٖ

And it is He who sendeth for the heralding wind before His mercy. [7:57]

أَيْدِىْ / أَيْدٍ / الْاَيْدِىْ <hands (*n.p.*)

يَدٌ (*sing.*)

ی س ر ★

يَسَّرَ (*perf. 3 p. m. sing.*) *ii, w.v.*
~made easy

ii, يَسَّرَ تَيْسِيْرًا
to make easy, facilitate

يَسَّرْنَا (*perf. Ist. p. plu.*) ii, w.v.
we made easy

نُيَسِّرُ (*imperf. Ist. p. plu.*) ii, w.v.
we shall ease

وَنُيَسِّرُكَ لِلْيُسْرَىٰ

And We shall ease thy way unto the state of ease.
[87:8]

تَيَسَّرَ (*perf. 3 p.m. sing.*) v, w.v.
~became easy

فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

Receite, then, of the Quran which is easy (for you).
[73:20]

اسْتَيْسَرَ <~got easily x. w.v.
to get easily, x, اسْتَيْسَرَ
to be easy

الْيُسْرُ / يُسْرًا easy, ease *acc.*

يَسِيْرٌ / يَسِيْرًا *acc.*
(*act. pic. 2 m. sing.*)
easy to bear, light, small

ذٰلِكَ كَيْلٌ يَسِيْرٌ

This is a light measure.
[12:65]

الْيُسْرَىٰ ease (*elative. w. f.*)
(used as an adjective)

مَيْسُوْرًا (*pact. pic. m. sing.*) *acc.*
gentle, easy

فَقُلْ لَهُمْ قَوْلًا مَيْسُوْرًا

Then speak to them an easy (*i.e.*, a gentle or reason-able) speech. [17:28]

مَيْسَرَةٌ easiness (*n.p.t.*)

وَإِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

And if one be in difficulties, then let there be a deferment until easiness.
[2:280]

الْمَيْسِرُ gambling (*n.p.t.*)

ی ق ت ★

الْيَاقُوْتُ the jacineth (*n.*)

✶ ✶ ✶ ✶

يَقْطِيْنٌ a gourd (*n.*)
(or a kind of gourd)

ی ق ظ ★

أَيْقَاظًا <awake (*n. p.*) *acc.*
(*sing.*) يَقِظٌ

ی ق ن ★

يُوْقِنُوْنَ (*imperf. 3 p.m. plu.*) w.v. iv
they are certain

< يَقِنَ يَيْقَنُ يَقَنًا (ح) w.v.
to be certain, sure of

تُوْقِنُوْنَ (*imperf. 3 p.m. plu.*) w.v. vi,
ye are certain

<< أَيْقَنَ يُوْقِنُ إِيْقَانًا iv,
to believe firmly,
to hold as undoubtedly true

اِسْتَيْقَنَتْ (*perf. 3 p.m. sing.*) *w.v. x*
~has firm belief

x, اِسْتَيْقَنَ اِسْتِيْقَانًا
to believe firmly

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ

And they denied them, though their souls were convinced thereof. [27:14]

يَسْتَيْقِنُ (*imperf. 3 p.m. sing.*) *w.v. x*
~has firm belief

لِيَسْتَيْقِنَ in order to be certain of

يَقِيْنٌ sure

يَقِيْنًا surely *acc.*

اَلْيَقِيْنُ certainty (1)

حَتّٰى يَأْتِيَكَ الْيَقِيْنُ

Until there cometh unto thee the certainty (*i.e.*, death). (also see. 74:47) [15:99]

surety (2)

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ

Lo! would that ye know (now) with the surety of knowledge. [102:5]

مُوْقِنُوْنَ (*Ap-der. m. plu.*)*iv, nom.*

مُوْقِنِيْنَ (*Ap-der. m. plu.*) *iv acc.*
those who are certain (or) convinced

مُسْتَيْقِنِيْنَ (*Ap-der. m. plu.*) *x, acc.*
convinced

ی م م ★

تَيَمَّمُوْا (*perate. m. plu.*) *v, w.v.*
<*lit.* intend !

يَمَّ وَ تَيَمَّمَ to intend, *v,*
to go towards

term. do *Tayammum* (1)

تَيَمُّمٌ a process of ablution with clean dust, by clapping plams of hands on it and passing them over the hands up to elbows and face as if they were washed by water.

لَا تَيَمَّمُوْا *v, w v.*
(*perate. neg. m. plu.*)
seek not (2)

وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ

And seek not bad (with intent) to spend therof. [2:267]

اَلْيَمُّ sea, river (*n.*)

ی م ن ★

اَلْيَمِيْنُ / يَمِيْنٌ right hand (*n.*)

أَيْمَانٌ <right hands (1) (*n.p.*)

(*sing.*) يَمِيْنٌ

اَوْمَا مَلَكَتْ اَيْمَانُكُمْ

Or that your right hands possess (the captives). [4:3]

oaths (2)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

And make not Allah, by your oaths, a hindrance. [2:214]

الْأَيْمَنُ right (*adj.*)

جَانِبِ الطُّورِ الْأَيْمَنِ

Right slope of the mount. [19:52]

الْمَيْمَنَةُ people nf the right hand

ى ن ع ★

يَنْعٌ <ripening (*v.n.*) w.v.

يَنَعَ يَيْنَعُ يُنْعاً وَ يَنْعاً (ف)

to ripen, reach maturity

ى و م ★

الْيَوْمَ today

يَوْماً a day

يَوْمَكُمْ your day

يَوْمَهُمْ their day

يَوْمَيْنِ two days (*dual. acc.*)

أَيَّامٌ days (*n. p.*)

يَوْمَئِذٍ (*comp.*)

then إِذْ + day يَوْمَ
then on that day

THE END

APPENDIX - 1

ROOTS OF THE WORDS

To facilitate those who are not aware of Arabic Etymological System of the words, the following Table has been arranged.

This table will be helpful to consult particular words starting with letters affixed with «Alif» ا , «Ta» تا , «Ya» يا , «Noon» ن , «Lam» ل , and «Meem» م .

الألف

Root	Word	Root	Word
ب ل ع	أَبْلِعِي	ب ت ر	أَبْتَرُ
ب ى ض	ابْيَضَّ/ابْيَضَّتْ	ب ج س	انْبَجَسَتْ
ب ل غ	أَبْلُغُ/أَبْلَغْتُكُمْ/	ب د ع	ابْتَدَعُوْ (هَا)
〃 〃 〃	أَبْلَغُوْا/أُبَلِّغُهُ	ب د ل	أَبْدَلَهُ
ب ل و	ابْتَلُوْا/ابْتَلَى/	〃 〃 〃	اسْتِبْدَال
ب ن و	ابْنِ ، ابْنِيْ ، ابْنِهِ	ب ر أ	أُبْرِئُ
〃 〃 〃	أَبْنَاءُ	ب ر ر	أَبْرَار
ب و ب	أَبْوَابٌ/أَبْوَابًا	ب ر ص	الْأَبْرَصَ
ب ص ر	أَبْصِرْ	ب س ل	أُبْسِلُوْا
ب ع ث	انْبِعَاثَهُمْ	ب ش ر	أَبَشَّرْتُمُوْنِيْ
〃 〃 〃	انْبَعَثَ	〃 〃 〃	أَبْشِرُوْا
ب ر ق	اسْتَبْرَقَ	〃 〃 〃	اسْتَبْشِرُوْا
ب ر ق	أَبَارِيْقَ	ب ص ر	الْأَبْصَار
ب ع ث	فَابْعَثُوْا	〃 〃 〃	أَبْصَارِهِنَّ/أَبْصَارِهِمْ
ب غ ى	أَبْغِيْ/ابْتِغَاءَ	ب ق ى	أَبْقَىٰ
〃 〃 〃	ابْتَغَيْتَ/ابْتِغَاءِ	ب ك ر	أَبْكَار/إِبْكَار
ب ن ى	ابْنِ/أَتَبْنُوْنَ	ب ك م	أَبْكَمُ
ب ل و	ابْتُلِيَ	ب ك ى	أَبْكَىٰ

Root	Word	Root	Word
ت م م	أَتِمُّوْا	ب ن و	اِبْنَىَّ
ث ب ت	فَاثْبُتُوْا	ت ب ع	أَتَّبِعُ
ث خ ن	أَثْخَنْتُمُوْهُمْ	» » »	اَتْبَعْتُ
ث ق ل	أَثْقَلَتْ	» » »	إِتِّبَاع
» » »	اثَّاقَلْتُمْ	» » »	اِتَّبِعْ
» » »	أَثْقَالاً	» » »	اتَّبَعْنَاهُمْ
ث م ر	أَثْمَرَ	ت ب ر	أَتْرَاب
ث ن ى	اثْنَانِ	» » »	أَتْرَاباً
ث ن ى	اثْنَيْنِ	ت ر ك	اُتْرُكْ
» » »	اثْنَا عَشَرَ	ت ق ن	أَتْقَنَ
» » »	اثْنَيْ عَشَرَ	و ق ى	أَتْقَاكُمْ
» » »	اثْنَتَيْنِ	و ق ى	الْأَتْقَىٰ
» » »	اثْنَتَا عَشَرَةَ	ت ل و	اُتْلُ
» » »	اثْنَتَيْ عَشَرَةَ	» » »	اُتْلُوْ
ث و ر	أَثَارُوْا	ت م م	أَتْمَمْتُ
» » »	أَثَرْنَ	» » »	أَتْمَمْنَاهَا
ج ب ى	اجْتَبَاكُمْ	» » »	أَتَمَّهَا
» » »	اجْتَبَاهُ	» » »	أَتِمْ

Root	Word	Root	Word
ج ل د	فَاجْلِدُوْا	ج ب ى	اجْتَبَيْنٰهَا
ج م ع	أَجْمِعُوْا	» » »	اجْتَبَيْنَا
» » »	اجْتَمَعَتْ	» » »	الْجَوَابِ
» » »	اجْتَمَعُوْا	ج ث ث	اجْتُثَّتْ
» » »	أَجْمَعُوْنَ	ج د ث	الْأَجْدَاث
» » »	أَجْمَعِيْنَ	ج د ر	أَجْدَرُ
ج ن ب	اجْنُبْنِيْ	ج د ل	أَتُجَادِلُوْنَنِيْ
» » »	اجْتَنِبُوْا	ج ر ح	اجْتَرَحُوْا
ج ن ح	فَاجْنَحْ	ج ر م	أَجْرَمْنَا
» » »	أَجْنِحَةٍ	» » »	أَجْرَمُوْا
ج ن ن	أَجِنَّةٌ	» » »	إِجْرَامِيْ
ج ه ر	اجْهَرُوْا	ج س م	أَجْسَامُهُمْ
ج و ب	أَجَبْتُمْ	ج ع ل	اجْعَلْ
» » »	أُجِيْبُ	» » »	اجْعَلْنَا
» » »	أَجِيْبُوْا	» » »	اجْعَلْنِيْ
» » »	أُجِيْبَتْ	» » »	اجْعَلُوْا
» » »	اسْتَجَابَ	» » »	اجْعَلْهُ
» » »	اسْتَجَابُوْا	ج ل ب	أَجْلِبْ

Root	Word	Root	Word
ح ذ ر	اخْذَرْهُمْ	ج و ب	فَاسْتَجَبْتُمْ
» » »	احْذَرُوْا	» » »	فَاسْتَجَبْنَا
ح ر ص	أَحْرَصَ	» » »	أَسْتَجِبْ
ح ر ق	فَاحْتَرَقَتْ	» » »	اسْتَجِيْبُوْا
ح س س	أَحَسَّ	» » »	اسْتُجِيْبَ
» » »	أَحَسُّوْا	ج و ر	فَأَجِرْهُ
ح س ن	أَحْسَنَ	» » »	اسْتَجَارَكَ
» » »	أَحْسَنَهُ	ج ى أ	فَأَجَاءَهَا
» » »	أَحْسَنْتُمْ	ح ب ب	أَحَبَّ
» » »	أَحْسِنُوْا	» » »	أَحْبَبْتُ
» » »	إِحْسَانٍ	» » »	أَحِبَّاؤُهُ
ح ش ر	احْشُرُوْا	» » »	اسْتَحَبُّوْا
ح ص ر	احْصُرُوْهُمْ	ح ب ر	الْأَحْبَارُ
» » »	أُحْصِرْتُمْ	ح ب ط	فَأَحْبِطْ
» » »	أُحْصِرُوْا	ح ج ج	أَتُحَاجُّوْنَنَا
ح ص ن	أَحْصَنَتْ	ح د ث	أُحْدِثَ
» » »	أُحْصِنَّ	» » »	أَتُحَدِّثُوْنَهُمْ
ح ص ى	أَحْصَى	» » »	أَحَادِيْثَ

Root	Word	Root	Word
ح ل ل	أُحِلَّتْ	ح ص ى	أَحْصَاهُ
ح ل م	أَحْلَام	» » »	أَحْصَيْنَاهُ
ح م د	أَحْمَد	» » »	احْصُوْا
ح م ل	أَحْمِلُ	ح ض ر	أُحْضِرَتْ
» » »	أَحْمِلُكُمْ	ح ف ظ	احْفَظُوْا
» » »	احْتَمَلَ	» » »	اسْتُحْفِظُوْا
» » »	احْتَمَلُوْا	ح ق ب	أَحْقَاباً
» » »	الْأَحْمَالِ	ح ق ف	بِالْأَحْقَافِ
ح و ذ	اسْتَحْوَذَ	ح ق ق	أَحَقُّ
ح و ط	أَحَاطَ	» » »	اسْتَحَقَّ
» » »	أَحَاطَتْ	» » »	اسْتَحَقَّا
» » »	أَحَطْتُ	ح ك م	فَأَحْكُمُ
» » »	أَحَطْنَا	» » »	احْكُمْ
» » »	أُحِيطَ	» » »	أُحْكِمَتْ
ح و ى	أَحْوَى	ح ل ل	وَاحْلُلْ
ح ى ى	أَحْيَا	» » »	أُحِلَّ
» » »	أَحْيَاكُمْ	» » »	أَحْلَلْنَا
» » »	أَحْيَيْنَا	» » »	أَحَلُّوْا

Root	Word	Root	Word
خ ر ق	أَخَرَقْتَهَا	ح ى ى	أَحْيَيْنَا
خ ز ى	أَخْزَىٰ	» » »	أُحْيِي
» » »	أَخْزَيْتَهُ	» » »	أَحْيَاءٌ
خ س أ	اخْسَئُوا	» » »	اسْتَحْيَوْا
خ س ر	الْأَخْسَرُونَ	» » »	اسْتِحْيَاءٍ
» » »	الْأَخْسَرِينَ	خ ب ت	أَخْبَتُوا
خ ش ى	أَتَخْشَوْنَهُمْ	خ ب ر	أَخْبَارَكُمْ
» » »	وَاخْشَوْا	خ د د	الْأُخْدُودِ
» » »	وَاخْشَوْنِ	خ د ن	أَخْدَانٍ
» » »	فَاخْشَوْهُمْ	خ ر ج	أَخْرَجَ
خ ص م	اخْتَصَمُوا	» » »	أَخْرِجُوا
خ ض ر	الْأَخْضَرِ	» » »	أَخْرِجْ
خ ط أ	أَخْطَأْتُمْ	» » »	أُخْرِجَتْ
» » »	أَخْطَأْنَا	» » »	أَخْرِجْنِي
خ ف ض	اخْفِضْ	» » »	أُخْرِجْتُمْ
خ ف ف	فَاسْتَخَفَّ	» » »	إِخْرَاجُ
خ ف ى	أُخْفِيَ	» » »	إِخْرَاجِكُمْ
» » »	أَخْفَيْتُمْ	خ ر ج	اسْتَخْرَجَهَا

Root	Word	Root	Word
خ و ف	أَخَافُ	خ ف ى	أُخْفِيهَا
خ و ل	أَخْوَالِكُمْ	خ ل د	أَخْلَدَهُ
خ و ن	أَخُنْهُ	» » »	أَخْلَدَ
خ ى ر	الْأَخْيَارِ	خ ل ط	اخْتَلَطَ
» » »	اخْتَارَ	خ ل ع	فَاخْلَعْ
» » »	اخْتَرْتُكَ	خ ل ف	أُخَالِفَكُمْ
» » »	اخْتَرْنَاهُمْ	» » »	فَأَخْلَفْتُكُمْ
د ب ر	أَدْبَارَ	» » »	أَخْلَفْنَا
» » »	أَدْبَارِكُمْ	» » »	أَخْلَفُوا
» » »	أَدْبَرَ	» » »	اخْتَلَفَ
د خ ل	ادْخُلْ	» » »	اخْتَلَفْتُمْ
» » »	ادْخُلَا	» » »	اخْتَلَفُوا
» » »	ادْخُلِي	» » »	اخْتِلَافُ
» » »	ادْخُلُوا	» » »	اسْتَخْلَفَ
» » »	أَدْخَلْنَاهُمْ	» » »	اخْلُفْنِي
» » »	أَدْخِلْ	خ ل ق	أَخْلُقُ
» » »	أَدْخِلْنِي	» » »	اخْتِلَاقٌ
د ر أ	فَادْرَءُوا	خ ل ل	الْأَخِلَّاءُ

Root	Word	Root	Word
د ل ل	أَدُلُّكُمْ	د ر أ	فَادَّارَأْتُمْ
د ل و	أَدْلٰى	د ر ك	أَدْرَكَهُ
د ن و	أَدْنٰى	» » »	ادَّارَكَ
د ه ى	أَدْهٰى	» » »	ادَّارَكُوا
د و ر	الدَّارُ	د ر ى	أَدْرِ
» » »	الدَّوَائِرُ	» » »	أَدْرِيْ
ذ ب ح	أَذْبَحُكَ	» » »	أَدْرَاكَ
ذ ق ن	الْأَذْقَانِ	» » »	أَدْرَاكُمْ
ذ ك ر	أَذْكُرُكُمْ	د ع و	أَدْعُوْ
» » »	اذْكُرْ	» » »	أَدْعُوكُمْ
» » »	اذْكُرْنَ	» » »	ادْعُ
» » »	اذْكُرُنِي	» » »	ادْعُهُنَّ
» » »	اذْكُرُوا	» » »	ادْعُوا
» » »	أَذْكُرَهُ	» » »	أَدْعِيَائِكُمْ
ذ ل ل	أَذِلَّةٌ	» » »	أَدْعِيَائِهِمْ
» » »	الْأَذَلُّ	د ف ع	ادْفَعْ
» » »	الْأَذَلِّينَ	» » »	ادْفَعُوا
ذ ه ب	اذْهَبْ	د ل ل	أَدُلُّكَ

Root	Word	Root	Word
ر ب ب	أَرْبَابًا	ذ ه ب	اذْهَبَا
ر ب ع	أَرْبَعَةٌ	» » »	اذْهَبُوا
» » »	أَرْبَعُ	ذ و ق	فَأَذَاقَهَا
» » »	أَرْبَعِينَ	» » »	أَذَقْنَا
ر ب و	أَرْبَى	ذ ى ع	أَذَاعُوا
ر ج و	أَرْجَاءِ	ر ا ى	أَرَأَيْتَكَ
ر ج ع	ارْجِعْ	» » »	أَرَأَيْتُمْ
» » »	ارْجِعُوا	» » »	أَرَى
» » »	ارْجِعُونِ	» » »	أَرَاكَ
» » »	ارْجِعِي	» » »	أَرَانِي
ر ج ل	أَرْجُلٌ	» » »	فَأَرَاهُ
» » »	أَرْجُلِهِنَّ	» » »	أَرَيْنَاكَ
ر ج و	أَرْجُوا	» » »	أُرِيكُمْ
» » »	أَرْجِهْ	» » »	أَرِنَا
» » »	أَرْجَائِهَا	» » »	أَرِنِي
ر ح م	ارْحَمْ	» » »	أَرُونِي
» » »	ارْحَمْنَا	» » »	أَرَيْنَاكَهُمْ
» » »	الْأَرْحَام	ر ب ب	أَرْبَاب

Root	Word	Root	Word
ر س و	أَرْسَاهَا	ر ح م	أَرْحَامُكُمْ
ر ص د	إِرْصَاداً	» » »	أَرْحَامِهِنَّ
ر ض ع	أَرْضَعَتْ	ر د د	فَارْتَدَّ
» » »	أَرْضَعْنَ	» » »	ارْتَدُّوْا
» » »	أَرْضَعْنَكُمْ	ر د ى	أَرْدَاكُمْ
» » »	أَرْضِعِيْهِ	ر ذ ل	أَرْذَلِ
ر ض و	ارْتَضٰى	» » »	الْأَرْذَلُوْنَ
ر ع ى	ارْعَوْا	» » »	أَرَاذِلُنَا
ر غ ب	فَارْغَبْ	ر ز ق	ارْزُقْ
ر ق ب	فَارْتَقِبْ	» » »	ارْزُقْنَا
» » »	ارْتَقِبُوْا	» » »	ارْزُقُوْهُمْ
» » »	فَارْتَقِبْهُمْ	ر س ل	أَرْسِلْ
ر ك ب	ارْكَبْ	» » »	أَرْسَلْتَ
» » »	ارْكَبُوْا	» » »	أَرْسَلْنَا
ر ك س	أُرْكِسُوْا	» » »	فَأَرْسَلُوْا
» » »	أَرْكَسَهُمْ	» » »	أَرْسِلْهُ
ر ك ض	ارْكُضْ	» » »	فَأَرْسِلُوْنِ
ر ك ع	ارْكَعُوْا	» » »	أُرْسِلْتُمْ

Root	Word	Root	Word
ز ك و	أَزْكَىٰ	ر ك ع	ارْكَعِى
ز ل ف	أَزْلَفْنَا	ر ه ب	فَارْهَبُونِ
» » »	أُزْلِفَتْ	» » »	اسْتَرْهَبُوهُمْ
ز ل ل	فَأَزَلَّهُمَا	ر ه ق	سَأُرْهِقُهُ
» » »	اسْتَزَلَّهُمُ	ر و د	أَرَادَ
ز ل م	الْأَزْلَامُ	» » »	أَرَادَنِىَ
ز و ج	أَزْوَاجٌ	» » »	أَرَادُوا
» » »	أَزْوَاجِنَا	» » »	أَرَدْتُ
» » »	أَزْوَاجِهِنَّ	» » »	أَرَدْنَ
ز ى د	أَزِيْدَ	» » »	أَرَدْتُمْ
» » »	ازْدَادُوا	» » »	أَرَدْنَا
ز ى غ	أَزَاغَ	» » »	أُرِيْدُ
ز ى ن	ازَّيَّنَتْ	ر ى ب	ارْتَابَ
س أ ل	أَسْأَلُكَ	» » »	ارْتَابَتْ
» » »	أَسْأَلْ	» » »	ارْتَابُوا
» » »	اسْأَلُوا	» » »	ارْتَبْتُمْ
» » »	فَاسْأَلُوهُمْ	ز ج ر	ازْدُجِرَ
» » »	فَاسْأَلُوهُنَّ	» » »	الزَّاجِرَاتِ

Root	Word	Root	Word
س ر ف	أَسْرَفُوْا	س ب ب	أَسْبَابَ
" " "	إِسْرَافاً	س ب ط	الْأَسْبَاطِ
" " "	إِسْرَافَنَا	س ب غ	أَسْبَغَ
س ر ق	اسْتَرَقَ	س ب ق	اسْتَبَقَا
س ر و - س ر ى	أَسْرِ	" " "	فَاسْتَبِقُوْا
" " " "	أَسْرٰى	" " "	اسْتَبِقُوْا
س ط ر	أَسَاطِيْرُ	س ج د	اسْجُدْ
س ع ى	فَاسْعَوْا	" " "	اسْجُدُوْا
س ف ر	أَسْفَرَ	" " "	اسْجُدِيْ
" " "	أَسْفَاراً	س ح ر	بِالْأَسْحَارِ
" " "	أَسْفَارِنَا	س خ ط	أَسْخَطَ
س ف ل	أَسْفَلَ	س ر ح	أُسَرِّحْكُنَّ
" " "	الْأَسْفَلِيْنَ	س ر ر	أَسَرَّ
س ق ط	فَأَسْقِطْ	" " "	أَسْرَرْتُ
س ق ى	أَسْقَيْنَاكُمْ	" " "	أَسَرُّوْا
" " "	فَأَسْقَيْنَاكُمُوْهُ	" " "	إِسْرَاراً
" " "	اسْتَسْقٰى	س ر ع	أَسْرَعُ
" " "	اسْتَسْقَاهُ	س ر ف	أَسْرَفَ

Root	Word	Root	Word
س م ع	اسْمَعُوا	س ك ن	اسْكُنْ
» » »	فَاسْمَعُونِ	» » »	اسْكُنُوا
» » »	اسْتَمَعَ	» » »	أَسْكَنْتُ
» » »	اسْتَمِعُوا	» » »	فَأَسْكَنَّاهُ
س م و	اسْمُهُ	» » »	أَسْكِنُوهُنَّ
» » »	أَسْمَاءُ	س ل ح	أَسْلِحَتِكُمْ
» » »	أَسْمَائِهِمْ	س ل خ	انْسَلَخَ
س و أ	أَسَاءَ	س ل ف	أَسْلَفَتْ
» » »	أَسَأْتُمْ	» » »	أَسْلَفْتُمْ
» » »	أَسَاءُوا	س ل ك	فَاسْلُكْ
» » »	أَسْوَأَ	» » »	اسْلُكْ
س و د	الْأَسْوَدِ	س ل م	أَسْلَمَ
» » »	اسْوَدَّتْ	» » »	أَسْلَمْتُ
س و ر	أَسْوِرَةٌ	» » »	أَسْلَمْنَا
» » »	أَسَاوِرَ	» » »	أَسْلَمُوا
س و ق	الْأَسْوَاقِ	» » »	الْإِسْلَامَ
س و ى	اسْتَوَىٰ	» » »	إِسْلَامَكُمْ
» » »	اسْتَوَتْ	س م ع	أَسْمِعْ

Root	Word	Root	Word
ش ر ك	أَشْرَكْتَ	س و ى	اسْتَوَيْتَ
» » »	أَشْرَكْتُمْ	» » »	اسْتَوَيْتُمْ
» » »	أَشْرَكْتُمُونِ	س ى ل	أَسَلْنَا
» » »	أَشْرَكْنَا	ش ت ت	أَشْتَاتاً
» » »	أَشْرَكُوا	ش ح ح	أَشِحَّةً
» » »	أَشْرِكْهُ	ش د د	أَشِدَّاءُ
ش ع ر	أَشْعَارِهَا	» » »	أَشَدُّ
ش ع ل	اشْتَعَلَ	» » »	أَشُدَّكُمْ / هُ
ش ف ق	أَشْفَقْنَ	» » »	اشْدُدْ
» » »	أَأَشْفَقْتُمْ	» » »	اشْتَدَّتْ
ش ق ق	انْشَقَّ	ش ر ب	اشْرَبُوا
» » »	انْشَقَّتْ	» » »	اشْرَبِي
» » »	أَشُقَّ	ش ر ح	اشْرَحْ
ش ق ى	الْأَشْقَى	ش ر ر	الْأَشْرَار
» » »	أَشْقَاهَا	ش ر ط	أَشْرَاطُهَا
ش ك ر	اشْكُرْ	ش ر ق	أَشْرَقَتْ
» » »	اشْكُرُوا	» » »	الْإِشْرَاقِ
ش ك و	أَشْكُو	ش ر ك	أَشْرِكْ

Root	Word	Root	Word
ص ب ر	اصْبِرْ	ش م أ ز	اشْمَأَزَّتْ
» » »	اصْبِرُوا	ش ه د	أَشْهَدُ
» » »	اصْطَبِرْ	» » »	أَشْهِدُوا
ص ب و	أَصْبُ	» » »	الْأَشْهَادُ
ص ح ب	أَصْحَابِ	» » »	أَشْهَدْتُمْ
ص د ع	فَاصْدَعْ	» » »	اسْتَشْهِدُوا
ص د ق	أَصَدَّقْتَ	ش ه ر	أَشْهُرٌ
» » »	أَصْدَقُ	ش ه و	اشْتَهَتْ
» » »	فَأَصَّدَّقَ	ش ى ء	أَشَاءُ
ص ر ر	أَصَرُّوا	» » »	أَشْيَاءَ
ص ر ف	سَأَصْرِفُ	ش ى ع	أَشْيَاعَكُمْ
» » »	اصْرِفْ	» » »	بِأَشْيَاعِهِمْ
» » »	انْصَرَفُوا	ص ب ع	أَصَابَتْهُمْ
ص غ ر	أَصْغَرُ	ص ب ح	الْإِصْبَاحِ
ص ف ح	فَاصْفَحْ	» » »	أَصْبَحَ
» » »	اصْفَحُوا	» » »	أَصْبَحَتْ
ص ف د	الْأَصْفَادِ	» » »	أَصْبَحْتُمْ
ص ف و	أَصْفَاكُمْ	» » »	أَصْبَحُوا

Root	Word	Root	Word
ص و ب	أَصَابَ	ص ف و	اصْطَفَىٰ
» » »	أَصَابَتْ	» » »	اصْطَفَاكِ
» » »	أَصَابَتْهُمْ	» » »	اصْطَفَيْتُكَ
» » »	أَصَبْتُمْ	» » »	اصْطَفَيْنَا
» » »	أَصَبْنَاهُمْ	ص ل ب	أَصْلَابِكُمْ
» » »	أُصِيبُ	ص ل ح	أَصْلَحَ
ص و ت	الْأَصْوَاتُ	» » »	أَصْلَحَا
» » »	أَصْوَاتَهُمْ	» » »	أَصْلَحْنَا
ص و ف	أَصْوَافِهَا	» » »	أَصْلَحُوا
ص و م	الصَّائِمَاتِ	» » »	أَصْلِحْ
» » »	الصَّائِمِينَ	» » »	إِصْلَاحٌ
ص ى د	فَاصْطَادُوا	» » »	إِصْلَاحاً
ض ح ك	أَضْحَكَ	ص م م	أَصَمَّهُمْ
ض ر ب	اضْرِبْ	» » »	الْأَصَمِّ
» » »	فَاضْرِبُوا	ص ن ع	اصْنَعْ
» » »	اضْرِبُوهُنَّ	» » »	اصْطَنَعْتُكَ
» » »	أَفَنَضْرِبُ	ص ن م	أَصْنَامٍ
ض ر ر	أَضْطَرُّهُ	» » »	أَصْنَامَكُمْ

Root	Word	Root	Word
ض و أ	أَضَاءَتْ	ض ر ر	اضْطُرَّ
ض ى ع	أَضَاعُوا	» » »	اضْطُرِرْتُمْ
» » »	أُضِيعُ	ض ع ف	اسْتَضْعَفُونِي
ط ر ح	اطْرَحُوهُ	» » »	اسْتُضْعِفُوا
ط ر ف	أَطْرَافَ	» » »	أَضْعَفُ
ط ع م	أَطْعَمَهُ	» » »	أَضْعَافاً
» » »	أَطْعَمَهُمْ	ض غ ث	أَضْغَاثُ
» » »	أَطْعِمُوا	ض غ ن	أَضْغَانَكُمْ
» » »	اسْتَطْعَمَا	ض ل ل	أَضَلَّ
» » »	إِطْعَامُ	» » »	أَضَلاَّنَا
ط غ و / ى	أَطْغَى	» » »	أَضْلَلْتُمْ
» » »	أَطْغَيْتُهُ	» » »	أَضْلَلْنَ
ط ف أ	أَطْفَأَهَا	» » »	أَضَلَّنَا
ط ف ل	الْأَطْفَالُ	» » »	أَضَلَّنِي
ط ل ع	أَطَّلَعَ	» » »	أَضَلُّوا
» » »	اطَّلَعْتَ	» » »	أَضَلُّونَا
ط ل ق	انْطَلَقَ	ض م م	اضْمُمْ
» » »	فَانْطَلَقُوا	ض و أ	أَضَاءَ

Root	Word	Root	Word
ط و ع	اسْتَطَعْتُمْ	ط ل ق	انْطَلَقْتُمْ
ط و ع	أَطِيعُوْا	ط م س	اطْمِسْ
» » »	أَطِيعُوْنِ	ط م ع	أَطْمَعُ
» » »	أَطَعْنَ	» » »	أَفَتَطْمَعُوْنَ
ط ى ر	اطَّيَّرْنَا	ط م ن	اطْمَأَنَّ
ظ ف ر	أَظْفَرَكُمْ	» » »	اطْمَأْنَنْتُمْ
ظ ل م	أَظْلَمُ	» » »	اطْمَأَنُّوْا
ظ ن ن	أَظُنُّ	ط ه ر	فَاطَّهَّرُوْا
ظ ه ر	أَظْهَرَهُ	» » »	أَطْهَرُ
ع ب د	اعْبُدْ	ط و ر	أَطْوَاراً
» » »	فَاعْبُدْنِي	ط و ع	أَطَاعَ
» » »	اعْبُدُوْا	» » »	أَطَاعُوْنَا
» » »	فَاعْبُدُوْنِ	» » »	أَطَعْتُمْ
ع ب ر	فَاعْتَبِرُوْا	» » »	أَطَعْتُمُوْهُمْ
ع ت د	أَعْتَدْتُ	» » »	أَطَعْنَا
» » »	أَعْتَدْنَا	» » »	اسْتَطَاعَ
ع ت ل	فَاعْتِلُوْهُ	» » »	اسْتَطَاعُوْا
ع ث ر	أَعْثَرْنَا	» » »	اسْتَطَعْتُ

Root	Word	Root	Word
ع د و	اعْتَدَيْنَا	ع ج ب	أَتَعْجَبِينَ
» » »	فَاعْتَدُوْا	» » »	أَعْجَبَ
» » »	أَعْدَاءً	» » »	أَعْجَبَتْكُمْ
» » »	بِأَعْدَائِكُمْ	ع ج ز	أَعْجَازُ
ع ذ ب	أُعَذِّبُهُ	» » »	أَعَجَزْتُ
ع ر ب	الْأَعْرَابُ	ع ج ل	أَعَجِلْتَ
ع ر ج	الْأَعْرَجِ	» » »	أَعَجِلْتُمْ
ع ر ض	أَعْرَضَ	» » »	اسْتِعْجَالَهُمْ
» » »	أَعْرَضُوْا	» » »	اسْتَعْجَلْتُمْ
» » »	أَعْرَضْتُمْ	ع ج م	أَعْجَمِيٌّ
» » »	إِعْرَاضاً	» » »	أَعْجَمِيّاً
ع ر ف	الْأَعْرَافِ	» » »	الْأَعْجَمِينَ
» » »	فَاعْتَرَفْنَا	ع د د	أَعَدَّ
» » »	اعْتَرَفُوْا	» » »	أَعِدُّوْا
ع ر ى	اعْتَرَاكَ	» » »	أُعِدَّتْ
ع ز ز	أَعَزُّ	ع د ل	اعْدِلُوْا
» » »	أَعِزَّةٍ	ع د و	اعْتَدٰى
ع ز ل	اعْتَزَلْتُمُوْهُمْ	» » »	اعْتَدَوْا

Root	Word	Root	Word
ع ل م	كَالْأَعْلَامِ	ع ز ل	فَاعْتَزِلُوا
ع ل ن	أَعْلَنْتُ	» » »	فَاعْتَزِلُونِ
» » »	أَعْلَنْتُمْ	ع ص ر	أَعْصِرُ
ع ل و / ى	اسْتَعْلَى	» » »	إِعْصَارٌ
» » »	الْأَعْلَى	ع ص م	اعْتَصِمُوا
» » »	الْأَعْلَوْنَ	» » »	اعْتَصَمَ
ع م ر	اسْتَعْمَرَكُمْ	ع ص ى	أَعْصِي
» » »	اعْتَمَرَ	ع ط و	أَعْطَى
ع م ل	أَعْمَالُ	» » »	أَعْطَيْنَاكَ
» » »	أَعْمَالُنَا	» » »	أُعْطُوا
» » »	اعْمَلْ	ع ظ م	أَعْظَمُ
» » »	اعْمَلُوا	ع ف و	اعْفُ
ع م م	أَعْمَامِكُمْ	» » »	اعْفُوا
ع م ى	أَعْمَى	ع ق ب	أَعْقَابِكُمْ
ع ن ب	أَعْنَابَ	» » »	أَعْقَابِنَا
» » »	أَعْنَابًا	» » »	فَأَعْقَبَهُمْ
ع ن ت	لَأَعْنَتَكُمْ	ع ل م	اعْلَمْ
ع ن ق	أَعْنَاقِ	» » »	اعْلَمُوا

Root	Word	Root	Word
غ ر و	فَأَغْرَيْنَا	ع ن ق	أَعْنَاقُهُمْ
غ س ل	فَاغْسِلُوا	ع ه د	أَعْهَدْ
غ ش ى	اسْتَغْشَوْا	ع و د	أُعِيدُوا
» » »	فَأَغْشَيْنَاهُمْ	ع و ذ	أَعُوذُ
» » »	أُغْشِيَتْ	» » »	أُعِيذُهَا
غ ض ض	اغْضُضْ	» » »	فَاسْتَعِذْ
غ ط ش	أَغْطَشَ	ع و ن	أَعَانَهُ
غ ف ر	اسْتِغْفَارُ	» » »	فَأَعِينُونِي
» » »	اسْتَغْفِرْ	» » »	اسْتَعِينُوا
» » »	أَسْتَغْفَرْتَ	ع ى ب	أَعِيبَهَا
» » »	اسْتَغْفِرُوا	ع ى ن	أَعْيُنٌ
» » »	اغْفِرْ	» » »	أَعْيُنِنَا
» » »	اسْتَغْفِرِي	» » »	أَعْيُنُهُنَّ
غ ف ل	أَغْفَلْنَا	ع ى ى	أَفَعَيِينَا
غ ل ظ	اغْلُظْ	غ د و / ى	اغْدُوا
» » »	اسْتَغْلَظَ	غ ر ف	اغْتَرَفَ
غ ل ل	أَغْلَالًا	غ ر ق	أَغْرَقْنَا
غ ن ى	أَغْنَى	» » »	أُغْرِقُوا

Root	Word	Root	Word
ف ر غ	أَفْرِغْ	غ ن ى	أَغْنَتْ
ف ر ق	فَافْرُقْ	" " "	أَغْنَامُ
ف ر ى	افْتَرٰى	" " "	اسْتَغْنٰى
" " "	افْتِرَاءً	" " "	أَغْنِيَاءُ
" " "	افْتَرَيْتُهُ	غ و ث	اسْتَغَاثَ
" " "	افْتَرَيْنَا	غ و ى	أَغْوَيْتَنِي
ف ز ز	اسْتَفْزِزْ	" " "	أَغْوَيْنَا
ف س ح	فَافْسَحُوا	" " "	فَأَغْوَيْنَاكُمْ
ف س د	أَفْسَدُوهَا	ف ء د	أَفْئِدَةً
ف ص ح	أَفْصَحُ	" " "	أَفْئِدَتُهُمْ
ف ص م	انْفِصَامَ	ف ت ح	افْتَحْ
ف ض ض	انْفَضُّوا	" " "	اسْتَفْتَحُوا
ف ض أ	أَفْضٰى	ف ت ى	أَفْتِنَا
و ق ت	أُقِّتَتْ	" " "	أَفْتُونِي
ف ط ر	انْفَطَرَتْ	" " "	فَاسْتَفْتِهِمْ
ف ع ل	افْعَلْ	ف ج ر	فَانْفَجَرَتْ
" " "	افْعَلُوا	ف د ى	افْتَدٰى
ف ل ح	أَفْلَحَ	" " "	افْتَدَتْ

Root	Word	Root	Word
ق ت ل	اقْتَتَلُوْا	ف ل ق	اَنْفَلَقَ
ق ح م	اقْتَحَمَ	ف ن ن	اَفْنَانٍ
ق د م	الْاَقْدَمُوْنَ	ف و ج	اَفْوَاجاً
» » »	الْاِقْدَامَ	ف و ز	فَاَفُوْزَ
» » »	اَقْدَامَنَا	ف و ض	اُفَوِّضُ
ق د و	اقْتَدِهْ	ف و ق	اَفَاقَ
ق ذ ف	اقْذِفِيْهِ	ف و ه	اَفْوَاهِكُمْ
ق ر أ	اقْرَاْ	ف ى ء	اَفَاءَ
» » »	اقْرَأُوْا	ف ى ض	اَفَاضَ
ق ر ب	اقْتَرَبَ	» » »	اَفِيْضُوْا
» » »	اقْتَرَبَتْ	» » »	اَفَضْتُمْ
» » »	اَقْرَبُ	ق ب ر	اَقْبَرَهُ
» » »	الْاَقْرَبُوْنَ	ق ب ل	اَقْبَلَ
» » »	الْاَقْرَبِيْنَ	» » »	اَقْبَلَتْ
ق ر ر	اَقْرَرْتُمْ	» » »	اَقْبَلْنَا
» » »	اَقْرَرْنَا	» » »	اَقْبَلُوْا
» » »	اسْتَقَرَّ	ق ت ل	اُقْتُلْ
ق ر ف	اقْتَرَفْتُمُوْهَا	» » »	اُقْتُلُوْا

Root	Word	Root	Word
ق ل ل	أَقَلَّتْ	ق س ط	أَقْسِطُوْا
” ” ”	أَقَلَّ	” ” ”	أَقْسَطُ
ق ل م	أَقْلَامُ	ق س م	أَقْسَمْتُمْ
ق ن ت	اُقْنُتِيْ	” ” ”	أَقْسَمُوْا
ق ن ى	أَقْنٰى	” ” ”	أُقْسِمُ
ق و ت	أَقْوَاتَهَا	ق ص د	اقْصِدْ
ق و ل	أَقُلْ	ق ص ص	فَاقْصُصْ
” ” ”	أَقُوْلُ	ق ص و	الْاَقْصٰى
” ” ”	الْاَقَاوِيْل	ق ض ى	فَاقْضِ
ق و م	أَقَامَ	” ” ”	اقْضُوْا
” ” ”	أَقَامُوْا	ق ط ر	أَقْطَار
” ” ”	أَقَمْتَ	ق ط ع	فَاقْطَعُوْا
” ” ”	أَقَمْتُمْ	ق ع د	اقْعُدُوْا
” ” ”	أَقِمْ	ق ف ل	أَقْفَالُهَا
” ” ”	أَقِمْنَ	ق ل ب	انْقَلِبْ
” ” ”	أَقِيْمُوْا	” ” ”	انْقَلَبُوْا
” ” ”	اسْتَقَامُوْا	” ” ”	انْقَلَبْتُمْ
” ” ”	اسْتَقِمْ	ق ل ع	أَقْلِعِيْ

Word	Root
اسْتَقِيمَا	ق و م
اسْتَقِيمُوا	» » »
أَقْوَمُ	» » »
إِقَامِ	» » »
أَكْبَرْنَهُ	ك ب ر
اسْتَكْبَرَ	» » »
أَسْتَكْبَرْتَ	» » »
اسْتَكْبَرْتُمْ	» » »
اسْتَكْبَرُوا	» » »
اسْتِكْبَارًا	» » »
أَكْبَرُ	» » »
أَكَابِرَ	» » »
فَسَأَكْتُبُهَا	ك ت ب
اكْتُبْ	» » »
فَاكْتُبْنَا	» » »
فَاكْتُبُوهُ	» » »
اكْتَتَبَهَا	» » »
أَكْثَرْتَ	ك ث ر
أَكْثَرُوا	ك ث ر
اسْتَكْثَرْتُ	» » »
اسْتَكْثَرْتُمْ	» » »
أَكْثَرُ	» » »
انْكَدَرَتْ	ك د ر
أَكْدَى	ك د ى
الْأَكْرَمُ	ك ر م
الْإِكْرَامِ	» » »
أَكْرِمِي	» » »
أَكْرَمَنِ	» » »
أَكْرَمَهُ	» » »
أَكْرَهْتَنَا	ك ر ه
أُكْرِهَ	» » »
إِكْرَاهَ	» » »
إِكْرَاهِهِنَّ	» » »
اكْتَسَبَ	ك س ب
اكْتَسَبَتْ	» » »
اكْتَسَبْنَ	» » »

Root	Word	Root	Word
ك ى د	أَكِيْدُ	ك س ب	اكْتَسَبُوْا
ك ى ل	اكْتَالُوْا	ك س و	وَاكْسُوْهُمْ
ك ى ن	اسْتَكَانُوْا	ك ش ف	اكْشِفْ
ل ب ب	الْأَلْبَابِ	ك ف ر	اكْفُرْ
ل ح د	بِالْحَادٍ	» » »	اكْفُرُوْا
ل ح ف	إِلْحَافًا	ك ف ل	أَكْفِلْنِيْهَا
ل ح ق	أَلْحَقْتُمْ	ك ل م	أُكَلِّمَ
» » »	أَلْحَقْنَا	ك م ل	أَكْمَلْتُ
» » »	أَلْحِقْنِيْ	ك م م	الْأَكْمَام
ل د د	أَلَدُّ	ك م ه	الْأَكْمَهَ
ل ز م	أَلْزَمْنَاهُ	ك ن ن	أَكِنَّةً
» » »	أَلْزَمَهُمْ	» » »	أَكْنَانًا
» » »	أَنُلْزِمُكُمُوْهَا	» » »	أَكْنَنْتُمْ
ل ع ن	الْعَنْهُمْ	ك و ب	أَكْوَابٌ
ل غ و	الْغَوْا	ك و د	أَكَادُ
ل ف ف	الْتَفَّتْ	ك و ن	أَكُ
» » »	أَلْفَافًا	» » »	أَكُنْ
ل ف ى	أَلْفَوْا	» » »	أَكُوْنَ

Root	Word	Root	Word
ل ق ى	أَلْقِيَاهُ	ل ف ى	أَلْفَيَا
ل م س	الْتَمِسُوا	» » »	أَلْفَيْنَا
ل ه م	فَأَلْهَمَهَا	ل ق ب	الْأَلْقَابِ
ل ه و	أَلْهَاكُمُ	ل ق ط	فَالْتَقَطَهُ
ل و ح	الْأَلْوَاحَ	ل ق م	الْتَقَمَهُ
ل و ن	أَلْوَانُ	ل ق ى	أَلْقَى
» » »	أَلْوَانِكُمْ	» » »	أَلْقَاهُ
ل ى س	أَلَيْسَ	» » »	أَلْقَاهَا
» » »	أَوَلَيْسَ	» » »	أَلْقَتْ
ل ى ن	أَلَنَّا	» » »	أَلْقَوْا
م ت ع	أُمَتِّعْكُنَّ	» » »	أُلْقِيَتْ
» » »	اسْتَمْتَعَ	» » »	أَلْقَيْنَا
» » »	اسْتَمْتَعْتُمْ	» » »	أَلْقِهَا
» » »	فَاسْتَمْتَعُوا	» » »	أَلْقِيَا
» » »	أُمَتِّعُكُمْ	» » »	فَأَلْقِيهِ
م ث ل	أَمْثَلُهُمْ	» » »	الْتَقَى
» » »	الْأَمْثَالُ	» » »	الْتَقَتَا
م ح ن	امْتَحَنَ	» » »	الْتَقَيْتُمْ

Root	Word	Root	Word
م ش ج	أَمْشَاجٍ	م ح ن	امْتَحِنُوهُنَّ
م ش ى	امْشُوا	م د د	أَمَدَّكُمْ
م ض ى	أَمْضَى	» » »	أَمْدَدْنَاكُمْ
» » »	امْضُوا	» » »	أَتُمِدُّونَنِ
م ط ر	أَمْطَرْنَا	م ر أ	امْرَأً
» » »	فَأَمْطِرْ	» » »	امْرُؤٌ
» » »	أُمْطِرَتْ	» » »	امْرِئٍ
م ع ى	أَمْعَاءَهُمْ	» » »	امْرَأَةٌ
م ك ث	امْكُثُوا	» » »	امْرَأَتِى
م ل أ	امْتَلَأْتِ	» » »	امْرَأَتَانِ
م ل ق	إِمْلَاقٍ	» » »	امْرَأَتَيْنِ
م ل ك	أَمْلِكُ	م ر ر	أَمَرُّ
م ل و	أُمْلِي	م س ح	امْسَحُوا
» » »	أَمْلَيْتُ	م س ك	أَمْسَكَ
م ن ن	فَامْنُنْ	» » »	أَمْسَكْنَ
م ن ى	أُمْنِيَّتِهِ	» » »	فَأَمْسِكُوهُنَّ
» » »	أَمَانِيُّ	» » »	إِمْسَاكٌ
» » »	أَمَانِيِّكُمْ	» » »	اسْتَمْسِكْ

Root	Word	Root	Word
ن ب ت	أَنْبَتَكُمْ	م ه ل	أَمْهِلْهُمْ
ن ب ذ	فَانْبِذْ	م و ت	أَمُوتُ
» » »	انْتَبَذَتْ	» » »	أَمَاتَ
ن ث ر	انْتَثَرَتْ	» » »	أَمَاتَهُ
ن ج و	أَنجَانَا	» » »	أَمَتَّنَا
» » »	أَنجَاكُمْ	» » »	أُمِيتُ
» » »	أَنجَيْتَنَا	» » »	أَمْوَاتٌ
» » »	أَنْجَنَا	م و ل	الْأَمْوَالُ
ن ح ر	وَانْحَرْ	م ى ز	امْتَازُوا
ن د د	أَنْدَاداً	ن ب أ	أُنَبِّئُكُمْ
» » »	أَنْذِرْ	» » »	أَنْبَأَكَ
» » »	أَنْذَرْتُكُمْ	» » »	أَنْبِئْهُمْ
» » »	أَنْذَرْنَاكُمْ	» » »	أَنْبِئُونِي
» » »	أَنْذِرُوا	» » »	أَنْبَاءُ
ن ز ل	أَنْزِلْ	» » »	أَنْبَائِكُمْ
» » »	أَنْزَلْتَ	» » »	الْأَنْبِيَاءُ
» » »	أَنْزَلْنَا	ن ب ت	أَنْبَتَتْ
» » »	أَنْزِلْنِي	» » »	أَنْبَتْنَا

Root	Word	Root	Word
ن ص ر	انْصُرْنِيْ	ن س ب	أَنْسَابَ
» » »	انْصُرُوْا	ن س ى	أَنْسَوْكُمْ
» » »	أَنْصَارُ	» » »	أَنْسَانِيْهُ
» » »	أَنْصَارِيْ	» » »	فَأَنْسَاهُ
» » »	انْتَصَرَ	ن ش أ	أَنْشَأَ
» » »	انْتَصَرُوْا	» » »	أَنْشَأْتُمْ
» » »	اسْتَنْصَرَهُ	» » »	أَنْشَأْنَا
» » »	فَانْتَصِرْ	» » »	أَنْشَأْنَاهُ
» » »	اسْتَنْصَرُوْكُمْ	» » »	أَنْشَأْنَاهُنَّ
ن ط ق	أَنْطَقَ	» » »	إِنْشَاءً
» » »	أَنْطَقَنَا	ن ش ر	أَنْشَرْنَا
ن ظ ر	أُنْظُرْ	» » »	أَنْشَرَهُ
» » »	انْظُرْنَا	» » »	فَانْتَشِرُوْا
» » »	انْظُرُوْا	ن ش ز	انْشُزُوْا
» » »	أَنْظِرُوْنَا	ن ص ب	الْأَنْصَابُ
» » »	فَانْظُرِيْ	ن ص ت	أَنْصِتُوْا
» » »	انْتَظِرْ	ن ص ح	أَنْصَحُ
» » »	انْتَظِرُوْا	ن ص ر	انْصُرْنَا

Root	Word	Root	Word
ن ق ص	انْقُصْ	ن ع م	أَنْعَمَ
ن ق ض	أَنْقَضَ	» » »	أَنْعَمْتُ
ن ق م	انْتَقَمْنَا	» » »	أَنْعَمْنَا
» » »	انْتِقَامٍ	» » »	الْأَنْعَامُ
ن ك ث	أَنْكَاثًا	ن ف خ	فَانْفُخُ
ن ك ح	فَانْكِحُوا	» » »	انْفُخُوا
» » »	فَانْكِحُوهُنَّ	ن ف ذ	فَانْفُذُوا
» » »	أُنْكِحَكَ	ن ف ر	انْفِرُوا
» » »	أَنْكِحُوا	ن ف س	الْأَنْفُسِ
ن ك ر	أَنْكَرَ	» » »	أَنْفُسَنَا
ن ك ف	اسْتَنْكَفُوا	» » »	أَنْفُسِهِمْ
ن ك ل	أَنْكَالًا	ن ف ق	أَنْفَقَ
ن م ل	الْأَنَامِلَ	» » »	أَنْفَقْتَ
ن ه ر	أَنْهَارًا	» » »	أَنْفَقْتُمْ
ن ه ى	أَنْهَاكُمْ	» » »	أَنْفَقُوا
» » »	أَنْهَكُمَا	» » »	الْإِنْفَاقِ
» » »	أَتَنْهَانَا	ن ف ل	الْأَنْفَالِ
» » »	فَانْتَهَىٰ	ن ق ذ	أَنْقَذَكُمْ

Root	Word	Root	Word
ه د ى	اهْتَدَيْتُ	ن ه ى	اِنْتَهَوْا
» » »	اهْتَدَيْتُمْ	ن و ب	أَنَابَ
ه ز أ	اسْتُهْزِئُوْا	» » »	أَنَابُوْا
» » »	اسْتُهْزِئَ	» » »	أَنَبْنَا
ه ز ز	اهْتَزَّتْ	» » »	أُنِيبُ
ه ش ش	أَهُشُّ	» » »	أَنِيبُوْا
ه ل ك	أَهْلَكَ	ه ب ط	اِهْبِطْ
» » »	أَهْلَكْتُ	» » »	اِهْبِطُوْا
» » »	أَهْلَكْنَا	ه ج ر	فَاهْجُرْ
» » »	أَهْلَكَنِىَ	» » »	وَ اهْجُرْنِىْ
» » »	أُهْلِكُوْا	» » »	وَاهْجُرُوْهُنَّ
ه ل ل	أَهِلَّ	ه د ى	أَهْدِكَ
» » »	الْأَهِلَّةِ	» » »	أَهْدِيَكَ
ه و ر	فَانْهَارَ	» » »	أَهْدِيَكُمْ
ه و ن	أَهْوَنُ	» » »	اِهْدِنَا
» » »	أَهَانَنْ	» » »	فَاهْدُوْهُمْ
ه و ى	أَهْوَاءَ	» » »	اهْتَدٰى
» » »	أَهْوٰى	» » »	اهْتَدَوْا

Root	Word	Root	Word
و ز ر	أَوْزَارَهَا / آ	ه و ى	اسْتَهْوَتْهُ
و ز ع	أَوْزِعْنِىْ	و ب ر	أَوْبَارِهَا
و س ط	أَوْسَطِ	و ت د	الْأَوْتَادِ
و س ق	اتَّسَقَ	و ث ن	الْأَوْثَانِ
و ص ى	وَأَوْصَانِىْ	و ج د	أَجِدُ
و ع ظ	أَوَعَظْتَ	و ج س	أَوْجَسَ
» » »	أَعِظُكَ	و ج ف	أَوْجَفْتُمْ
و ع ى	فَأَوْعٰى	و ح ى	أُوْحِىَ
» » »	بِأَوْعِيَتِهِمْ	» » »	أَوْحَيْتُ
و ف ى	أَوْفٰى	» » »	أَوْحَيْنَا
» » »	أُوْفِ	و د ى	أَوْدِيَةٌ
» » »	أَوْفُوْا	و ر ث	أَوْرَثَكُمْ
و ق د	أَوْقَدُوْا	» » »	أَوْرَثْنَا
» » »	فَأَوْقِدْ	» » »	أُوْرِثْتُمُوْهَا
» » »	اسْتَوْقَدَ	» » »	أُوْرِثُوْا
و ق ى	اتَّقٰى	و ر د	فَأَوْرَدَهُمْ
» » »	اتَّقُوْا	و ر ى	فَأُوَارِىَ
» » »	اتَّقَيْتُنَّ	و ز ر	أَوْزَارَ

Root	Word	Root	Word
ی س ر	اسْتَيْسَرَ	و ق ی	اتَّقِي
ی ق ظ	أَيْقَاظًا	» » »	اتَّقُوْنِ
ی ق ن	وَاسْتَيْقَنَتْهَا	» » »	اتَّقَيْنَ
ی م ن	الْأَيْمَانُ	» » »	الْأَتْقٰى
» » »	أَيْمَانُهُنَّ	» » »	أَتْقَاكُمْ
» » »	الْأَيْمَنِ	و ك أ	أَتَوَكَّأُ
ی و م	أَيَّامٌ	و ل د	الْأَوْلَادُ
		و ل ی	أَوْلٰى
★	★	» » »	الْأَوْلَيَانِ
		» » »	أَوْلِيَاءُ
		» » »	أَوْلِيَائِكُمْ
		و ه ن	أَوْهَنَ
		ی أ س	اسْتَيْأَسَ
		» » »	اسْتَيْأَسُوا
		ی د ی	أَيْدٍ
		» » »	أَيْدِيْ
		» » »	أَيْدِيْهِمَا
		» » »	أَيْدِيْهِنَّ

التـــــاء

Root	Word	Root	Word
أ د ى	تُؤَدُّوا	أ ب ى	تَأْبَىٰ
أ ذ ى	تُؤْذُوا	أ ت ى	تَأْتِيَ / تَأْتِيَكُمْ
" " "	تُؤْذُونَنِي	" " "	تَأْتِنَا / تَأْتِيَهُمْ
أ ز ز	تَؤُزُّ(هُمْ)	" " "	تَأْتُوا
أ س ر	تَأْسِرُونَ	" " "	تُؤْتُونَ
أ س ى	تَأْسَوْا	" " "	تَأْتُونَ/تَأْتُونَا
" " "	تَأْسَ	" " "	تُؤْتِي/تَأْتِيهِمْ
أ ف ك	تُؤْفَكُونَ	أ ث م	تَأْثِيم
" " "	تَأْفِكَ(نَا)	" " "	تَأْثِيمًا
أ ك ل	تَأْكُلُونَ	أ ج ر	تَأْجُرَ(نِي)
" " "	تَأْكُلُ	أ خ ذ	تُؤَاخِذْ
" " "	تَأْكُلُوا	" " "	تَأْخُذُوا
أ ل م	تَأْلَمُونَ	" " "	تَأْخُذْ
أ م ر	تَأْمُرُ	" " "	تَأْخُذُونَ
" " "	تَأْمُرُونَ	" " "	تَتَّخِذُ
" " "	تَأْمُرِينَ	" " "	تَتَّخِذُوا
" " "	تُؤْمَرُ	" " "	تَتَّخِذُونَ
" " "	تُؤْمَرُونَ	أ خ ر	تَسْتَأْخِرُونَ

Root	Word	Root	Word
ب د ل	تَسْتَبْدِلُوْنَ	أ م ن	تَأْمَنَّا
ب ذ ر	تُبَذِّرْ	» » »	تَأْمَنْ(ـهُ)
» » »	تَبْذِيْراً	» » »	تُؤْمِنْ
ب د و	تُبْدُوْا	» » »	تُؤْمِنُوْا
» » »	تُبْدُوْنَ/هَا	» » »	تُؤْمِنُوْنَ
» » »	تُبْدَ	أ ن س	تَسْتَأْنِسُوْا
ب ر ء	تُبْرِئُ	أ و ى	تُؤْوِيْ/تُؤْوِيْهِ
» » »	تَبَرَّءَ / تَبَرَّأْنَا	أ و ل	تَأْوِيْلُ
» » »	تَبَرَّءُوْا	» » »	تَأْوِيْلاً
ب ر ك	تَبَارَكَ	ب أ س	تَبْتَئِسْ
ب س ط	تَبْسُطْ(هَا)	ب ش ر	تُبَاشِرُوْهُنَّ
ب س ل	تُبْسَلَ	ب ت ل	تَبَتَّلْ/تَبْتِيْلاً
ب س م	تَبَسَّمَ	ب خ س	تَبْخَسْ/تَبْخَسُوْا
ب ص ر	تَبْصِرَةً	ب خ ل	تَبْخَلُوْا
ب غ ى	تَبْغِيْ / تَبْغِ	ب د ل	تَبَدَّلَ
» » »	تَبْغُوْنَ	» » »	تَبْدِيْلَ
» » »	تَبْتَغُوْا/تَبْغُوْ	» » »	تَبْدِيْلاً
ب ق ى	تُبْقِيْ	» » »	تَتَبَدَّلُوْا

Root	Word	Root	Word
ت ب ع	تَتَّبِعُونَا	ب ل ى	تُبْلَى
» » »	التَّابِعِينَ	ب ن ى	تَبْنُونَ
» » »	تَبِيعًا	ب و ء	تُبَوِّئُ
ت ج ر	تِجَارَةٌ	» » »	تَبَوَّءُوا
ت ر ب	تُرَابٌ	ب و أ	تَبُوءَا
» » »	التَّرَائِبِ	ب ى ع	تَبَايَعْتُمْ
ت ر ق	التَّرَاقِيَ	ب ل و	تَبْلُوا
ت ر ك	تُتْرَكُوا	ب ى ن	تَبَيَّنَ
» » »	تُتْرَكُونَ	» » »	تَبَيَّنَتْ
» » »	تَارِكٌ	» » »	فَتَبَيَّنُوا
» » »	تَارِكُوا آلِهَتِنَا	» » »	تَسْتَبِينَ
» » »	تَارِكِي »»	» » »	تِبْيَانًا
» » »	تَتْرُكْ	ت ب ر	تَتْبِيرًا
ت ل ل	تَلَّهُ	ت ب ع	تَتْبَعُهَا
ت ل و	تَلَاهَا	» » »	تَتَّبِعَ
» » »	تَتْلُو	» » »	تَتَّبِعَانِّ
» » »	تُلِيَتْ	» » »	تَتَّبِعَنِ
» » »	تُتْلَى	» » »	تَتَّبِعُوا / نَ

Root	Word	Root	Word
ج ز ی	تُجْزَوْنَ	ت ل و	تِلَاوَتَهٗ
ج س س	وَلَا تَجَسَّسُوْا	" " "	التّٰلِيٰتِ
ج ع ل	تَجْعَلْ	ت م م	تَمَّتْ
" " "	تَجْعَلُوْا	" " "	تَمَامًا
" " "	تَجْعَلُوْنَ	ت و ر	تَارَةً
ج ف ا	تَتَجَافٰى	ث ب ت	تَثْبِيْتًا
ج ل ا	تَجَلّٰى	ث ر ب	تَثْرِيْبَ
ج م ع	تَجْمَعُوْا	ث ق ف	تَثْقَفَنَّهُمْ
ج ن ب	تَجْتَنِبُوْا	ث و ر	تُثِيْرُ
ج ه د	تُجَاهِدُوْنَ	ج أ ر	تَجْأَرُوْا
ج ه ر	تَجْهَرْ	" " "	تَجْأَرُوْنَ
" " "	تَجْهَرُوْا	ج د ل	تُجَادِلُكَ
ج ه ل	تَجْهَلُوْنَ	" " "	تُجَادِلُوْا
ج و ب	تَسْتَجِيْبُوْنَ	" " "	تُجَادِلُ
ج و ع	تَجُوْعَ	ج ر م	تُجْرِمُوْنَ
ح ب ب	تُحِبُّوْا	ج ر ی	تَجْرِيْ
" " "	تُحِبُّوْنَ	" " "	تَجْرِيَانِ
ح ب ر	تُحْبَرُوْنَ	ج ز ی	تُجْزٰى

Root	Word	Root	Word
ح س س	تَحُسُّونَهُم	ح ب س	تَحْبِسُونَهُمَا
" " "	تُحِسُّ	ح ب ط	تَحْبَطَ
" " "	فَتَحَسَّسُوا	ح ج ج	تُحَاجُّونَ
ح س ن	تُحْسِنُوا	ح د ث	تُحَدِّثُ
ح ش ر	تُحْشَرُونَ	ح ذ ر	تَحْذَرُونَ
ح ص ن	تُحْصِنُونَ	ح ر ث	تَحْرُثُونَ
" " "	تَحَصُّناً	ح ر ر	تَحْرِيرُ
ح ص ى	تُحْصُوهُ	ح ر ص	تَحْرِصْ
" " "	تُحْصُوهَا	ح ر ك	تُحَرِّكْ
ح ض ض	تَحَاضُّونَ	ح ر م	تُحَرِّمُ
ح ك م	تَحْكُمُوا	" " "	تُحَرِّمُوا
" " "	تَحْكُمُونَ	ح ر ى	تَحَرَّوْا
ح ل ق	تَحْلِقُوا	ح ز ن	تَحْزَنْ
ح ل ل	تَحِلُّ	" " "	تَحْزَنُوا
" " "	تُحِلُّوا	" " "	تَحْزَنُونَ
" " "	تَحِلَّةَ	ح س ب	تَحْسَبُ
ح م ل	تَحْمِلُ	" " "	تَحْسَبَنَّ
" " "	تَحْمِلْهُ	ح س د	تَحْسُدُونَنَا

Root	Word	Root	Word
خ ر ج	تُخْرِجُوْهُنَّ	ح م ل	تُحَمِّلُوْنَ
خ ر ر	تَخِرُّ	〃 〃 〃	تُحَمِّلْنَا
خ ر ص	تَخْرُصُوْنَ	ح ن ث	تَحْنَثْ
خ ز ى	تُخْزِنَا	ح و ر	تَحَاوُرَكُمَا
〃 〃 〃	تُخْزِنِيْ	ح و ط	تُحِطْ
〃 〃 〃	تُخْزُوْنَ	〃 〃 〃	تُحِيْطُوْا
خ س ر	تُخْسِرُوْا	ح و ل	تَحْوِيْلاً
〃 〃 〃	تَخْسِيْرٍ	ح ى د	تَحِيْدُ
خ ش ع	تَخْشَعَ	ح ى ى	تَحْيَوْنَ
خ ش ى	تَخْشٰى	〃 〃 〃	تُحْيِيْ
〃 〃 〃	تَخْشَاهُ	〃 〃 〃	تَحِيَّةً
〃 〃 〃	تَخْشَوْا	〃 〃 〃	تَحِيَّتُهُمْ
〃 〃 〃	تَخْشَوْنَ	خ ب ت	فَتُخْبِتَ
خ ص م	تَخْتَصِمُوْنَ	خ ر ج	تُخْرَجُ
〃 〃 〃	تَخْتَصِمُوْا	〃 〃 〃	تَخْرُجُوْا
〃 〃 〃	تَخَاصُمُ	〃 〃 〃	تَخْرُجُوْنَ
خ ض ع	تَخْضَعْنَ	〃 〃 〃	تَسْتَخْرِجُوْا
خ ط ب	تُخَاطِبْنِيْ	〃 〃 〃	تَسْتَخْرِجُوْنَ

Root	Word	Root	Word
خ و ف	تَخَافُونَ	خ ط ط	تَخُطُّهُ
〃 〃 〃	تَخَافَا	خ ط ف	فَتَخْطَفُهُ
〃 〃 〃	تَخَفْ	خ ف ت	تُخَافِتْ
〃 〃 〃	تَخْوِيفًا	خ ف ف	تَخْفِيفٌ
〃 〃 〃	تَخَوُّفٍ	〃 〃 〃	تَسْتَخِفُّونَهَا
خ و ن	تَخُونُوا	خ ف ى	تَخْفَىٰ
〃 〃 〃	تَخْتَانُونَ	〃 〃 〃	تُخْفُوا
خ ى ر	تَخَيَّرُونَ	〃 〃 〃	تُخْفُونَ
د خ ل	تَدْخُلُوا	خ ل د	تَخْلُدُونَ
〃 〃 〃	تُدْخِلْ	خ ل ط	تُخَالِطُوهُمْ
د ر س	تَدْرُسُونَ	خ ل ف	تُخْلِفُ
د ر ك	تُدْرِكَ	〃 〃 〃	تَخْتَلِفُونَ
〃 〃 〃	تُدْرِكُهُ	خ ل ق	تَخْلُقُ
〃 〃 〃	تَدَارَكَهُ	〃 〃 〃	تَخْلُقُونَ
د ر ى	تَدْرِي	خ ل و	تَخَلَّتْ
〃 〃 〃	تَدْرُونَ	خ و ف	تَخَافُ
د ع و	تَدَعُ	〃 〃 〃	تَخَافَنَّ
〃 〃 〃	تَدْعُهُمْ	〃 〃 〃	تَخَافُوا

Root	Word	Root	Word
ذ ك ر	تَذْكُرُ	د ع و	تَدْعُوْ
» » »	تَذْكُرُوْا	» » »	تَدْعُوْا
» » »	فَسَتَذْكُرُوْنَ	» » »	تَدْعُوْنَ
» » »	سَتَذْكُرُوْنَهُنَّ	» » »	تَدْعُوْنَنَا
» » »	فَتُذَكِّرَ	» » »	تَدْعُوْنَنِيْ
» » »	تَذْكِيْرِيْ	» » »	تُدْعٰى
» » »	تَذْكِرَةً	» » »	تُدْعَوْنَ
» » »	تَذَكَّرَ	» » »	تَدَّعُوْنَ
» » »	تَذَكَّرُوْا	د ل و	تُدْلُوْا
» » »	تَذَكَّرُوْنَ	» » »	فَتَدَلّٰى
» » »	تَتَذَكَّرُوْنَ	د م ر	تُدَمِّرُ
ذ ل ل	تُذِلُّ	» » »	تَدْمِيْراً
» » »	تَذْلِيْلاً	د و ر	تَدُوْرُ
ذ ه ب	تَذْهَبَ	» » »	تُدِيْرُوْنَهَا
» » »	تَذْهَبُوْا	د ى ن	تَدَايَنْتُمْ
» » »	تَذْهَبُوْنَ	ذ ب ح	تَذْبَحُوْا
ذ ه ل	تَذْهَلُ	د خ ر	تَدَّخِرُوْنَ
ذ و د	تَذُوْدَانِ	ذ ر و	تَذْرُوْهُ

Root	Word	Root	Word
ر ج ع	تَرْجِعُوهُنَّ	ذ و ق	تَذُوقُوا
» » »	تُرْجَعُ	ر أ ى	تَرَ
» » »	تُرْجَعُونَ	» » »	تَرَىٰ
ر ج ف	تَرْجُفُ	» » »	تَرَانِي
ر ج م	تَرْجُمُونِ	» » »	فَتَرَاهُ
ر ج و	تَرْجُو	» » »	تَرَنِ
» » »	تَرْجُونَ	» » »	تَرَوْا
» » »	تَرْجُوهَا	» » »	تَرَوْنَ
» » »	تُرْجِي	» » »	تَرَيِنَّ
ر ح م	تَرْحَمْنَا	» » »	تُرِيَنِّي
» » »	تَرْحَمْنِي	» » »	تَرَاءَى
» » »	تُرْحَمُونَ	» » »	تَرَاءَتْ
ر د د	تُرَدَّ	ر ب ص	تَرَبُّصُ
» » »	تُرَدُّونَ	» » »	تَرَبَّصُونَ
» » »	تَرْتَدُّوا	» » »	تَرَبَّصُوا
ر د ى	تَرَدَّىٰ	» » »	تَرَبَّصُ
ر ز ق	تُرْزَقُ	ر ت ل	تَرْتِيلًا
» » »	تُرْزَقَانِهِ	ر ج ع	تَرْجِعُونَهَا

Root	Word	Root	Word
ر ك ن	تَرْكَنُوْا	ر ض ع	تَسْتَرْضِعُوْا
ر م ى	تَرْمِيْ	,, ,, ,,	فَسَتُرْضِعُ
,, ,, ,,	تَرْمِيْهِمْ	ر ض و	تَرْضٰى
ر ه ب	تُرْهِبُوْنَ	,, ,, ,,	تَرْضَاهُ
ر ه ق	تَرْهَقُهَا	,, ,, ,,	تَرْضَوْا
,, ,, ,,	تُرْهِقْنِيْ	,, ,, ,,	تَرْضَوْنَ
ر و ح	تُرِيْحُوْنَ	,, ,, ,,	تَرَاضَوْا
ر و د	تُرِدْنَ	,, ,, ,,	تَرَاضَيْتُمْ
,, ,, ,,	تُرِيْدُ	,, ,, ,,	تَرَاضٍ
,, ,, ,,	تُرِيْدُوْنَ	ر غ ب	تَرْغَبُوْنَ
,, ,, ,,	تُرَاوِدُ	ر ف ع	تُرْفَعَ
ر ى ب	تَرْتَابُوْا	,, ,, ,,	تَرْفَعُوْا
ز ر ع	تَزْرَعُوْنَ	ر ق ب	تَرْقُبْ
ز ر ى	تَزْدَرِيْ	ر ق و	التَّرَاقِيَ
ز ع م	تَزْعُمُوْنَ	ر ق ى	تَرْقٰى
ز ك و	تُزَكُّوْا	ر ك ب	تَرْكَبُوْنَ
,, ,, ,,	تُزَكِّيْهِمْ	ر ك ض	تَرْكُضُوْا
ز ل ل	فَتَزِلَّ	ر ك ن	تَرْكَنُ

Word	Root
تَزْهَقَ	ز ه ق
تَزَوَّدُوا	ز و د
تَزَاوَرُ	ز و ر
تَزُولَا	ز و ل
تَزِدْ	ز ى د
تَزِيدُونَنِي	» » »
تَزْدَادُ	» » »
تُزِغْ	ز ى غ
تَزَالُ	ز ى ل
تَزَيَّلُوا	» » »
تَسْأَلَنَّ	س أ ل
تَسْأَلْنِ	» » »
تَسْأَلُوا	» » »
تُسْأَلُ	» » »
تُسْأَلُونَ	» » »
تَسَاءَلُونَ	» » »
تَسْأَمُوا	س ء م
تَسُبُّوا	س ب ب
تُسَبِّحُ	س ب ح
تُسَبِّحُونَ	» » »
تَسْبِيحَهُ	» » »
تَسْبِقُ	س ب ق
تَسْتَتِرُونَ	س ت ر
تَسْجُدَ	س ج د
تَسْجُدُوا	» » »
تُسْحَرُونَ	س ح ر
تَسْخَرُوا	س خ ر
تَسْخَرُونَ	» » »
تَسْرَحُونَ	س ر ح
تَسْرِيحٌ	» » »
تُسِرُّ	س ر ر
تُسِرُّونَ	» » »
تُسْرِفُوا	س ر ف
تَسْعَى	س ع ى
تَسْفِكُونَ	س ف ك
تَسَّقَطْ	س ق ط

Root	Word	Root	Word
س و ى	تُسَوّٰى	س ق ط	تُسَاقِطْ
» » »	تَسْتَوِىْ	س ق ى	تَسْقِىْ
س ى ر	تَسِيْرُ	س ك ن	تَسْكُنُوْنَ
ش ب ه	تَشَابَهَ	» » »	تُسْكَنْ
» » »	تَشَابَهَتْ	س ل م	تُسَلِّمُوْا
ش خ ص	تَشْخَصُ	» » »	تَسْلِيْمًا
ش ر ب	تَشْرَبُوْنَ	» » »	تُسْلِمُوْنَ
ش ر ك	تُشْرِكْ	س م ع	تَسْمَعُ
» » »	تُشْرِكُوْا	» » »	تَسْمَعُوْا
» » »	تُشْرِكُوْنَ	» » »	تَسْمَعُوْنَ
ش ط ط	تُشْطِطْ	» » »	تَسْتَمِعُوْنَ
ش ع ر	تَشْعُرُوْنَ	س م و	تُسَمّٰى
ش ق ق	تَشَقَّقُ	» » »	تَسْمِيَةَ
» » »	تَشَقَّقُ	س ن م	تَسْنِيْم
» » »	تُشَاقُّوْنَ	س و ء	تَسُؤْكُمْ
ش ك ر	تَشْكُرُوْا	س و د	تَسْوَدُّ
» » »	تَشْكُرُوْنَ	س و ر	تَسَوَّرُوْا
ش ك و	تَشْتَكِىْ	س و م	تُسِيْمُوْنَ

Root	Word	Root	Word
ص د ق	تُصَدِّقُوْنَ	ش م ت	تُشْمِتْ
» » »	تَصَدَّقَ	ش ه د	تَشْهَدْ
» » »	تَصَدَّقُوْا	» » »	تَشْهَدُوْنَ
ص د ى	تَصَدّٰى	ش ه و	تَشْتَهِيْ
» » »	تَصْدِيَةً	» » »	تَشْتَهِيْهِ
ص ر ف	تَصْرِفْ	ش ى ء	تَشَاءُ
» » »	تُصْرَفُوْنَ	» » »	تَشَاؤُوْنَ
» » »	تَصْرِيْفِ	ش ى ع	تَشِيْعَ
ص ع د	تُصْعِدُوْنَ	ص ب ح	تُصْبِحَ
ص ع ر	تُصَعِّرْ	» » »	تُصْبِحُوْنَ
ص ف ح	تَصْفَحُوْا	» » »	فَتُصْبِحُوْا
ص ل ح	تُصْلِحُوْا	ص ب ر	تَصْبِرُ
ص ل و	تُصَلِّ	» » »	تَصْبِرُوْا
ص ن ع	تَصْنَعُوْنَ	» » »	تَصْبِرُوْنَ
ص و ب	تُصِبْكَ	ص ح ب	تُصَاحِبْنِيْ
» » »	تُصِبْهُمْ	ص د د	تَصُدُّوْنَ
» » »	تُصِيْبَنَا	» » »	تَصُدُّوْنَا
» » »	تُصِيْبَنَّ	ص د ق	تَصْدِيْقَ

Root	Word	Root	Word
ط ل ع	تَطْلُعُ	ص و ب	تُصِيبُوا
» » »	تَطَّلِعُ	ص و م	تَصُومُوا
ط م ن	تَطْمَئِنُّ	ص ى ر	تَصِيرُ
ط ه ر	تَطْهِيراً	ض ح ك	تَضْحَكُونَ
» » »	تَطَهَّرْنَ	ض ح و	تَضْحَىٰ
» » »	تُطَهِّرُهُمْ	ض ر ب	تَضْرِبُوا
ط و ع	تُطِعْ	ض ر ر	تَضُرُّونَهُ
» » »	تُطِعْهُمَا	» » »	تُضَارَّ
» » »	تُطِيعُوا	» » »	تُضَارُّوهُنَّ
» » »	تُطِيعُوهُ	ض ر ع	تَضَرُّعاً
» » »	تَطَوَّعَ	» » »	تَضَرَّعُوا
» » »	تَسْتَطِيعَ	ض ل ل	تَضْلِيلٍ
» » »	تَسْتَطِعْ	» » »	تَضِلَّ
» » »	تَسْطِعْ	» » »	تَضِلُّوا
» » »	تَسْتَطِيعُوا	ط ر د	تَطْرُدْ
» » »	تَسْتَطِيعُونَ	» » »	فَتَطْرُدَهُمْ
ط و ل	فَتَطَاوَلَ	ط ع م	تُطْعِمُونَ
ط ى ر	تَطَيَّرْنَا	ط غ و / ى	تَطْغَوْا

Root	Word	Root	Word
ع ج ل	تَعْجَلْ	ظ ل م	تَظْلِمُ
» » »	تَعَجَّلَ	» » »	تَظْلِمُوْنَ
» » »	تَسْتَعْجِلْ	» » »	تَظْلِمُوْا
» » »	تَسْتَعْجِلُوْنَ	ظ م ء	تَظْمَأُ
» » »	تَسْتَعْجِلُوْهُ	ظ ن ن	تَظُنُّ
ع د د	تَعُدُّوْنَ	» » »	تَظُنُّوْنَ
» » »	تَعُدُّوْا	ظ ه ر	تَظَاهَرُوْنَ
» » »	تَعْتَدُّوْنَهَا	» » »	تُظْهِرُوْنَ
ع د ل	تَعْدِلْ	» » »	تَظَاهَرَا
» » »	تَعْدِلُوْا	ع ب ث	تَعْبَثُوْنَ
ع د و	تَعْدُ	ع ب د	تَعْبُدُ
» » »	تَعْتَدُوْهَا	» » »	تَعْبُدُوْنَ
» » »	تَعْدُوْا	» » »	تَعْبُدُوْا
» » »	تَعْتَدُوْا	ع ب ر	تَعْبُرُوْنَ
ع ذ ب	تُعَذِّبَ	ع ث ا	تَعْثَوْا
» » »	تُعَذِّبُهُمْ	ع ج ب	تَعْجَبُ
ع ذ ر	تَعْتَذِرُوْا	» » »	تَعْجَبُوْنَ
ع ر ج	تَعْرُجُ	» » »	تُعْجِبُكَ

Root	Word	Root	Word
ع ل م	تَعْلَمُوْنَ	ع ر ض	تُعْرِضْ
» » »	تَعْلَمُوْا	» » »	تُعْرِضُوْنَ
» » »	فَسَتَعْلَمُوْنَ	» » »	تُعْرِضَنَّ
» » »	تُعَلِّمَنِ	» » »	تُعْرِضُوْا
» » »	تُعَلِّمُوْهُنَّ	ع ر ف	تَعْرِفُ
ع ل ن	تُعْلِنُوْنَ	» » »	فَتَعَرَّفُوْنَهَا
ع ل و / ى	تَعْلُوْا	» » »	تَعْرِفُهُمْ
» » »	تَعَالَوْا	ع ز ر	تُعَزِّرُوْهُ
» » »	فَتَعَالَيْنَ	ع ز ز	تُعِزُّ
» » »	تَعَالٰى	ع ز م	تَعْزِمُوْا
ع م د	تَعَمَّدَتْ	ع س ر	تَعَاسَرْتُمْ
ع م ل	تَعْمَلُ	ع ض ل	تَعْضُلُوْهُنَّ
» » »	تَعْمَلُوْنَ	ع ط و	فَتَعَاطٰى
ع و د	تَعُوْدُوْا	ع ف ف	التَّعَفُّفِ
» » »	تَعُوْدُوْنَ	ع ف و	تَعْفُوْا
ع و ل	تَعُوْلُوْا	ع ق ل	تَعْقِلُوْنَ
ع و ن	تَعَاوَنُوْا	ع ل م	تَعْلَمُ
غ ب ن	التَّغَابُنِ	» » »	تَعْلَمُهَا

Root	Word	Root	Word
غ ى ظ	تَغَيُّظاً	غ ر ب	تَغْرُبُ
ف ت أ	تَفْتَؤُا	غ ر ر	تَغُرَّنَّكُمْ
ف ت ح	تُفَتَّحُ	غ س ل	تَغْتَسِلُوا
„ „ „	تَسْتَفْتِحُوا	غ ش ى	تَغَشَّاهَا
ف ت ى	تَسْتَفْتِ	„ „ „	تَغْشَىٰ
„ „ „	تَسْتَفْتِيَانِ	غ ف ر	تَغْفِرْ
ف ج ر	تَفْجِيراً	„ „ „	تَغْفِرُوا
„ „ „	تُفَجِّرَ	„ „ „	تَسْتَغْفِرْ
ف خ ر	تَفَاخُرٌ	„ „ „	تَسْتَغْفِرُونَ
ف د ى	تُفَادُوهُمْ	غ ف ل	تَغْفُلُونَ
ف ر ح	تَفْرَحْ	غ ل ب	تَغْلِبُونَ
„ „ „	تَفْرَحُوا	„ „ „	سَتُغْلَبُونَ
„ „ „	تَفْرَحُونَ	غ ل و	تَغْلُوا
ف ر ر	تَفِرُّونَ	غ م ض	تُغْمِضُوا
ف ر ض	تَفْرِضُوا	غ ن ى	تَغْنَ
ف ر ق	تَفَرَّقَ	„ „ „	تُغْنِيَ
„ „ „	تَفَرَّقُوا	غ و ث	تَسْتَغِيثُونَ
„ „ „	تَتَفَرَّقُوا	غ ى ض	تَغِيضُ

Root	Word	Root	Word
ف ل ح	تُفْلِحُوْا	ف ر ى	تَفْتَرُوْنَ
» » »	تُفْلِحُوْنَ	» » »	تَفْتَرُوْا
ف ن د	تُفَنِّدُوْنَ	ف س ح	تَفَسَّحُوْا
ف و ت	تَفَاوُتٍ	ف س د	تُفْسِدُوْا
ف و ر	تَفُوْرُ	ف س ق	تَفْسُقُوْنَ
ف ى ء	تَفِيْءَ	ف ص ل	تَفْصِيْلَ
ف ى ض	تَفِيْضُ	» » »	تَفْصِيْلاً
» » »	تُفِيْضُوْنَ	ف ض ح	تَفْضَحُوْنَ
ق ب ل	تُقْبَلَ	ف ض ل	تَفْضِيْلاً
» » »	تَقْبَلُوْا	ف ع ل	تَفْعَلْ
ق ت ل	تَقْتُلُ	» » »	تَفْعَلُوْا
» » »	تَقْتُلُوْا	» » »	تَفْعَلُوْنَ
» » »	تَقْتُلُوْنَ	ف ق د	تَفَقَّدَ
» » »	تُقَاتِلُوْهُمْ	» » »	تَفْقِدُوْنَ
» » »	تُقَاتِلُوْا	ف ق ه	تَفْقَهُوْنَ
» » »	تَقْتِيْلاً	ف ك ر	تَتَفَكَّرُوْا
» » »	تُقَاتِلُ	» » »	تَتَفَكَّرُوْنَ
» » »	تُقَاتِلُوْنَ	ف ك ه	تَفَكَّهُوْنَ

Root	Word	Root	Word
ق ط ع	تَقْطَعُوْنَ	ق د ر	تَقْدِرُوْا
» » »	تُقَطِّعُوْا	» » »	تَقْدِيْرُ
» » »	تَقَطَّعَ	ق د م	تَقَدَّمَ
» » »	تَقَطَّعَتْ	» » »	تُقَدِّمُوْا
ق ع د	تَقْعُدْ	» » »	تَسْتَقْدِمُوْنَ
» » »	تَقْعُدُوْا	ق ر ب	تَقْرَبَا
ق ف و	تَقْفُ	» » »	تَقْرَبُوْا
ق ل ب	تُقْلَبُوْنَ	» » »	تُقَرِّبُوْنِ
» » »	تُقَلَّبُ	» » »	تَقْرَبُوْهُنَّ
» » »	تَتَقَلَّبُ	ق ر ر	تَقَرَّ
» » »	تَنْقَلِبُوْا	ق س ط	تُقْسِطُوْا
ق ن ط	تَقْنَطُوْا	ق س م	تُقْسِمُوْا
ق ه ر	تَقْهَرْ	» » »	تَقَاسَمُوْا
ق و ل	تَقُلْ	» » »	تَسْتَقْسِمُوْا
» » »	تَقُوْلُ	ق ش ع ر	تَقْشَعِرُّ
» » »	تَقُوْلَنَّ	ق ص ر	تَقْصُرُوْا
» » »	تَقُوْلُوْا	ق ص ص	تَقْصُصْ
» » »	تَقُوْلُوْنَ	ق ض ى	تَقْضِىْ

Root	Word	Root	Word
ك ر ه	تُكْرِهُ	ق و م	تَقُمْ
ك س ب	تَكْسِبُ	» » »	تَقُومَ
» » »	تَكْسِبُونَ	» » »	تَقُومُوا
ك ف ر	تَكْفُرْ	» » »	تُقِيمُوا
» » »	تَكْفُرُوا	» » »	تَقْوِيمٍ
» » »	تَكْفُرُونَ	ك ب ر	تَتَكَبَّرَ
ك ل ف	تُكَلِّفُ	» » »	تَسْتَكْبِرُونَ
ك ل م	تُكَلِّمُ	» » »	تَكْبِيراً
» » »	تُكَلِّمَنَا	ك ت ب	تَكْتُبُوهُ
» » »	تَكْلِيماً	ك ت م	تَكْتُمُونَ
» » »	تُكَلِّمُونِ	» » »	تَكْتُمُوا
ك ن ز	تَكْنِزُونَ	» » »	تَكْتُمُونَهُ
ك ن ن	تُكِنُّ	ك ذ ب	تَكْذِبُونَ
ك و ن	تَكُ	» » »	تُكَذِّبَانِ
» » »	تَكُنْ	» » »	تُكَذِّبُوا
» » »	تَكُونُ	» » »	تَكْذِيبٍ
» » »	تَكُونَا	ك ر م	تُكْرِمُونَ
» » »	تَكُونَنَّ	ك ر ه	تَكْرَهُوا

Root	Word	Root	Word
ل م ز	تَلْمِزُوْا	ك و ن	تَكُونُوا
ل ه و	تُلْهِكُمْ	» » »	تَكُونُونَ
» » »	تُلْهِيْهِمْ	ك و ى	تُكْوَى
» » »	تَلَهَّى	ل ب ث	تَلْبَثُوْا
ل و م	تَلُوْمُوْنِيْ	ل ب س	تَلْبِسُوْنَهَا
ل و ى	تَلْوُوْا	» » »	تَلْبِسُوْا
» » »	تَلْوُوْنَ	ل ذ ذ	تَلَذُّ
ل ى ن	تَلِيْنُ	ل ظ ى	تَلَظّٰى
م ت ع	تُمَتَّعُوْنَ	ل ف ح	تَلْفَحُ
» » »	تَمَتَّعْ	ل ق ف	تَلْقَفْ
» » »	تَمَتَّعُوْا	ل ق ى	تَلْقَوْهُ
م ث ل	تَمَثَّلَ	» » »	تَلْقَوْنَ
» » »	التَّمَاثِيْلُ	» » »	تُلْقِيَ
م ر ح	تَمْرَحُوْنَ	» » »	فَتُلْقٰى
م ر ر	تَمُرُّ	» » »	تَلَقَّوْنَهُ
» » »	تَمُرُّوْنَ	» » »	تَتَلَقّٰهُمُ
م ر ى	تُمَارِ	» » »	تِلْقَاءَ
» » »	تُمَارُوْنَ	» » »	التَّلَاقِ

Root	Word	Root	Word
م ن ن	تَمُنُّهَا	م ر ى	تَمَارَىٰ
,, ,, ,,	تَمَنَّوُا	,, ,, ,,	تَمْتَرُنَّ
م ن ى	تُمْنُونَ	,, ,, ,,	يَمْتَرُونَ
,, ,, ,,	تَمَنَّوُا	م س س	تَمْسَسْهُ
,, ,, ,,	تَمَنَّىٰ	,, ,, ,,	فَتَمَسَّكُمْ
,, ,, ,,	تَتَمَنَّوْا	,, ,, ,,	تَمَسُّوهُنَّ
,, ,, ,,	يَتَمَنَّوْنَ	م س ك	تُمْسِكُوا
م ه د	تَمْهِيدًا	,, ,, ,,	تُمْسِكُوهُنَّ
م و ت	تَمُتْ	م س ى	تُمْسُونَ
,, ,, ,,	تَمُوتُ	م ش ى	تَمْشِ
,, ,, ,,	تَمُوتُنَّ	,, ,, ,,	تَمْشُونَ
,, ,, ,,	تَمُوتُونَ	,, ,, ,,	تَمْشِي
م و ر	تَمُورَ	م ك ر	تَمْكُرُونَ
م ى د	تَمِيدَ	م ل ك	تَمْلِكُ
م ى ز	تَمَيَّزُ	,, ,, ,,	تَمْلِكُونَ
م ى ل	تَمِيلُوا	م ل ى	يُمِلَّ
ن ب أ	تُنَبِّئُونَهُ	م ن ع	تَمْنَعُهُمْ
ن ب ت	تَنْبُتُ	م ن ن	تَمْنُنْ

Root	Word	Root	Word
ن س ى	تَنْسَ	ن ب ت	تُنْبِتُوْا
″ ″ ″	تَنْسٰى	ن ب ز	تَنَابَزُوْا
″ ″ ″	تَنْسَوْ	ن ج و	تُنْجِيْكُمْ
″ ″ ″	تَنْسَوْنَ	″ ″ ″	تَنَاجَيْتُمْ
ن ش ر	تَنْتَشِرُوْنَ	″ ″ ″	تَتَنَاجَوْا
ن ص ر	تَنْصُرُوْا	″ ″ ″	تَنَاجَوْا
″ ″ ″	تَنْصُرُوْهُ	ن ح ت	تَنْحِتُوْنَ
″ ″ ″	تُنْصَرُوْنَ	ن د ى	التَّنَادِ
″ ″ ″	تَنَاصَرُوْنَ	″ ″ ″	فَتَنَادَوْا
″ ″ ″	تَنْتَصِرَانِ	ن ذ ر	تُنْذِرْ
ن ط ق	تَنْطِقُوْنَ	ن ز ع	تَنْزِعُ
ن ظ ر	تَنْظُرْ	″ ″ ″	تَنَازَعْتُمْ
″ ″ ″	تُنْظِرُوْنَ	″ ″ ″	تَنَازَعُوْا
ن ف خ	فَتَنْفُخُ	ن ز ل	تَنَزَّلَ
ن ف د	تَنْفَدَ	″ ″ ″	تَنْزِيْلٌ
ن ف ذ	تَنْفُذُوْا	″ ″ ″	تَنْزِيْلاً
″ ″ ″	تَنْفُذُوْنَ	″ ″ ″	تَنَزَّلَتْ
ن ف ر	تَنْفِرُوْا	″ ″ ″	تَنَزَّلُ

Root	Word	Root	Word
» » »	تَنْهَرْهُمَا	ن ف س	تَنَفَّسَ
ن ه ى	تَنْهَى	ن ف ع	تَنْفَعُ
» » »	تَنْهَوْنَ	» » »	تَنْفَعَكُمْ
» » »	تَنْتَهِ	» » »	تَنْفَعُهُمْ
» » »	تَنْتَهُوا	ن ف ق	تُنْفِقُوا
ن و ش	التَّنَاوُشُ	» » »	تُنْفِقُونَ
ن ى ل	تَنَالُهُ	ن ق ذ	تُنْقِذُ
» » »	تَنَالُوا	ن ق ص	تَنْقُصُ
ه ج د	فَتَهَجَّدْ	» » »	تَنْقُصُوا
ه ج ر	تَهْجُرُونَ	ن ق ض	تَنْقُضُوا
» » »	تُهَاجِرُوا	ن ق م	تَنْقِمُ
ه د ى	تَهْتَدُوا ←----	» » »	تَنْقِمُونَ
» » »	تَهْدِي	ن ك ح	تَنْكِحُ
» » »	تَهْتَدِي	» » »	تَنْكِحُوا
» » »	تَهْتَدُونَ	» » »	تَنْكِحُوهُنَّ
» » »	تَهْتَدِيَ	ن ك ر	تُنْكِرُونَ
ه ز أ	تَسْتَهْزِءُونَ	ن ك ص	تَنْكِصُونَ
ه ز ز	تَهْتَزُّ	ن ك ل	تَنْكِيلًا
ه ل ك	التَّهْلُكَةِ	ن ه ر	تَنْهَرْ

Root	Word	Root	Word
و ص ف	تَصِفُ	ه و ى	تَهْوَىٰ
» » »	تَصِفُوْنَ	و ت ر	تَتْرَىٰ
و ص ل	تَصِلُ	و ج د	تَجِدُ
و ص ى	تَوْصِيَةً	» » »	تَجِدُوْا
» » »	تُوْصُوْنَ	» » »	سَتَجِدُوْنَ
» » »	تَوَاصَوْا	» » »	تَجِدُوْهُ
و ض ع	تَضَعُ	و ج ل	تَوْجَلْ
» » »	تَضَعُوْا	و ج ه	تَوَجَّهَ
» » »	تَضَعُوْنَ	و د د	تَوَدُّ
و ط أ	تَطَئُوْهَا	» » »	تَوَدُّوْنَ
» » »	تَطَئُوْهُمْ	و ذ ر	تَذَرُ
و ع د	تَعِدُنَا	» » »	تَذَرَنَّ
» » »	تُوْعِدُوْنَ	» » »	تَذَرْنِيْ
» » »	تُوَاعِدُوْهُنَّ	» » »	تَذَرُوْنَ
» » »	تَوَاعَدْتُّمْ	و ر ث	تَرِثُوْا
و ع ى	تَعِيَهَا	و ر ى	تَوَارَتْ
و ف ق	تَوْفِيْقًا	» » »	تُوْرُوْنَ
» » »	تَوْفِيْقِيْ	و ز ر	تَزِرُ
و ف ى	يُوَفَّ	و س و س	تُوَسْوِسُ

Root	Word	Root	Word
و ك ل	تَوَكَّلْتُ	و ف ى	تُوَفَّى
» » »	تَوَكَّلْنَا	» » »	تُوَفَّوْنَ
» » »	تَوَكَّلْ	» » »	تَوَفَّاهُمُ
» » »	تَوَكَّلُوا	» » »	تَوَفَّتْهُ
و ل ج	تُولِجُ	» » »	تَوَفَّيْتَنِي
و ل ى	تُوَلُّوا	» » »	تَتَوَفَّاهُمُ
» » »	تُوَلُّونَ	» » »	تَوَفَّنَا
» » »	تَوَلَّى	» » »	تَوَفَّنِي
» » »	تَوَلَّاهُ	و ق د	تُوقِدُونَ
» » »	تَوَلَّوْا	و ق ر	تُوَقِّرُوهُ
» » »	تَوَلَّيْتُمْ	و ق ع	تَقَعَ
» » »	تَتَوَلَّوْا	و ق ى	تَقِ
» » »	تَوَلَّ	» » »	تَقِيكُمُ
و ن ى	تَنِيَا	» » »	تَتَّقُوا
و ه ن	تَهِنُوا	» » »	تَتَّقُونَ
ى أ س	تَيْأَسُوا	» » »	تَقْوَاهَا
ى س ر	تَيَسَّرَ	» » »	تُقَاةً
ى ق ن	تُوقِنُونَ	» » »	تَقِيًّا
ى م م	تَيَمَّمُوا	و ك د	تَوْكِيدِهَا

اليـــــاء

Root	Word	Root	Word
أ د ى	يُؤَدِّ	أ ب ى	يَأْبَ
أ ذ ن	يَأْذَنَ	ا و ل	يَأْتَلِ
» » »	يَسْتَأْذِنُ	ا ت ى	يَأْتِيْ
» » »	يَسْتَأْذِنُوْنَ	» » »	يَأْتِ
أ ذ ى	يُؤْذُوْنَ	» » »	يَأْتُوْنَ
» » »	يُؤْذِيْ	» » »	يَأْتِيْنَ
ب ت ك	أَفَلَا يُبَتِّكُنَّ	» » »	يَأْتِيَانِهَا
أ ف ك	يُؤْفَكُوْنَ	» » »	يَأْتِيَنَّكُمْ/يَأْتِيَنَّكُمَا
أ ك ل	يَأْكُلُ	» » »	يُؤْتُوْا
» » »	يَأْكُلَانِ	» » »	يُؤْتِيْ
» » »	يَأْكُلْنَ	» » »	يُؤْتَىٰ
» » »	يَأْكُلُوْا	أ ث ر	يُؤْثَرُ
» » »	يَأْكُلُوْنَ	أ خ ذ	يَأْخُذُ
أ ل ف	يُؤَلِّفُ	» » »	يُؤَاخِذُ
أ ل م	يَأْلَمُوْنَ	» » »	يَأْخُذُوْنَ
أ م ر	يَأْمُرُوْنَ	أ خ ر	يُؤَخِّرُ
» » »	يُؤْمَرُوْنَ	» » »	يَتَأَخَّرْ
» » »	يَأْتَمِرُوْنَ	» » »	يَسْتَأْخِرُوْنَ

Root	Word	Root	Word
ب د و	يُبْدِيْنَ	أ م ن	يَأْمَنَ
ب س ط	يَبْسُطُ	» » »	يَأْمَنُوْا
» » »	يَبْسُطُوْا	» » »	يُؤْمِنَ
ب ش ر	يُبَشِّرُ	» » »	يُؤْمِنُوْا
» » »	يَسْتَبْشِرُوْنَ	» » »	يُؤْمِنُوْنَ
ب ص ر	يُبَصَّرُوْنَ(هُمْ)	آ ن ى	يَأْنِ
» » »	يُبْصِرُ	آ ى د	يُؤَيِّدُ
» » »	يُبْصِرُوْنَ	ب ح ث	يَبْحَثُ
ب ط ش	يَبْطِشَ	ب خ س	يَبْخَسُ
» » »	يَبْطِشُوْنَ	» » »	يُبْخَسُوْنَ
ب ط ل	يُبْطِلُ (سَيُبْطِلُهُ)	ب خ ل	يَبْخَلُ
ب ع ث	يَبْعَثُ	» » »	يَبْخَلُوْنَ
» » »	يُبْعَثُوْنَ	ب د ل	يُبَدِّلُ
ب غ ى	يَبْغُوْنَ	» » »	يُبْدِ(لَنَا)
» » »	يَبْغِيَانِ	» » »	يُبْدِلَ(نَا)
» » »	يَبْتَغِ	» » »	يَتَبَدَّلِ
» » »	يَبْتَغُوْنَ	ب د و	يُبْدِ(هَا)
» » »	يَنْبَغِي	» » »	يُبْدُوْنَ

Root	Word	Root	Word
ت ب ع	يَتْبَعُهَا	ب ق ى	يَبْقَىٰ
» » »	يَتَّبِعْ	ب ك ى	يَبْكُونَ
» » »	يُتْبِعُونَ	ب ل غ	يَبْلُغَا / يبلغا
» » »	يَتَّبِعُونَ	» » »	يَبْلُغَنَّ
ت ل و	يَتْلُوهُ / يَتْلُو	» » »	يَبْلُغُوا
» » »	يُتْلَىٰ	ب ل ى	يَبْلُوَ(كُمْ)
» » »	يَتْلُونَ	» » »	يَبْلَىٰ
ت م م	يُتِمُّ	ب و أ	يَتَبَوَّأُ
ت ى ه	يَتِيهُونَ	ب ى ت	يَبِيتُونَ
ث ب ت	يُثَبِّتُ	» » »	يُبَيِّتُونَ
» » »	يُثْبِتُ	ب ى ع	بِبَيْعِكُمْ
ث خ ن	يُثْخِنَ	» » »	يُبَايِعْنَ
ث ق ف	يَثْقَفُوكُمْ	» » »	يُبَايِعُونَ
ث ن ى	يَثْنُونَ	» » »	يُبَايِعُونَكَ
» » »	يَسْتَثْنُونَ	ب ى ن	يُبَيِّنُ
ج أ ر	يَجْأَرُونَ	» » »	يُبِينُ
ج ب ى	يُجْبَىٰ	» » »	يَتَبَيَّنَ
» » »	يَجْتَبِي	ت ب ر	يُتَبِّرُوا

Root	Word	Root	Word
ج م ح	يَجْمَحُونَ	ج ب ى	يَجْتَبِيكَ
ج م ع	يَجْمَعُ	ج ح د	يَجْحَدُ
〃 〃 〃	يَجْمَعُونَ	〃 〃 〃	يَجْحَدُونَ
ج ن ب	سَيُجَنَّبُهَا	ج د ل	يُجَادِلُ
〃 〃 〃	يَجْتَنِبُونَ	〃 〃 〃	يُجَادِلُونَ
〃 〃 〃	يَتَجَنَّبُهَا	ج ر ر	يَجُرُّهُ
ج ه د	يُجَاهِدُ	ج ر ع	يَتَجَرَّعُهُ
〃 〃 〃	يُجَاهِدُوا	ج ر م	يَجْرِمَنَّكُمْ
〃 〃 〃	يُجَاهِدُونَ	ج ر ى	يَجْرِي
ج ه ل	يَجْهَلُونَ	ج ز ى	يَجْزِي
ج و ب	يُجِبْ	〃 〃 〃	يَجْزِيَهُمْ
〃 〃 〃	يُجِيبُ	〃 〃 〃	يُجْزَ
〃 〃 〃	يَسْتَجِيبُوا	〃 〃 〃	يُجْزَاهُ
〃 〃 〃	يَسْتَجِيبُ	〃 〃 〃	يُجْزَوْنَ
〃 〃 〃	يَسْتَجِيبُونَ	ج ع ل	يَجْعَلُ
ج و ر	يُجَاوِرُونَكَ	〃 〃 〃	يَجْعَلُونَ
〃 〃 〃	يُجِرْكُمْ	〃 〃 〃	يَجْعَلُوهُ
〃 〃 〃	يُجِيرُ	ج ل أ	يُجَلِّيهَا

Root	Word	Root	Word
ح ر ف	يُحَرِّفُونَ	ج و ر	يُجَارُ
ح ر م	يُحَرِّمُ	ح ب ب	يُحِبُّ
» » »	يُحَرِّمُونَ	» » »	يُحْبِبْكُمُ
ح ز ن	يَحْزُنَّ	» » »	يُحِبُّونَ
» » »	يَحْزَنُونَ	» » »	يَسْتَحِبُّونَ
» » »	يَحْزُنْكَ	ح ب ر	يُحْبَرُونَ
ح س ب	يَحْسَبُ	ح ب س	يَحْبِسُهُ
» » »	يَحْسَبَنَّ	ح ب ط	سَيُحْبِطُ
» » »	يُحَاسِبُ	ح ج ج	يُحَاجُّونَ
» » »	يَحْتَسِبُوا	» » »	يُحَاجُّوكُمْ
» » »	يَحْتَسِبُ	» » »	يَتَحَاجُّونَ
» » »	يَحْتَسِبُونَ	ح د ث	يُحْدِثُ
ح س د	يَحْسُدُونَ	ح د د	يُحَادِدْ
ح س ر	يَسْتَحْسِرُونَ	» » »	يُحَادُّونَ
ح س ن	يُحْسِنُونَ	ح ذ ر	يَحْذَرُ
ح ش ر	يَحْشُرُهُمْ	» » »	يَحْذَرُونَ
» » »	يُحْشَرُ	» » »	يُحَذِّرُكُمْ
» » »	يُحْشَرُوا	ح ر ب	يُحَارِبُونَ

Root	Word	Root	Word
ح ل ل	فَيُحِلُّوا	ح ش ر	يُحْشَرُونَ
» » »	يُحِلُّونَهُ	ح ض ر	يَحْضُرُونِ
ح م د	يُحْمَدُوا	ح ض ض	يَحُضُّ
ح م ل	يَحْمِلُ	ح ط م	يَحْطِمَنَّكُمْ
» » »	يَحْمِلُونَ	ح ف ظ	يَحْفَظْنَ
» » »	يَحْمِلْنَهَا	» » »	يَحْفَظُوا
» » »	يَحْمِلُوهَا	» » »	يُحَافِظُونَ
» » »	يَحْمُومٍ	ح ف ى	فَيُحْفِكُمْ
ح و ى	يُحْمٰى	ح ق ق	يَحِقَّ
ح و ر	يَحُورَ	ح ك م	يَحْكُمُ
» » »	يُحَاوِرُهُ	» » »	يَحْكُمَانِ
ح و ط	يُحِيطُوا	» » »	يَحْكُمُونَ
» » »	يُحِيطُونَ	» » »	يُحَكِّمُوكَ
» » »	يُحَاطَ	» » »	يَتَحَاكَمُوا
ح و ل	يَحُولُ	ح ل ف	يَحْلِفُونَ
ح ى ض	يَحِضْنَ	ح ل ل	يَحِلَّ
ح ى ف	يَحِيفَ	» » »	يَحْلِلْ
ح ى ق	يَحِيقُ	» » »	يُحِلُّونَ

Root	Word	Root	Word
خ ر ج	يُخْرِجَاكُمْ	ح ى ى	يَحْيَا
» » »	يُخْرِجَنَّكُمَا	» » »	يُحْيِ
» » »	يَسْتَخْرِجَا	» » »	يُحْيِيكُمْ
خ ر ر	يَخِرُّوا	» » »	يُحْيِينَ
» » »	يَخِرُّونَ	» » »	يُحْيِكَ
خ ر ص	يَخْرُصُونَ	» » »	يَسْتَحْيُونَ
خ ز ى	يُخْزِهِمْ	» » »	يَسْتَحْيِي
» » »	يُخْزِيَ	خ ب ط	يَتَخَبَّطُهُ
» » »	يُخْزِيهِ	خ ت م	يَخْتِمْ
» » »	يُخْزِيهِمْ	خ د ع	يَخْدَعُوكَ
خ س ر	يَخْسَرُ	» » »	يَخْدَعُونَ
» » »	يُخْسِرُونَ	» » »	يُخَادِعُونَ
خ س ف	يَخْسِفَ	خ ذ ل	يَخْذُلْكُمْ
خ ش ى	يَخْشَ	خ ر ب	يُخْرِبُونَ
» » »	يَخْشَى	خ ر ج	يَخْرُجْنَ
» » »	يَخْشَاهَا	» » »	يَخْرُجُوا
» » »	يَخْشَوْنَ	» » »	يَخْرُجُونَ
خ ص ص	يَخْتَصُّ	» » »	يُخْرِجُ

Root	Word	Root	Word
خ ل ف	يَسْتَخْلِفَ	خ ص ف	يَخْصِفَانِ
" " "	يَسْتَخْلِفَكُمْ	خ ص م	يَخْتَصِمُونَ
خ ل ق	يَخْلُقُ	" " "	يَخِصِّمُونَ
" " "	يَخْلُقُوا	خ ط ف	يَخْطَفُ
" " "	يَخْلُقُونَ	" " "	يَتَخَطَّفَكُمُ
خ ل و	يَخْلُ	" " "	يُتَخَطَّفُ
خ و ض	يَخُوضُوا	خ ف ت	يَتَخَافَتُونَ
" " "	يَخُوضُونَ	خ ف ف	يُخَفِّفَ
خ و ف	يَخَافُ	" " "	يَسْتَخِفَّنَّكَ
" " "	يَخَافُهُ	خ ف ى	يَخْفَىٰ
" " "	يَخَافُوا	" " "	يَخْفَوْنَ
" " "	يَخَافُونَ	" " "	يُخْفِينَ
" " "	يُخَوِّفُ	" " "	يَسْتَخْفُونَ
" " "	يُخَوِّفُونَكَ	خ ل د	يَخْلُدُ
خ و ن	يَخْتَانُونَ	خ ل ف	يَخْلُفُونَ
خ ى ر	يَخْتَارُ	" " "	يُخْلِفُهُ
" " "	يَتَخَيَّرُونَ	" " "	يَتَخَلَّفُوا
خ ى ل	يُخَيَّلُ	" " "	يَخْتَلِفُونَ

Root	Word	Root	Word
د ع و	يَدْعُ	د ب ر	يُدَبِّرُ
» » »	يَدْعُنَا	» » »	يَتَدَبَّرُونَ
» » »	يَدْعُوا	» » »	يَدَّبَّرُوا
» » »	يَدْعُونَ	د خ ل	يَدْخُلُونَ
» » »	يَدْعُونَنَا	» » »	يَدْخُلُنَّهَا
» » »	يَدْعُونَنِي	» » »	يُدْخِلُ
» » »	يَدْعُوكَ	» » »	يُدْخِلْهُ
» » »	يُدْعَىٰ	» » »	يَدْخُلُ
» » »	يُدْعَوْنَ	د ر أ	يَدْرَأُ
د ف ع	يُدَافِعُ	» » »	يَدْرَءُونَ
د م غ	فَيَدْمَغُهُ	د ر س	يَدْرُسُونَهَا
د ي ن	يَدِينُونَ	د ر ك	يُدْرِككُّمْ
ذ ب ح	يُذَبِّحُونَ	» » »	يُدْرِكْهُ
» » »	يُذَبِّحُ	» » »	يُدْرِكُ
ذ ر أ	يَذْرَؤُكُمْ	د ر ي	يُدْرِيكَ
ذ ك ر	يَذْكُرُ	د س س	يَدُسُّهُ
» » »	يَذْكُرُهُمْ	د ع ع	يُدَعُّ
» » »	يَذْكُرُوا	» » »	يُدَعُّونَ

Root	Word	Root	Word
ر أ ى	يَرَوْا	ذ ك ر	يَذْكُرُونَ
» » »	يَرَوْنَ	» » »	يُذْكَرُ
» » »	يُرِيَكُمْ	» » »	يَتَذَكَّرُ
» » »	يُرَاءُونَ	» » »	يَتَذَكَّرُونَ
» » »	يُرِيكُمُوهُمْ	» » »	يَذَّكَّرُ
ر ب ص	يَتَرَبَّصُ	» » »	يَذَّكَّرُونَ
» » »	يَتَرَبَّصْنَ	ذ ه ب	يَذْهَبُ
» » »	يَتَرَبَّصُونَ	» » »	يَذْهَبَا
ر ب و	يَرْبُوا	» » »	يَذْهَبُوا
» » »	يُرْبِي	» » »	يُذْهِبَنَ
ر ت ع	يَرْتَعْ	» » »	يُذْهِبَنَّ
ر ج ع	يَرْجِعُ	ذ و ق	يَذُوقُوا
» » »	يَرْجِعُونَ	» » »	يَذُوقُونَ
» » »	يَتَرَاجَعَا	» » »	يُذِيقَ
ر ج م	يَرْجُمُوكُمْ	ر أ ى	يَرَىٰ
ر ج و	يَرْجُو	» » »	يَرَ
» » »	يَرْجُونَ	» » »	يَرَاكَ
ر ح م	يَرْحَمُ	» » »	يَرَهُ

Root	Word	Root	Word
ر ض و	يَرْضَوْنَكُمْ	ر ح م	يَرْحَمْكُمْ
» » »	يَرْضَوْهُ	» » »	يَرْحَمْنَا
ر غ ب	يَرْغَبُ	ر د د	يُرِدُّوكُمْ
» » »	يَرْغَبُوا	» » »	يُرَدُّ
ر ف ع	يَرْفَعُ	» » »	يُرَدُّونَ
ر ق ب	يَرْقُبُوا	» » »	يَتَرَدَّدُونَ
» » »	يَرْقُبُونَ	» » »	يَرْتَدُّ
» » »	يَتَرَقَّبُ	» » »	يَرْتَدِدْ
ر ك ب	يَرْكَبُونَ	ر ز ق	يَرْزُقُ
ر ك ض	يَرْكُضُونَ	» » »	يَرْزُقُكُمْ
ر ك ع	يَرْكَعُونَ	» » »	يُرْزَقُونَ
ر ك م	فَيَرْكُمَهُ	ر س ل	يُرْسِلُ
ر م ى	يَرْمِ	ر ش د	يَرْشُدُونَ
» » »	يَرْمُونَ	ر ض ع	يُرْضِعْنَ
ر ه ب	يَرْهَبُونَ	ر ض و	يَرْضَىٰ
ر ه ق	يَرْهَقُ	» » »	يَرْضَهُ
» » »	يُرْهِقْهُمَا	» » »	يَرْضَوْنَهُ
ر و د	يُرِدْ	» » »	يَرْضَيْنَ

Root	Word	Root	Word
ز ی د	يَزِدْكُمْ	ر و د	يُرِدْنَ
» » »	يَزِدْهُ	» » »	يُرِيْدُ
» » »	يَزِيْدُ	» » »	يُرِيْدَانِ
» » »	يَزِيْدُوْنَ	» » »	يُرِيْدُوْا
» » »	يَزْدَادَ	» » »	يُرِيْدُوْنَ
ز ی غ	يَزِغْ	ر ی ب	يَرْتَابُ
» » »	يَزِيْغُ	» » »	يَرْتَابُوْا
ز ی ل	يَزَالُ	ز ج و	يُزْجِيْ
» » »	يَزَالُوْنَ	ز ع م	يَزْعُمُوْنَ
س أ ل	يَسْأَلْ	ز ف ف	يَزِفُّوْنَ
» » »	يَسْأَلْكُمْ	ز ك و	يُزَكُّوْنَ
» » »	يُسْأَلُوْنَ	» » »	يُزَكِّيْ
» » »	يَتَسَاءَلُوْنَ	» » »	يُزَكِّيْكُمْ
س ء م	يَسْأَمُ	» » »	يَتَزَكّٰى
» » »	يَسْأَمُوْنَ	» » »	يَزَّكّٰى
س ب ب	فَيَسُبُّوا	ز ن ی	وَلَا يَزْنُوْنَ
س ب ت	يَسْبِتُوْنَ	» » »	وَلَا يَزْنِيْنَ
س ب ح	يُسَبِّحُوْنَ	ز و ج	يُزَوِّجُهُمْ

Root	Word	Root	Word
س ر ف	يُسْرِفُوْا	س ب ح	يُسَبِّحُ
» » »	يُسْرِفْ	» » »	يُسَبِّحْنَ
س ر ق	يَسْرِقْ	» » »	يُسَبِّحُوْنَ
» » »	يَسْرِقْنَ	س ب ق	يَسْبِقُوْنَا
س ر و / ى	يَسْرِ	س ج د	يَسْجُدُ
س ط ر	يَسْطُرُوْنَ	» » »	يَسْجُدَانِ
س ط و	يَسْطُوْنَ	» » »	يَسْجُدُوْا
س ع ى	يَسْعٰى	» » »	يَسْجُدُوْنَ
» » »	يَسْعَوْنَ	س ج ر	يُسْجَرُوْنَ
س ف ك	يَسْفِكُ	س ج ن	يُسْجَنَ
س ق ى	يَسْقِيْ	س ح ب	يُسْحَبُوْنَ
» » »	يَسْقُوْنَ	س ح ت	فَيُسْحِتَكُمْ
» » »	يَسْقِيْنِ	س خ ر	يَسْخَرْ
س ك ن	يَسْكُنَ	» » »	يَسْخَرُوْنَ
س ل ب	يَسْلُبْهُمُ	» » »	يَسْتَسْخِرُوْنَ
س ل ط	يُسَلِّطُ	س خ ط	يَسْخَطُوْنَ
س ل ك	يَسْلُكُ	س ر ر	يُسِرُّوْنَ
» » »	يَسْلُكْهُ	س ر ع	يُسَارِعُوْنَ

Root	Word	Root	Word
س و ى	يَسْتَوِى	س ل ل	يَتَسَلَّلُوْنَ
» » »	يَسْتَوِيَانِ	س ل م	يُسَلِّمُوْا
س ى ر	يَسِيْرُوْا	» » »	يُسْلِمْ
» » »	يُسَيِّرُكُمْ	» » »	يُسْلِمُوْنَ
ش ر ب	يَشْرَبُ	س م ع	يَسْمَعُ
» » »	يَشْرَبُوْنَ	» » »	يَسْمَعْهَا
ش ر ح	يَشْرَحْ	» » »	يَسْمَعُوْا
ش ر ك	يُشْرِكُ	» » »	يَسْمَعُوْنَ
» » »	يُشْرِكُوْنَ	» » »	يَسْتَمِعُ
» » »	يُشْرِكْنَ	» » »	يَسْتَمِعُوْنَ
ش ع ر	يَشْعُرُوْنَ	» » »	يَسَّمَّعُوْنَ
» » »	يُشْعِرُكُمْ	س م ن	يُسْمِنُ
» » »	يُشْعِرَنَّ	س ن ه	يَتَسَنَّهْ
ش ف ع	يَشْفَعُوْنَ	س و غ	يُسِيْغُهُ
» » »	فَيَشْفَعُوْا	س و ق	يُسَاقُوْنَ
» » »	يَشْفَعُ	س و م	يَسُوْمُوْنَهُمْ
ش ف ى	يَشْفِ	» » »	يَسُوْمُوْنَكُمْ
» » »	يَشْفِيْنِ	س و ى	يَسْتَوُوْنَ

Root	Word	Root	Word
ص ح ب	يُصْحَبُونَ	ش ق ق	يَشَّقَّقُ
ص د د	يَصُدُّونَ	» » »	يُشَاقِّ
» » »	يَصُدَّنَّكَ	» » »	يُشَاقِقْ
» » »	يَصُدَّنَّكُمْ	ش ق ى	يَشْقَىٰ
ص د ر	يَصْدُرُ	ش ك ر	يَشْكُرُ
ص د ع	يَصَّدَّعُونَ	» » »	يَشْكُرُونَ
ص د ف	يَصْدِفُونَ	ش ه د	يَشْهَدْ
ص د ق	يُصَدِّقُنِي	» » »	يَشْهَدُونَ
» » »	يُصَدِّقُونَ	ش ه و	يَشْتَهُونَ
» » »	يَصَّدَّقُوا	ش و ى	يَشْوِي
ص ر خ	يَسْتَصْرِخُهُ	ش ى ء	يَشَاءُ
» » »	يَصْطَرِخُونَ	» » »	يَشَاؤُنَ
ص ر ر	يُصِرُّ	» » »	يَشَأْ
» » »	يُصِرُّوا	ص ب ب	يُصَبُّ
» » »	يُصِرُّونَ	ص ب ح	يُصْبِحَ
ص ر ف	يَصْرِفُ	» » »	فَيُصْبِحُوا
» » »	يَصْرِفُهُ	ص ب ر	يَصْبِرْ
» » »	يُصْرَفُونَ	» » »	يَصْبِرُوا

Root	Word	Root	Word
ص و ب	يُصِبْهَا	ص ع د	يَصْعَدُ
" " "	يُصِيْبَنَا	" " "	يَصَّعَّدُ
ص و ر	يُصَوِّرُكُمْ	ص ع ق	يُصْعَقُوْنَ
ض ح ك	يَضْحَكُوْنَ	ص ف أ	يَصْطَفِيْ
ض ر ب	يَضْرِبُ	ص ل ب	يُصْلَبُ
" " "	يَضْرِبْنَ	" " "	يُصَلَّبُوْا
" " "	يَضْرِبُوْنَ	ص ل ح	يُصْلِحُ
ض ر ر	يَضُرُّ	" " "	يُصْلِحُوْنَ
" " "	يَضُرُّكَ	" " "	يُصْلِحَا
" " "	يَضُرُّكُمْ	ص ل و	يُصَلِّ
" " "	يَضُرُّنَا	" " "	يُصَلُّوْا
" " "	يَضُرُّوْا	" " "	يُصَلُّوْنَ
" " "	يَضُرُّوْنَ	و ص ل	يَصِلُوْنَ
" " "	يُضَارَّ	ص ن ع	يَصْنَعُ
ض ر ع	يَتَضَرَّعُوْنَ	" " "	يَصْنَعُوْنَ
" " "	يَضَّرَّعُوْنَ	ص ه ر	يُصْهَرُ
ض ع ف	يَسْتَضْعِفُ	ص و ب	يُصِيْبُ
" " "	يُسْتَضْعَفُوْنَ	" " "	يُصِيْبَكُمْ

Root	Word	Root	Word
ط ف أ	يُطْفِئُوا	ض ع ف	يُضَاعِفُ
ط ل ب	يَطْلُبُهُ	» » »	يُضَاعِفْهَا
ط ل ق	يَنْطَلِقُ	ض ل ل	يَضِلُّ
ط م ث	يَطْمِثْهُنَّ	» » »	يَضِلُّوْنَ
ط م ع	يَطْمَعُ	» » »	فَيُضِلَّكَ
» » »	يَطْمَعُوْنَ	» » »	يُضْلِلْ
ط ه ر	يَطْهُرْنَ	» » »	يُضِلُّوْنَ
» » »	يُطَهِّرَ	ض ه ى / أ	يُضَاهِئُوْنَ
» » »	يَتَطَهَّرُوْنَ	ض و أ	يُضِيْئُ
» » »	يَتَطَهَّرُوْا	ض ى ع	يُضِيْعَ
ط و ع	يُطَاعُ	ض ى ف	يُضَيِّفُوْهُمَا
» » »	يُطِعْ	ض ى ق	يَضِيْقُ
» » »	يُطِيْعُوْنَ	ط ب ع	يَطْبَعُ
» » »	يَسْتَطِعْ	ط ع م	يَطْعَمْهُ
» » »	يَسْتَطِيْعُ	» » »	يُطْعِمُ
» » »	يَسْتَطِيْعُوْنَ	» » »	يُطْعِمُنِيْ
ط و ف	يَطُوْفُ	» » »	يُطْعِمُوْنِ
» » »	يَطُوْفُوْنَ	ط غ و / ى	يَطْغٰى

Root	Word	Root	Word
ع ب د	يَعْبُدُ	ط و ف	يُطَافُ
» » »	يَعْبُدُونَ	» » »	يَطَّوَّفَ
» » »	يَعْبُدُوا	ط و ق	يُطِيقُونَهُ
» » »	يَعْبُدُونَنِي	» » »	سَيُطَوَّقُونَ
ع ت ب	يَسْتَعْتِبُوا	ط ي ر	يَطِيرُ
» » »	يُسْتَعْتَبُونَ	» » »	يَطَّيَّرُوا
ع ج ب	يُعْجِبُ	ظ ل ل	فَيَظْلَلْنَ
» » »	يُعْجِبُكَ	ظ ل م	يَظْلِمُ
ع ج ز	يُعْجِزُونَ	» » »	يَظْلِمُونَ
ع ج ل	يُعَجِّلُ	» » »	يَظْلِمْهُمْ
» » »	يَسْتَعْجِلُ	ظ ن ن	يَظُنُّ
» » »	يَسْتَعْجِلُونَ	» » »	يَظُنُّونَ
ع د ل	يَعْدِلُونَ	ظ ه ر	يُظَاهِرُونَ
ع د و	يَتَعَدَّ	» » »	يَظْهَرُونَ
» » »	يَعْدُونَ	» » »	يَظْهَرُوا
» » »	يَعْتَدُونَ	» » »	يُظْهِرَ
ع ذ ب	يُعَذِّبُ	» » »	يُظَاهِرُوا
» » »	يُعَذِّبَنَا	ع ب ء	يَعْبَأُ

Root	Word	Root	Word
ع ص م	يَعْتَصِمْ	ع ذ ب	يُعَذِّبُهُ
ع ص ى	يَعْصِ	ع ذ ر	يَعْتَذِرُونَ
" " "	يَعْصُونَ	ع ر ج	يَعْرُجُ
" " "	يَعْصِينَكَ	" " "	يَعْرُجُونَ
ع ض ض	يَعَضُّ	ع ر ض	يُعْرِضُ
ع ط و	يُعْطُوا	" " "	يُعْرِضُونَ
" " "	يُعْطِيكَ	" " "	يُعْرِضُوا
" " "	يُعْطَوْا	ع ر ف	يَتَعَارَفُونَ
ع ظ م	يُعَظِّمْ	" " "	يَعْرِفُونَ
" " "	يُعْظِمْ	" " "	يَعْرِفُوا
ع ف ف	يَسْتَعْفِفْنَ	" " "	يُعْرَفْ
ع ف و	يَعْفُ	" " "	يُعْرَفْنَ
" " "	يَعْفُونَ	ع ز ب	يَعْزُبُ
" " "	يَعْفُوا	ع ز ل	يَعْتَزِلُوكُمْ
ع ق ب	يُعَقِّبْ	ع ش ا	يَعْشُ
ع ق ل	يَعْقِلُهَا	ع ص ر	يَعْصِرُونَ
" " "	يَعْقِلُونَ	ع ص م	يَعْصِمُكَ
ع ك ف	يَعْكُفُونَ	" " "	يَعْصِمُنِي

Root	Word	Root	Word
ع و ذ	يَعُوذُونَ	ع ل م	يَعْلَمُ
ع ى ى	يَعْيَ	» » »	سَيَعْلَمُ
غ د ر	يُغَادِرُ	» » »	يَعْلَمُونَ
غ ر ر	يَغْرُرْكَ	» » »	يَعْلَمُوا
» » »	يَغُرَّنَّكَ	» » »	سَيَعْلَمُونَ
غ ر ق	فَيُغْرِقَكُمْ	» » »	يُعَلِّمُكَ
غ ش ى	يَغْشَى	» » »	يُعَلِّمَانِ
» » »	يَغْشَاهُ	» » »	يَتَعَلَّمُونَ
» » »	يُغَشِّيكُمُ	ع ل ن	يُعْلِنُونَ
» » »	يَسْتَغْشُونَ	ع م ر	يَعْمُرُ
غ ض ض	يَغُضُّونَ	» » »	يَعْمُرُوا
» » »	يَغُضُّوا	ع م ل	يَعْمَلْهُ
» » »	يَغْضُضْنَ	» » »	يَعْمَلُونَ
غ ف ر	يَغْفِرُ	ع م ه	يَعْمَهُونَ
» » »	يَغْفِرُونَ	ع و د	يَعُودُوا
» » »	يَغْفِرُوا	» » »	يَعُودُونَ
» » »	يَسْتَغْفِرُ	» » »	يُعِيدُ
» » »	يَسْتَغْفِرُونَ	» » »	يُعِيدُنَا

Root	Word	Root	Word
غ و ص	يَغُوْصُوْا	غ ف ر	يَسْتَغْفِرُوْا
غ و ى	يُغْوِيَكُمْ	غ ل ب	يَغْلِبْ
غ ى ب	يَغْتَبْ	" " "	يَغْلِبُوْا
غ ى ر	يُغَيِّرُ	" " "	يَغْلِبُوْنَ
" " "	يُغَيِّرُوْا	" " "	سَيَغْلِبُوْنَ
" " "	يَتَغَيَّرْ	غ ل ل	يَغُلَّ
غ ى ظ	يَغِيْظُ	" " "	يَغْلُلْ
ف ت ح	يَفْتَحُ	غ ل ى	يَغْلِىْ
" " "	يَسْتَفْتِحُوْنَ	غ م ز	يَتَغَامَزُوْنَ
ف ت ر	يُفَتَّرُ	غ ن ى	يَغْنَوْا
" " "	يَفْتُرُوْنَ	" " "	يُغْنِىْ
ف ت ن	يُفْتَنُوْنَ	" " "	يُغْنِيَا
" " "	يَفْتِنَكُمْ	" " "	يُغْنِيْهِ
" " "	يَفْتِنَنَّكُمُ	" " "	يُغْنِ
" " "	يَفْتِنُوْنَكَ	" " "	يُغْنِيَكُمُ
ف ت ى	يُفْتِيْكُمْ	غ و ث	يُغَاثُوْا
" " "	يَسْتَفْتُوْنَكَ	" " "	يَسْتَغِيْثَانِ
ف ج ر	يَتَفَجَّرُ	" " "	يَسْتَغِيْثُوْا

Root	Word	Root	Word
ف س د	يُفْسِدُ	ف ج ر	يُفَجِّرُوْنَهَا
» » »	يُفْسِدُوْنَ	ف د ى	يَفْتَدِيْ
ف س ق	يَفْسُقُوْنَ	ف ر ح	يَفْرَحُ
ف ص ل	يَفْصِلُ	» » »	يَفْرَحُوْا
ف ض ض	يَنْفَضُّوْا	» » »	يَفْرَحُوْنَ
ف ض ل	يَتَفَضَّلَ	ف ر ر	يَفِرُّ
ف ط ر	يَتَفَطَّرْنَ	ف ر ط	يُفَرِّطُوْنَ
ف ع ل	يَفْعَلُوْا	» » »	يَفْرُطَ
» » »	يَفْعَلُ	ف ر ق	يُفَرِّقُوْنَ
» » »	يَفْعَلُوْنَ	» » »	يُفْرَقُ
ف ق ه	يَفْقَهُوْا	» » »	يُفَرِّقُوْا
» » »	يَفْقَهُوْنَ	» » »	يَتَفَرَّقَا
ف ك ر	يَتَفَكَّرُوْا	» » »	يَتَفَرَّقُوْنَ
» » »	يَتَفَكَّرُوْنَ	ف ر ى	يَفْتَرِيْ
ف ل ح	يُفْلِحُ	» » »	يَفْتَرُوْنَ
» » »	يُفْلِحُوْنَ	» » »	يَفْتَرِيْنَهُ
ف ى ء	يَتَفَيَّؤُا	ف ز ز	يَسْتَفِزَّهُمْ
ق ب ض	يَقْبِضُ	ف س ح	يَفْسَحْ

Root	Word	Root	Word
ق ذ ف	يَقْذِفُ	ق ب ض	يَقْبِضْنَ
» » »	يُقْذَفُونَ	» » »	يَقْبِضُونَ
ق ر أ	يَقْرَأُونَ	ق ب ل	يُقْبَلُ
ق ر ب	يَقْرَبُوا	» » »	يَتَقَبَّلُ
ق ر ف	يَقْتَرِفُ	ق ت ر	يَقْتُرُوا
» » »	يَقْتَرِفُونَ	ق ت ل	يَقْتُلَ
ق س م	يُقْسِمُونَ	» » »	يَقْتُلْنَ
» » »	يُقْسِمُ	» » »	يُقَتَّلُوا
» » »	يُقْسِمَانِ	» » »	يَقْتُلُونَ
ق ص ر	يُقْصِرُونَ	» » »	يُقَاتِلْ
ق ص ص	يَقُصُّ	» » »	يُقَاتِلُوا
» » »	يَقُصُّونَ	» » »	يُقَاتِلُونَ
ق ض ض	يَنْقَضَّ	» » »	يَقْتَتِلَانِ
ق ض ى	يَقْضِي	ق د ر	يَقْدِرُ
» » »	يَقْضُونَ	» » »	يَقْدِرُونَ
ق ط ع	يَقْطَعُ	ق د م	يَقْدُمُ
» » »	يَقْطَعُونَ	» » »	يَتَقَدَّمَ
ق ل ب	يُقَلِّبُ	» » »	يَسْتَقْدِمُونَ

Root	Word	Root	Word
ق و م	يَسْتَقِيْمُ	ق ل ب	يَنْقَلِبْ
ك ب ت	يَكْبِتَهُمْ	" " "	يَنْقَلِبُوْا
ك ب ر	يَكْبُرُ	" " "	يَنْقَلِبُوْنَ
" " "	يَكْبُرُوْا	ق ل ل	يُقَلِّلُكُمْ
" " "	يَتَكَبَّرُوْنَ	ق ن ت	يَقْنُتْ
" " "	يَسْتَكْبِرُوْنَ	ق ن ط	يَقْنَطُ
" " "	يَسْتَكْبِرْ	" " "	يَقْنَطُوْنَ
ك ت ب	يَكْتُبُ	ق و ل	يَقُلْ
" " "	يَكْتُبُوْنَ	" " "	يَقُوْلُ
ك ت م	يَكْتُمْ	" " "	يَقُوْلَا
" " "	يَكْتُمْنَ	" " "	يَقُوْلُوْا
" " "	يَكْتُمَا	" " "	يَقُوْلُوْنَ
ك ذ ب	يَكْذِبُوْنَ	ق و م	يَقُوْمُ
" " "	يُكَذِّبُ	" " "	يَقُوْمَانِ
" " "	يُكَذِّبُوْكَ	" " "	يَقُوْمُوْنَ
" " "	يُكَذِّبُوْنَ	" " "	يُقِيْمَا
ك ر ه	يَكْرَهُوْنَ	" " "	يُقِيْمُوْا
" " "	يُكْرِهْهُنَّ	" " "	يُقِيْمُوْنَ

Word	Root
يَكْسِبُونَ	ك س ب
يَكْسِبْ	» » »
يَكْشِفُ	ك ش ف
يَكْفُرُ	ك ف ر
يَكْفُرُوهُ	» » »
يَكْفُرُونَ	» » »
يَكُفَّ	ك ف ف
يَكُفُّوا	» » »
يَكُفُّوكَ	» » »
يَكْفُلُ	ك ف ل
يَكْفُلُونَهُ	» » »
يَكْفِ	ك ف ى
يَكْفِيكُمْ	» » »
يَكْلَؤُكُمْ	ك ل أ
يُكَلِّفُ	ك ل ف
يُكَلِّمُ	ك ل م
يُكَلِّمُنَا	» » »
يَتَكَلَّمُ	» » »
يَتَكَلَّمُونَ	ك ل م
يَكْنِزُونَ	ك ن ز
يَكَادُ	ك و د
يَكَادُونَ	» » »
يَكَدْ	» » »
يُكَوِّرُ	ك و ر
يَكُ	ك و ن
يَكُنْ	» » »
يَكُونَنَّ	» » »
يَكُونَا	» » »
يَكُونُوا	» » »
يَكُونُونَ	» » »
فَيَكِيدُوا	ك ى د
يَكِيدُونَ	» » »
يَلْبَثُوا	ل ب ث
يَلْبَثُونَ	» » »
يَلْبِسُونَ	ل ب س
يَلْبِسُوا	» » »

Root	Word	Root	Word
ل ق ى	يُلْقِي	ل ح د	يُلْحِدُوْنَ
» » »	يَتَلَقَّى	ل ح ق	يَلْحَقُوْا
» » »	يَلْتَقِيَانِ	ل ع ب	يَلْعَبْ
ل م ز	يَلْمِزُكَ	» » »	يَلْعَبُوْا
» » »	يَلْمِزُوْنَ	» » »	يَلْعَبُوْنَ
ل ه ث	يَلْهَثْ	ل ع ن	يَلْعَنُ
ل ه و	يُلْهِهِمْ	» » »	يَلْعَنُهُمُ
ل و م	يَتَلَاوَمُوْنَ	ل ف ت	يَلْتَفِتْ
ل و ى	يَلْوُوْنَ	ل ف ظ	يَلْفِظُ
ل ى ت	يَلِتْكُمْ	ل ق ط	يَلْتَقِطْهُ
م ت ع	يُمَتِّعْكُمْ	ل ق ى	يَلْقَ
» » »	يُمَتَّعُوْنَ	» » »	يَلْقَوْنَ
» » »	يَتَمَتَّعُوْا	» » »	يَلْقَاهُ
» » »	يَتَمَتَّعُوْنَ	» » »	يَلْقَوْنَهُ
م ح ص	يُمَحِّصَ	» » »	يُلَقَّاهَا
م ح ق	يَمْحَقُ	» » »	يُلَقَّوْنَ
م ح و	يَمْحُ	» » »	يُلَاقُوْا
» » »	يَمْحُوْا	» » »	يُلْقُوْا

Root	Word	Root	Word
م ل ك	يَمْلِكُ	م د د	يَمُدُّهُمْ
، ، ،	يَمْلِكُونَ	، ، ،	يَمُدُّونَهُمْ
م ل ل	يُمِلَّ	، ، ،	يُمْدِدْكُمْ
م ن ع	يَمْنَعُونَ	م ر ر	يَمُرُّونَ
م ن ن	يَمُنُّ	م ر ى	يَمْتَرُونَ
، ، ،	يَمُنُّونَ	، ، ،	يُمَارُونَ
م ن ى	يُمَنِّيهِمْ	م س س	يَمْسَسْكَ
، ، ،	يُمْنَى	، ، ،	يَمْسَسْنِي
، ، ،	يَتَمَنَّوْنَهُ	، ، ،	يَمَسَّنَا
، ، ،	يَتَمَنَّوْهُ	، ، ،	يَتَمَاسَّا
م ه د	يَمْهَدُونَ	م س ك	يُمَسِّكُونَ
م و ت	يَمُوتُ	، ، ،	يُمْسِكُ
، ، ،	يَمُوتُوا	م ش ى	يَمْشِي
، ، ،	يَمُوتُونَ	، ، ،	يَمْشُونَ
، ، ،	يُمِيتُ	م ط و	يَتَمَطَّى
، ، ،	يُمِيتُنِي	م ك ث	يَمْكُثُ
م و ج	يَمُوجُ	م ك ر	يَمْكُرُ
م ى ز	يَمِيزَ	، ، ،	يَمْكُرُونَ

Root	Word	Root	Word
ن د ى	يُنَادِىْ	م ى ل	فَيَمِيْلُوْنَ
» » »	يُنَادِيْهِمْ	ن أ ى	يَنْأَوْنَ
» » »	يُنَادَوْنَ	ن ب أ	يُنَبِّئُكَ
ن ذ ر	يُنْذِرُ	» » »	يُنَبِّئُكُمْ
» » »	يُنْذَرُوْنَ	» » »	يُنَبَّأُ
» » »	يُنْذِرُوْنَكُمْ	» » »	يُنَبَّؤُا
ن ز ع	يَنْزِع	» » »	يَسْتَنْبِئُوْنَكَ
» » »	يُنَازِعُنَّكَ	ن ب ت	يُنْبِتُ
ن ز غ	يَنْزَغُ	ن ب ط	يَسْتَنْبِطُوْنَ
» » »	يَنْزَغَنَّكَ	ن ب ع	يَنْبُوْعاً
ن ز ف	يُنْزَفُوْنَ	» » »	يَنَابِيْعَ
ن ز ل	يُنَزِّلُ	ن ج و	يُنَجِّىْ
» » »	يَتَنَزَّلُ	» » »	يُنَجِّيْكُمْ
ن س خ	فَيَنْسَخُ	» » »	يُنْجِيْهِ
ن س ف	يَنْسِفُهَا	» » »	يَتَنَاجَوْنَ
ن س ل	يَنْسِلُوْنَ	ن ح ت	يَنْحِتُوْنَ
ن س ى	يَنْسٰى	ن د ى	يُنَادُوْنَكَ
» » »	يُنْسِيَنَّكَ	» » »	يُنَادِ

Root	Word	Root	Word
ن ظ ر	يَنْتَظِرُوْنَ	ن ش أ	يُنَشَّأُ
ن ع ق	يَنْعِقُ	» » »	يُنْشِئُ
ن غ ض	يُنْغِضُوْنَ	ن ش ر	يَنْشُرُ
ن ف خ	يُنْفَخُ	» » »	يُنْشِرُوْنَ
ن ف د	يَنْفَدَ	ن ص ر	يَنْصُرُ
ن ف ر	يَنْفِرُوْا	» » »	يَنْصُرَكَ
ن ف ع	يَنْفَعُ	» » »	يَنْصُرُنَا
» » »	يَنْفَعُكُمْ	» » »	يَنْصُرُنِيْ
» » »	يَنْفَعُنَا	» » »	يَنْصُرُوْنَ
» » »	يَنْفَعُوْنَكُمْ	» » »	يَنْصُرُوْنَكُمْ
ن ف ق	يُنْفِقُ	» » »	يَنْتَصِرُوْنَ
» » »	يُنْفِقُوْا	» » »	يَنْصُرُوْنَهُمْ
» » »	يُنْفِقُوْنَ	ن ط ق	يَنْطِقُ
ن ف ى	يُنْفَوْا	» » »	يَنْطِقُوْنَ
ن ق ذ	يُنْقِذُوْنَ	ن ظ ر	يَنْظُرُ
» » »	يَسْتَنْقِذُوْنَ	» » »	يَنْظُرُوْا
ن ق ص	يُنْقَصُ	» » »	يَنْظُرُوْنَ
» » »	يَنْقُصُوْكُمْ	» » »	يَنْتَظِرُ

Root	Word	Root	Word
ن ه ى	يَتَنَاهَوْنَ	ن ق ض	يَنْقُضُونَ
ن و ب	يُنِيبُ	ن ق م	يَنْتَقِمُ
ن ى ل	يَنَالُ	ن ك ث	يَنْكُثُ
״ ״ ״	يَنَالُهُمْ	״ ״ ״	يَنْكُثُونَ
״ ״ ״	يَنَالُوا	ن ك ح	يَنْكِحُ
״ ״ ״	يَنَالُونَ	״ ״ ״	يَنْكِحْنَ
ه ب ط	يَهْبِطُ	״ ״ ״	يَنْكِحُهَا
ه ج ر	يُهَاجِرْ	״ ״ ״	يَسْتَنْكِحُهَا
״ ״ ״	يُهَاجِرُوا	ن ك ر	يُنْكِرُ
ه ج ع	يَهْجَعُونَ	״ ״ ״	يُنْكِرُونَهَا
ه د ى	يَهْدِ	ن ك ف	يَسْتَنْكِفُ
״ ״ ״	يَهْدِيَنِى	ن ه ى	يَنْهَى
״ ״ ״	يَهْدُونَ	״ ״ ״	يَنْهَاكُمُ
״ ״ ״	يَهْدِى	״ ״ ״	يَنْهَاهُمْ
״ ״ ״	يَهِدِّيَ	״ ״ ״	يَنْهَوْنَ
״ ״ ״	يَهْتَدُوا	״ ״ ״	يَنْتَهِ
״ ״ ״	يَهْتَدُونَ	״ ״ ״	يَنْتَهُوا
״ ״ ״	يَهْتَدِى	״ ״ ״	يَنْتَهُونَ

Root	Word	Root	Word
و ج د	يَجِدُونَ	ه ر ع	يُهْرَعُونَ
و ج ه	يُوَجِّهْهُ	ه ز أ	يَسْتَهْزِئُ
و ح ي	يُوحِي	» » »	يَسْتَهْزِءُونَ
» » »	يُوحَ	» » »	يُسْتَهْزَأُ
» » »	يُوحَى	ه ز م	سَيُهْزَمُ
و د د	يَوَدُّ	ه ل ك	يُهْلِكَ
» » »	يَوَدُّوا	» » »	يُهْلِكُنَا
» » »	يُوَادُّونَ	» » »	يُهْلِكُونَ
و ذ ر	وَيَذَرَكَ	ه و ن	يُهِنْ
» » »	فَيَذَرُهَا	ه ي أ	يُهَيِّئْ
» » »	يَذَرُونَ	ه ي ج	يَهِيجُ
و ر ث	يَرِثُ	ه ي م	يَهِيمُونَ
» » »	يَرِثُنِي	و ب ق	يُوبِقْهُنَّ
» » »	يَرِثُونَ	و ت ر	يَتِرَكُمْ
» » »	يُورَثُ	و ث ق	يُوثِقُ
» » »	يُورِثُهَا	و ج د	يَجِدْ
و ر ي	يُوَارِي	» » »	يَجِدْكَ
» » »	يَتَوَارَى	» » »	يَجِدُوا

Root	Word	Root	Word
و ع ظ	يَعِظُهٗ	و ز ر	يَزِرُوْنَ
» » »	يُوْعَظُ	و ز ع	يُوْزَعُوْنَ
» » »	يُوْعَظُوْنَ	و س و س	يُوَسْوِسُ
و ع ى	يُوْعُوْنَ	و ص ف	يَصِفُوْنَ
و ف ض	يُوْفِضُوْنَ	و ص ل	يَصِلُ
و ف ق	يُوَفِّقْ	» » »	يَصِلُوْا
و ف ى	يُوَفِّيَهُمْ	» » »	يَصِلُوْنَ
» » »	يُوَفَّ	» » »	يُوْصَلَ
» » »	يُوَفَّى	و ص ى	يُوْصِيْ
» » »	يُوْفُوْنَ	» » »	يُوْصِيْكُمْ
» » »	يَتَوَفَّى	» » »	يُوْصِيْنَ
» » »	يَتَوَفَّاكُمْ	و ض ع	يَضَعُ
» » »	يَتَوَفَّاهُنَّ	» » »	يَضَعْنَ
» » »	يَتَوَفَّوْهُمْ	و ط أ	يَطَئُوْنَ
» » »	يُتَوَفَّوْنَ	و ع د	يَعِدُ
» » »	يَسْتَوْفُوْنَ	» » »	يَعِدُكُمْ
و ق د	يُوْقِدُوْنَ	» » »	يُوْعَدُوْنَ
» » »	يُوْقَدُ	و ع ظ	يَعِظُكُمْ

Root	Word	Root	Word
و ل ى	يَتَوَلَّ	و ق ع	يُوقِعَ
» » »	يَتَوَلَّهُ	و ق ى	يُوقَ
» » »	يَتَوَلَّوْا	» » »	يَتَّقِ
» » »	يَتَوَلَّوْنَ	» » »	يَتَّقْ
و ه ب	يَهَبُ	» » »	يَتَّقُونَ
ى أ س	يَيْأَسُ	» » »	يَتَّقْهِ
ى و م	يَوْمَئِذٍ	و ك أ	يَتَّكِئُونَ
		و ك ل	يَتَوَكَّلْ
		» » »	يَتَوَكَّلُونَ
		و ل ج	يَلِجُ
		» » »	يُولِجُ
		و ل د	يَلِدْ
		» » »	يَلِدُوا
		» » »	يُولَدْ
		و ل ى	يَلُونَكُمْ
		» » »	يُوَلِّهِمْ
		» » »	يُوَلُّوكُمُ
		» » »	يُوَلُّونَ

النون

Root	Word	Root	Word
ت ب ع	نَتَّبِعُ	ا ت ى	نَأْتِ
» » »	نَتَّبِعْكُمْ	» » »	تَأْتِنْ
» » »	نَتَّبِعْهُمْ	» » »	نُؤْتِ
ت ر ك	نَتْرُكَ	ا خ ذ	نَتَّخِذَ
ت ل و	نَتْلُوْ	ب ل و	نَبْلُوَكُمْ
ث ب ت	نُثَبِّتُ	ا خ ر	نُؤَخِّرُهُ
ج ز ى	نَجْزِىْ	ا ك ل	نَأْكُلَ
» » »	نَجْزِيْهِ	ا م ن	نُؤْمِنَ
» » »	نُجَازِىْ	ب د ل	نُبَدِّلَ
ج ع ل	نَجْعَلْ	ب ر ا	نَبْرَأَ(هَا)
» » »	نَجْعَلُهُمَا	» » »	نَتَبَرَّأَ
ج و ب	نُجِبْ	ب ش ر	نُبَشِّرُ
ج و ز	نَتَجَاوَزُ	ب ط ش	نَبْطِشُ
ح ش ر	نَحْشُرُ	ب غ ى	نَبْغِىْ / نَبْغِ
» » »	نَحْشُرُهُمْ	» » »	نَبْتَغِىْ
ح ف ظ	نَحْفَظُ	ب ه ل	نَبْتَهِلْ
ح و ذ	نَسْتَحْوِذْ	ب و ء	نُبَوِّىءُ
ح ى ى	نَحْيَا	ب ى ن	نُبَيِّنُ

Root	Word	Root	Word
د ر ج	سَنَسْتَدْرِجُهُمْ	ح ى ى	نُحْيِ
د ر ى	نَدْرِىْ	» » »	نَسْتَحْيِ
د ع و	نَدْعُ	خ ت م	نَخْتِمُ
» » »	سَنَدْعُ	خ ر ج	نُخْرِجُ
» » »	نَدْعُوْ	خ ر ق	نَخْرِقَ
» » »	نَدْعُوهُ	خ ز ى	نَخْزٰى
د ل ل	نَدُلُّكُمْ	خ س ف	نَخْسِفْ
د و ل	نُدَاوِلُهَا	خ ش ى	نَخْشٰى
ذ ك ر	نَذْكُرَكَ	خ ط ف	نُتَخَطَّفْ
ذ ل ل	نَذِلَّ	خ ف ى	نُخْفِيْ
ذ ه ب	نَذْهَبَنَّ	خ ل ف	نُخْلِفُهُ
ذ و ق	نُذِقْهُ	خ ل ق	نَخْلُقْكُمْ
» » »	نُذِيْقُهُ	خ و ض	نَخُوْضُ
» » »	نُذِيْقُهُمْ	خ و ف	نَخَافُ
ر أ ى	نَرٰى	» » »	نُخَوِّفُهُمْ
» » »	نَرَاكَ	د خ ل	نَدْخُلَهَا
» » »	نَرَاهُ	» » »	نُدْخِلْكُمْ
» » »	نُرِىْ	» » »	نُدْخِلُهُمْ

Root	Word	Root	Word
س ب ح	نُسَبِّحُكَ	ر أ ى	يُرِيكَ
س ب ق	نَسْتَبِقُ	" " "	يُرِيَنَّكَ
س ج د	نَسْجُدُ	" " "	يُرِيَهُمْ
س خ ر	نَسْخَرُ	ر ب ص	تَرَبَّصُ
س ر ع	نُسَارِعُ	ر ب و	يُرْبِكَ
س ق ط	نُسْقِطْ	ر د د	يُرَدَّ
س ق ى	نَسْقِيَ	ر ز ق	يَرْزُقُكَ
" " "	نُسْقِيكُمْ	" " "	يَرْزُقُهُمْ
" " "	نُسْقِيَهُ	ر س ل	يُرْسِلُ
س ل خ	نَسْلَخُ	ر و د	يُرِيدُ
س ل ك	نَسْلُكُهُ	" " "	سَيُرَاوِدُ
س م ع	نَسْمَعُ	ز ى د	يَزِدْ
س و ق	نَسُوقُ	" " "	سَنَزِيدُ
س و ى	نُسَوِّيَ	" " "	يَزِيدَكُمْ
" " "	نُسَوِّيكُمْ	" " "	يَزْدَادُ
س ى ر	نُسَيِّرُ	س أ ل	نَسْأَلُكَ
ش ر ح	نَشْرَحْ	" " "	نَسْأَلَنَّ
ش ر ك	نُشْرِكَ	س ب ح	يُسَبِّحُ

Root	Word	Root	Word
ع ب د	نَعْبُدُ	ش ه د	نَشْهَدُ
ع ج ز	نُعْجِزَ	ش ى ء	نَشَاءُ
ع د د	نَعُدُّ	» » »	نَشَأْ
ع ذ ب	نُعَذِّبَهُ	ص ب ر	نَصْبِرَ
» » »	سَنُعَذِّبُهُمْ	ص ر ف	نُصَرِّفُ
ع ف و	نَعْفُ	ص و ب	نُصِيبُ
ع ق ل	نَعْقِلُ	ض ر ب	نَضْرِبُهَا
ع ل م	نَعْلَمُ	ض ر ر	نَضْطَرُّهُمْ
ع ل ن	نُعْلِنُ	ض ى ع	نُضِيعُ
ع م ر	نُعَمِّرْكُمْ	ط ب ع	نَطْبَعُ
ع م ل	نَعْمَلُ	ط ع م	نُطْعِمُ
ع و د	نَعُودَ	» » »	نُطْعِمُكُمْ
» » »	نَعُدْ	ط م س	نَطْمِسَ
» » »	نُعِيدُكُمْ	ط م ع	نَطْمَعُ
» » »	سَنُعِيدُهَا	ط و ى	نَطْوِى
ع و ن	نَسْتَعِينُ	ظ ل ل	نَظَلُّ
غ د ر	نُغَادِرْ	ظ ن ن	نَظُنُّ
غ ر ق	نُغْرِقُهُمْ	» » »	نَظُنُّكُمْ

Root	Word	Root	Word
ق ر ر	نُقِرُّ	غ ف ر	نَغْفِرُ
ق ص ص	نَقُصُّ	ف ت ن	نَفْتِنَهُمْ
» » »	نَقْصُصْ	ف ر غ	سَنَفْرُغُ
ق ع د	نَقْعُدُ	ف ر ق	نُفَرِّقُ
ق ل ب	نُقَلِّبُ	ف ص ل	نُفَصِّلُ
ق و ل	نَقُولُ	ف ض ل	نُفَضِّلُ
ق و م	نُقِيمُ	ف ع ل	نَفْعَلُ
ق ى ض	نُقَيِّضْ	ف ق د	نَفْقِدُ
ك ت ب	نَكْتُبُ	ف ق ه	نَفْقَهُ
» » »	سَنَكْتُبُ	ق ب س	نَقْتَبِسْ
ك ت م	نَكْتُمُ	ق ب ل	نَتَقَبَّلُ
ك ذ ب	نُكَذِّبُ	ق ت ل	سَنُقَتِّلُ
ك س و	نَكْسُوهَا	» » »	نُقَاتِلْ
ك ف ر	نَكْفُرُ	ق د ر	نَقْدِرَ
ك ل ف	نُكَلِّفُ	ق د س	نُقَدِّسُ
ك ل م	نُكَلِّمُ	ق ذ ف	نَقْذِفُ
» » »	نَتَكَلَّمَ	ق ر أ	نَقْرَؤُهُ
ك و ن	نَكُ	» » »	سَنُقْرِئُكَ

Root	Word	Root	Word
و ذ ر	نَذَرُ	ك و ن	نَكُنْ
و ر ث	نَرِثُ	» » »	نَكُونَ
» » »	نُورِثُ	ك ى ل	نَكْتَلْ
و س م	سَنَسِمُهُ	ل ع ب	نَلْعَبُ
و ض ع	نَضَعُ	ل ع ن	نَلْعَنُهُمْ
و ع د	نَعِدُهُمْ	ل ق ى	سَنُلْقِي
و ف ى	نَتَوَفَّيَنَّكَ	م ت ع	نُمَتِّعُهُمْ
و ك ل	نَتَوَكَّلْ	م د د	نَمُدُّ
و ل ى	نُوَلِّهِ	» » »	نُمِدُّهُمْ
» » »	نُوَلِّي	م ل و	نُمْلِي
ى س ر	نُيَسِّرُكَ	م ن ع	نَمْنَعْكُمْ
» » »	فَسَنُيَسِّرُهُ	م و ت	نَمُوتُ
		م ى ر	نَمِيرُ
		ن ب أ	نُنَبِّئُهُمْ
		ه ل ك	نُهْلِكُ
		و ج د	نَجِدْ
		و ح ى	نُوحِي
		» » »	نُوحِيهِ

الـــلام

Word	Root
لَآكِلُونَ	أ ك ل
لَآكِلِينَ	» » »
لَتُؤْمِنُنَّ	أ م ن
لَتُؤْمِنَنَّ	» » »
لَيُؤْمِنَنَّ	» » »
لَيُبَتِّكُنَّ	ب ت ك
لَيُبَدِّلَنَّهُمْ	ب د ل
لِيُبْدِيَ	ب د و
لِتُبَشِّرَ	ب ش ر
لَيُبَطِّئَنَّ	ب ط ء
لَيَبْعَثَنَّ	ب ع ث
لَتُبْعَثُنَّ	» » »
لْيَبْكُو	ب ك ى
لِتَبْلُغُوا	ب ل غ
لَنَبْلُوَنَّكُمْ	ب ل و
لَيَبْلُوَنَّكُمْ	» » »
لَتُبْلَوُنَّ	» » »
لِيُبْلِيَ	» » »
لِيَبْتَلِيَ(كُمْ)	ب ل و
لَمُبْتَلِينَ	» » »
لَنُبَوِّئَنَّهُمْ	ب و ء
لَنُبَيِّتَنَّ(هُ)	ب ى ت
لِأُبَيِّنَ	ب ى ن
لِتُبَيِّنَ	» » »
لَتُبَيِّنُنَّهُ	» » »
لِتُبَيِّنَ	» » »
لِتُبَيِّنَهُ	» » »
لِيُبَيِّنَ	» » »
لَيُبَيِّنَنَّ	» » »
لَنُبَوِّئَنَّهُمْ	ب و أ
لِيُثْبِتُوكَ	ث ب ت
لِيُجَادِلُوكُمْ	ج د ل
لَنَجْزِيَنَّ	ج ز ى
لِيَجْزِيَكَ	» » »
لَأَجْعَلَنَّكَ	ج ع ل
لِنَجْعَلَكَ	» » »

Root	Word	Root	Word
ح م ل	لَيَحْمِلُنَّ	ج ع ل	لِنَجْعَلَهُ
» » »	لِيَحْمِلُوْا	» » »	لَجَاعِلُوْنَ
ح ن ك	لَأَحْتَنِكَنَّ	ج م ع	لَيَجْمَعَنَّكُمْ
ح ى ى	لِنُحْيِيَ	ح ب ط	لَيَحْبَطَنَّ
» » »	لَنُحْيِيَنَّهُ	ح ج ب	لَمَحْجُوْبُوْنَ
» » »	لِحَيَاتِيْ	ح ر ق	لَنُحَرِّقَنَّهُ
خ ر ج	لَخَرَجْنَا	ح ز ن	لِيَحْزُنَ
» » »	لِتُخْرِجَنَا	» » »	لَيَحْزُنُنِيْ
» » »	لِتُخْرِجُوْا	ح س ن	لِلْمُحْسِنَاتِ
» » »	لَنُخْرِجَنَّكُمْ	ح ش ر	لَنَحْشُرَنَّهُمْ
خ ز ى	لِيُخْزِيَ	ح ص ن	لِتُحْصِنَكُمْ
خ س ر	لَخَاسِرُوْنَ	ح ض ر	لَنُحْضِرَنَّهُمْ
خ ف ى	لِيَسْتَخْفُوْا	ح ك م	لِتَحْكُمَ
خ ل ف	لَيَسْتَخْلِفَنَّهُمْ	» » »	لِحُكْمِهِمْ
د ح ض	لِيُدْحِضُوْا	ح ل ف	لَيَحْلِفُنَّ
د خ ل	لَتَدْخُلُنَّ	ح ل ل	لِأُحِلَّ
» » »	لِيَدْخُلُوْا	ح م ل	لِتَحْمِلَ
» » »	لَأُدْخِلَنَّكُمْ	» » »	لِتَحْمِلَهُمْ

Word	Root
لَنُدْخِلَنَّهُمْ	د خ ل
لَمَدِينُونَ	د ى ن
لَأَذْبَحَنَّهُ	ذ ب ح
لِيَذَّكَّرُوا	ذ ك ر
لَذَائِقُوا / الْعَذَابِ	ذ و ق
لَأَذَقْنَاكَ	» » »
فَلَنُذِيقَنَّ	» » »
لَنُذِيقَنَّهُمْ	» » »
لِيُذِيقَكُمْ	» » »
لِيَذُوقَ	» » »
لَرَأَيْتَهُ	ر أ ى
لَتَرَوُنَّ	» » »
لَتَرَاهَا	» » »
لِنُرِيَهُ	» » »
لِيُرِيَكُمْ	» » »
لِيُرِيَهُمَا	» » »
لِيُرُوا	» » »
لَرَجَمْنَاكَ	ر ج م
لَأَرْجُمَنَّكَ	ر ج م
لَنَرْجُمَنَّكُمْ	» » »
لَرَادُّوكَ	ر د د
لَمَرْدُودُونَ	» » »
لَتُرْدِينِ	ر د ى
لَيَرْزُقَنَّهُمْ	ر ز ق
لَرِزْقُنَا	» » »
لَنُرْسِلَنَّ	ر س ل
لَمُرْسَلُونَ	» » »
لِيُرْضُوهُ	ر ض و
لِيُرْضُوكُمْ	» » »
لِرُقِيِّكَ	ر ق ى
فَلْيَرْتَقُوا	» » »
لَتَرْكَبُنَّ	ر ك ب
لِتَرْكَبُوا	» » »
لَيُزْلِقُونَكَ	ز ل ق
لِتَزُولَ	ز و ل
لَأَزِيدَنَّكُمْ	ز ى د

Root	Word	Root	Word
س ل ك	لِتَسْلُكُوْا	ز ى د	لِيَزْدَادُوْا
س ل م	لِنُسْلِمَ	» » »	لَيَزِيْدَنَّ
س م ع	لَتَسْمَعُنَّ	ز ى ن	لَأُزَيِّنَنَّ
س م و	لَيُسَمُّوْنَ	س أ ل	لَتُسْأَلُنَّ
س ن ن	لِسُنَّتِنَا	» » »	وَلْيَسْأَلُوْا
س و ء	لِيَسُوْءُوْا	» » »	لَتُسْأَلُنَّ
س و ى	لِتَسْتَوُوْا	» » »	لِيَتَسَاءَلُوْا
ش ر ب	لِلشَّارِبِيْنَ	س ج د	لِأَسْجُدَ
ش ر ذ م	لَشِرْذِمَةٌ	س ج ن	لَيَسْجُنُنَّهُ
ش ر ك	لِشُرَكَائِنَا	» » »	لَيُسْجَنَنَّ
ش ق ى	لِتَشْقَى	س ح ر	لِتَسْحَرَنَا
ش ه د	لِيَشْهَدُوْا	س ر ق	لَسَارِقُوْنَ
ش و ب	لَشَوْبًا	س ف ع	لَنَسْفَعًا
ش و ى	لِلشَّوٰى	س ق ى	لَأَسْقَيْنَاهُمْ
ص ب ح	لَيُصْبِحُنَّ	س ك ن	لِتَسْكُنُوْا
ص ب ر	لَنَصْبِرَنَّ	» » »	لِيَسْكُنَ
ص د د	لِيَصُدُّوْا	» » »	لَنُسْكِنَنَّكُمُ
» » »	لَيَصُدُّوْنَهُمْ	س ل ط	لَسَلَّطَهُمْ

Root	Word	Root	Word
ط و ف	وَلْيَطَّوَّفُوا	ص د ق	لَصَادِقُونَ
» » »	لِلطَّائِفِينَ	» » »	لَنَصَّدَّقَنَّ
ظ ن ن	لَأَظُنُّكَ	ص ر ف	لِنَصْرِفَ
» » »	لَأَظُنُّهُ	ص ر م	لَيَصْرِمُنَّهَا
ظ ه ر	لِيُظْهِرَهُ	ص غ أ	لِتَصْغَىٰ
ع ب د	لِيَعْبُدُونِ	ص ف ح	وَلْيَصْفَحُوا
» » »	لِلْعَبِيدِ	ص ل ب	لَأُصَلِّبَنَّكُمْ
ع د ل	لِأَعْدِلَ	ص ن ع	لِتُصْنَعَ
ع د و	لِتَعْتَدُوا	ص و م	فَلْيَصُمْهُ
ع ذ ب	لَعَذَّبْنَا	ض ح ك	فَلْيَضْحَكُوا
» » »	لَعَذَّبَهُمْ	ض ر ب	وَلْيَضْرِبْنَ
» » »	لَأُعَذِّبَنَّهُ	ض ل ل	لَيُضِلُّنَا
ع ر ف	فَلَعَرَفْتَهُمْ	» » »	لِيُضِلُّوا
» » »	لِتَعَارَفُوا	» » »	لَأُضِلَّنَّهُمْ
» » »	لَتَعْرِفَنَّهُمْ	ض ي ق	لِتُضَيِّقُوا
ع ز ل	لَمَعْزُولُونَ	ط ل ع	لِيُطْلِعَكُمْ
ع س ر	لِلْعُسْرَىٰ	ط م ن	لِيَطْمَئِنَّ
ع ف ف	فَلْيَسْتَعْفِفْ	ط ه ر	لِيُطَهِّرَكُمْ

Root	Word	Root	Word
غ ى ظ	لَغَائِظُونَ	ع ف و	وَلْيَعْفُوا
ف ت ن	لِفِتْيَانِهِ	ع ل م	لَعَلِمَهُ
ف ج ر	لِيَفْجُرَ	، ، ،	لَتَعْلَمُنَّ
ف د ى	لَافْتَدَوْا	، ، ،	لَيَعْلَمَنَّ
، ، ،	لِيَفْتَدُوا	، ، ،	لِيَعْلَمَ
ف ر ح	فَلْيَفْرَحُوا	، ، ،	لِنَعْلَمَهُ
ف ر ى	لِتَفْتَرِيَ	ع ل و / ى	لَتَعْلُنَّ
ف ز ز	لَيَسْتَفِزُّونَكَ	، ، ،	لَعَالٍ
ف س د	لَفَسَدَتَا	ع م ر	لَعَمْرُكَ
، ، ،	لَتُفْسِدُنَّ	ع و د	لَعَادُوا
، ، ،	لِتُفْسِدَ	، ، ،	لَتَعُودُونَ
، ، ،	لِيُفْسِدُوا	غ ر ق	لِتُغْرِقَ
ف ق ه	لِيَتَفَقَّهُوا	غ ر م	لَمُغْرَمُونَ
ق ت ل	لَأَقْتُلَنَّكَ	غ ر و	لَنُغْرِيَنَّكَ
، ، ،	لِأَقْتُلَكَ	غ ف ر	لَأَسْتَغْفِرَنَّ
ق ر أ	لِتَقْرَأَهُ	غ ل ب	لَأَغْلِبَنَّ
ق ر ب	لِيُقَرِّبُونَا	غ و ى	لَأُغْوِيَنَّهُمْ
ق ر ف	وَلْيَقْتَرِفُوا	غ ى ر	فَلَيُغَيِّرُنَّ

Root	Word	Root	Word
ك ى د	لَأَكِيدَنَّ	ق ص ص	فَلَنَقُصَّنَّ
ل ح ى	لِحْيَتِي	ق ض ى	لِيَقْضِ
ل ط ف	وَلْيَتَلَطَّفْ	» » »	لْيَقْضُوا
ل ف ت	لِتَلْفِتَنَا	ق ط ع	لَأُقَطِّعَنَّ
ل ق ى	لَتُلَقَّى	ق ع د	لَأَقْعُدَنَّ
» » »	فَلْيُلْقِهِ	ق و ل	لَتَقُولُنَّ
م س خ	لَمَسَخْنَاهُمْ	» » »	لَيَقُولُنَّ
م س س	لَيَمَسَّنَّ	ق و م	لِقَوْمِكُمَا
» » »	لَيَمَسَّنَّكُمْ	ك ب ر	لِتُكَبِّرُوا
م س ك	لَأَمْسَكْتُمْ	ك ت م	لَيَكْتُمُونَ
م ك ر	لِيَمْكُرُوا	ك ف ر	لَأُكَفِّرَنَّ
م ل أ	لَأَمْلَأَنَّ	» » »	لَنُكَفِّرَنَّ
م ل ل	وَلْيُمْلِلْ	ك م ل	لِتُكْمِلُوا
م ن ى	وَلَأُمَنِّيَنَّهُمْ	ك ن د	لَكَنُودٌ
ن ب أ	فَلَنُنَبِّئَنَّ	ك و ن	لَأَكُونَنَّ
» » »	لِيُنَبِّؤُكَ	» » »	لَنَكُونَنَّ
ن ب ذ	لَنُبِذَ	» » »	لَيَكُونًا
ن ب ذ	لَيُنْبَذَنَّ	» » »	لَيَكُونَنَّ
ن ج و	لَنُنَجِّيَنَّهُ	ك ى ●	لِكَيْلَا

Root	Word	Root	Word
و س ع	لَمُوسِعُونَ	ن ذ ر	لِيُنْذِرُوا
و س م	لِلْمُتَوَسِّمِينَ	ن ز ع	لَنَنْزِعَنَّ
و ض ع	لَأَوْضَعُوا	ن س ف	لَنَنْسِفَنَّهُ
و ط أ	لِيُوَاطِئُوا	ن ص ر	لَيَنْصُرَنَّ
و ف ى	لَيُوَفِّيَنَّهُمْ	" " "	لَتَنْصُرُ
" " "	لَمُوَفُّوهُمْ	ن ظ ر	لِنَنْظُرَ
" " "	وَلْيُوفُوا	ن ع م	لِأَنْعُمِهِ
و ق ت	لِوَقْتِهَا	ن ف س	فَلْيَتَنَافَسِ
" " "	لِمِيقَاتِ	ن ك ب	لَنَاكِبُونَ
و ق ع	لِوَقْعَتِهَا	ن و أ	لَتَنُوءُ
و ق ى	فَلْيَتَّقُوا	هـ د م	لَهُدِّمَتْ
و ل ى	فَلَنُوَلِّيَنَّكَ	هـ د ى	لَنَهْدِيَنَّهُمْ
" " "	لَيُوَلُّنَّ	" " "	لِنَهْتَدِيَ
و هـ ب	لِأَهَبَ	هـ ل ك	لِيَهْلِكَ
ى ق ن	لِيَسْتَيْقِنَ	" " "	لِمَهْلِكِهِمْ
أ ت ى	لَآتِيَنَّهُمْ	و ج د	لَأَجِدَنَّ
" " "	وَلْتَأْتِ	" " "	لَتَجِدَنَّ
" " "	لَتَأْتُنَّنِي	و ح ى	لَيُوحُونَ
" " "	لَتَأْتِيَنَّكُمْ	و ذ ر	لِيَذَرَ

الميم

ROOTS OF WORDS

Word	Root	Word	Root
مَأْتِيًّا	أ ت ى	مُؤْمِنُوْنَ	أ م ن
الْمُؤْتُوْنَ	، ، ،	مُؤْمِنِيْنَ	، ، ،
مُؤَجَّلاً	أ ج ل	مُؤْمِنَةٌ	، ، ،
مُتَّخِذَ	أ خ ذ	مُؤْمِنَاتٌ	، ، ،
مُتَّخِذِىْ	، ، ،	مُسْتَأْنِسِيْنَ	أ ن س
مُتَّخِذَاتِ	، ، ،	مَآبٌ / مَآبًا	أ و ى
الْمُتَأَخِّرِيْنَ	أ خ ر	مَأْوٰى / مَأْوَاكُمْ	أ و ب
مُؤَذِّنٌ	أ ذ ن	مَأْوَاهُ / مَأْوَاهُمْ	، ، ،
مَآرِبُ	أ ر ب	الْمَبْثُوْثِ	ب ث ث
مُؤْصَدَةٌ	أ-وص د	مَبْثُوْثَةٌ	، ، ،
مُؤْتَفِكَاتُ	أ ف ك	مُنْبَثًّا	، ، ،
الْمُؤْتَفِكَةَ	، ، ،	مُبْدِيْـ(ـهِ)	ب د و
مَأْكُوْلٍ	أ ك ل	مُبَرَّؤُوْنَ	ب ر أ
الْمُؤَلَّفَةِ	أ ل ف	مُبَارَكٌ	ب ر ك
مأمنـ(ـه)	أ م ن	مُبَارَكَةٍ	، ، ،
مَأْمُوْنٍ	، ، ،	مَبْسُوْطَتَانِ	ب س ط
الْمُؤْمِنُ	، ، ،	مُبَشِّرًا	ب ش ر
مُؤْمِنًا	، ، ،	مُبَشِّرِيْنَ	، ، ،

Root	Word	Root	Word
ب ى ن	مُبِيْنٌ	ب ش ر	مُسْتَبْشِرَةٌ
" " "	مُبَيِّنَةٍ	ب ص ر	مُبْصِرَةً
" " "	مُبَيِّنَاتٍ	" " "	مُبْصِراً
" " "	مُبِيْنًا	" " "	مُبْصِرُوْنَ
ت ب ر	مُتَبَّرٌ	" " "	مُسْتَبْصِرِيْنَ
ت ب ع	مُتَتَابِعَيْنِ	ب ط ل	مُبْطِلُوْنَ
" " "	مُتَّبَعُوْنَ	ب ع ث	مَبْعُوْثُوْنَ
ت ب ر	مَتْرَبَةٍ	" " "	مَبْعُوْثِيْنَ
ت م م	مُتِمُّ	ب ع د	مُبْعَدُوْنَ
ث ب ر	مَثْبُوْرًا	ب ل س	مُبْلِسُوْنَ
ث ق ل	مُثْقَلَةٌ	" " "	مُبْلِسِيْنَ
" " "	مُثْقَلُوْنَ	ب ل غ	مَبْلَغُ / مَبْلَغُهُمْ
" " "	مِثْقَالَ	ب ل و	مُبْتَلِيْكُمْ
ث ن ى	مَثْنٰى	" " "	مُبْتَلِيْنَ
" " "	مَثَانِيَ	ب ن ى	مَبْنِيَّةٌ
ج ذ ذ	مَجْذُوْذٍ	ب و ء	مُبَوَّأَ
ج ر م	الْمُجْرِمُ	ب ى ن	الْمُبِيْنُ
" " "	مُجْرِمُوْنَ	" " "	الْمُسْتَبِيْنُ

Root	Word	Root	Word
ح ر ب	المِحْرَابِ	ج ر م	مُجْرِمِيْنَ
، ، ،	مَحَارِيْبَ	، ، ،	مُجْرِمِيْهَا
ح ر ر	مُحَرَّراً	ج ل س	المَجَالِسِ
ح ر ف	مُتَحَرِّفاً	ج م ع	مَجْمُوْعٌ
ح ر م	المَحْرُوْمُ	، ، ،	المَجْمُوْعُوْنَ
، ، ،	المَحْرُوْمُوْنَ	، ، ،	مُجْتَمِعُوْنَ
، ، ،	مُحَرَّمٌ	، ، ،	مَجْمَعَ
ح س ر	مَحْسُوْراً	ج ن ف	مُتَجَانِفٍ
ح س ن	مُحْسِنٌ	ج ن ن	مَجْنُوْنٌ
، ، ،	مُحْسِنُوْنَ	ج ه د	المُجَاهِدُوْنَ
، ، ،	مُحْسِنِيْنَ	، ، ،	المُجَاهِدِيْنَ
ح ش ر	مَحْشُوْرَةً	ج و ب	مُجِيْبٌ
ح ص ن	مُحَصَّنَةٍ	، ، ،	المُجِيْبُوْنَ
، ، ،	مُحْصِنِيْنَ	ج و ر	مُتَجَاوِرَاتٌ
، ، ،	مُحْصِنَاتٍ	ح ب ب	مَحَبَّةً
ح ض ر	مُحْضَراً	ح ج ر	مَحْجُوْراً
، ، ،	مُحْضَرُوْنَ	ح د ث	مُحْدَثٍ
، ، ،	المُحْضَرِيْنَ	ح ذ ر	مَحْذُوْراً

Root	Word	Root	Word
خ ت م	مَخْتُومٍ	ح ض ر	مُحْتَضَرٌ
خ ذ ل	مَخْذُولاً	ح ظ ر	مَحْظُوراً
خ ر ج	مَخْرَجاً	" " "	الْمُحْتَظِرِ
" " "	مُخْرَجَ	ح ف ظ	مَحْفُوظٍ
" " "	مُخْرَجُونَ	ح ك م	مُحْكَمَةٌ
" " "	بِمُخْرَجِيْنَ	" " "	مُحْكَمَاتٌ
" " "	الْمُخْرَجِيْنَ	ح ل ق	مُحَلِّقِيْنَ
خ ز ى	مُخْزِى الْكَافِرِيْنَ	ح ل ل	مَحِلَّ
خ س ر	الْمُخْسِرِيْنَ	" " "	مَحِلَّهُ
خ ض د	مَخْضُودٍ	ح م د	مَحْمُوداً
خ ض ر	مُخْضَرَّةً	ح و ز	مُتَحَيِّزاً
خ ف ى	مُسْتَخْفٍ	ح و ط	مُحِيطٌ
خ ل د	مُخَلَّدُونَ	" " "	مُحِيطاً
خ ل ص	مُخْلَصاً	ح ى ص	مَحِيصٍ
" " "	مُخْلِصُونَ	ح ى ض	الْمَحِيضِ
" " "	مُخْلِصِيْنَ	ح ى ى	مَحْيَاهُمْ
خ ل ف	مُخْلِفَ	" " "	مَحْيَاىَ
" " "	الْمُخَلَّفُونَ	خ ب ت	الْمُخْبِتِيْنَ

Root	Word	Root	Word
د ه م	مُدْهَامَّتَانِ	خ ل ف	مُخْتَلِفٌ
د ى ن	مَدِينِينَ	» » »	مُخْتَلِفُونَ
ذ ء م	مَذْؤُماً	» » »	مُخْتَلِفِينَ
ذ ب ذ ب	مُذَبْذَبِينَ	» » »	مُسْتَخْلَفِينَ
ذ ع ن	مُذْعِنِينَ	خ ل ق	مُخَلَّقَةٍ
ذ ك ر	مَذْكُوراً	خ م ص	مَخْمَصَةٍ
» » »	مُدَّكِرٌ	خ ن ق	الْمُنْخَنِقَةُ
» » »	مُدَّكِرٍ	خ ى ل	مُخْتَالٍ/مُخْتَالاً
ذ م م	مَذْمُومٌ/ماً	د ب ر	الْمُدَبِّرَاتِ
ر ب ص	مُتَرَبِّصٌ	» » »	مُدْبِراً
» » »	مُتَرَبِّصُونَ	» » »	مُدْبِرِينَ
» » »	الْمُتَرَبِّصِينَ	د ث ر	الْمُدَّثِّرُ
ر ج ع	مَرْجِعُكُمْ	د ح ر	مَدْحُوراً
» » »	مَرْجِعُهُمْ	د ح ض	الْمُدْحَضِينَ
ر ج ف	الْمُرْجِفُونَ	د خ ل	مُدْخَلَ
ر ج م	الْمَرْجُومِينَ	» » »	مُدْخَلاً
ر ج و	مَرْجُوّاً	د ر ر	مِدْرَاراً
» » »	مُرْجَوْنَ	د ر ك	مُدْرَكُونَ

Root	Word	Root	Word
ر ض و	مَرْضَاةِ	ر ح م	بِالْمَرْحَمَةِ
» » »	مَرْضَاتِي	ر د د	مَرَدَّ
» » »	مَرْضِيًّا	» » »	مَرَدًّا
ر ع ى	الْمَرْعَى	» » »	مَرْدُودٍ
» » »	مَرْعَاهَا	ر د ف	مُرْدِفِينَ
ر غ م	مُرَاغَمًا	ر س ل	مُرْسِلَ
ر ف د	الْمَرْفُودُ	» » »	مُرْسِلُوا (النَّاقَةِ)
ر ف ع	الْمَرْفُوعِ	» » »	مُرْسِلِينَ
» » »	مَرْفُوعَةٌ	» » »	مُرْسِلَةٌ
ر ف ق	مِرْفَقًا	» » »	الْمُرْسَلُونَ
» » »	الْمَرَافِقِ	» » »	الْمُرْسَلَاتِ
» » »	مُرْتَفَقًا	ر س و	مُرْسَاهَا
ر ق ب	مُرْتَقِبُونَ	ر ش د	مُرْشِدًا
ر ق د	مَرْقَدِنَا	ر ص د	مَرْصَدٍ
ر ق م	مَرْقُومٌ	» » »	الْمِرْصَادِ
ر ك ب	مُتَرَاكِبًا	ر ص ص	مَرْصُوصٌ
ر ك م	مَرْكُومٌ	ر ض ع	مُرْضِعَةٍ
ر ى ب	مُرْتَابٌ	» » »	الْمَرَاضِعَ

Word	Root
مُرِيبٍ	ر ي ب
مُزْدَجَرٌ	ز ج ر
مُزْجَاةٍ	ز ج و
بِمُزَحْزِحِهِ	ز ح ز ح
الْمُزَّمِّلُ	ز م ل
مَزِيدٌ	ز ي د
مَسْئُولًا	س أ ل
مَسْئُولُونَ	» » »
الْمُسَبِّحُونَ	س ب ح
الْمُسَبِّحِينَ	» » »
مَسْبُوقِينَ	س ب ق
مَسْتُورًا	س ت ر
مَسْجِدٌ	س ج د
مَسَاجِدُ	» » »
الْمَسْجُورِ	س ج ر
الْمَسْجُونِينَ	س ج ن
مَسْحُورًا	س ح ر
مَسْحُورُونَ	» » »

Word	Root
الْمُسَحَّرِينَ	س ح ر
الْمُسَخَّرِ	س خ ر
مُسَخَّرَاتٍ	» » »
مَسْرُورًا	س ر ر
مُسْرِفٌ	س ر ف
مُسْرِفُونَ	» » »
مُسْرِفِينَ	» » »
مَسْطُورٍ	س ط ر
مُسْتَطَرٌ	» » »
مَسْغَبَةٍ	س غ ب
مَسْفُوحًا	س ف ح
مُسَافِحِينَ	» » »
مُسَافِحَاتٍ	» » »
مُسْفِرَةٌ	س ف ر
مَسْكُوبٍ	س ك ب
مَسْكُونَةٍ	س ك ن
مَسْكَنِهِمْ	» » »
مَسَاكِنُ	» » »

Root	Word	Root	Word
ش ء م	المَشْأَمَةِ	س ك ن	المَسْكَنَةُ
ش ب ه	مُشْتَبِهاً	» » »	مِسْكِيْنٌ
» » »	مُتَشَابِهٍ	» » »	مَسَاكِيْنُ
» » »	مُتَشَابِهَاتٌ	س ل م	مُسْلِمَةٌ
ش ح ن	المَشْحُوْنِ	» » »	مُسْلِماً
ش ر ب	مَشْرَبَهُمْ	» » »	مُسْلِمِيْنَ
» » »	مَشَارِبُ	» » »	مُسْلِمَاتٍ
ش ر ق	المَشْرِقُ	» » »	مُسْتَسْلِمُوْنَ
» » »	المَشْرِقَيْنِ	س م ع	مُسْمِعٍ
» » »	مَشَارِقَ	» » »	مُسْتَمِعُهُمْ
» » »	مُشْرِقِيْنَ	» » »	مُسْتَمِعُوْنَ
ش ر ك	مُشْرِكٌ	س م و	مُسَمًّى
» » »	مُشْرِكُوْنَ	س ن ن	مَسْنُوْنٍ
» » »	مُشْرِكِيْنَ	س و ء	المُسِيْءُ
» » »	مُشْرِكَةٍ	س و د	مُسْوَدًّا
» » »	المُشْرِكَاتِ	» » »	مُسْوَدَّةٌ
» » »	مُشْتَرِكُوْنَ	س و م	مُسَوِّمِيْنَ
ش ع ر	المَشْعَرِ	» » »	مُسَوَّمَةً

Root	Word	Root	Word
ص ر خ	بِمُصْرِخِكُمْ	ش ف ق	مُشْفِقُونَ
» » »	بِمُصْرِخِيَّ	» » »	مُشْفِقِينَ
ص ر ف	مَصْرِفًا	ش ك ر	مَشْكُورًا
» » »	مَصْرُوفًا	ش ك س	مُتَشَاكِسُونَ
ص ف ر	مُصْفَرًّا	ش ك و	كَمِشْكَاةٍ
ص ف ف	مَصْفُوفَةٌ	ش ه د	مَشْهَدِ
ص ف و	مُصَفًّى	» » »	مَشْهُودٌ
» » »	الْمُصْطَفَيْنَ	ش ى د	مَشِيدٍ
ص ل ح	الْمُصْلِحِ	» » »	مُشَيَّدَةٌ
» » »	مُصْلِحُونَ	ص ب ح	مُصْبِحِينَ
» » »	الْمُصْلِحِينَ	» » »	مِصْبَاحٌ
ص ل و	مُصَلًّى	» » »	بِمَصَابِيحَ
» » »	الْمُصَلِّينَ	ص د ع	مُتَصَدِّعًا
ص ن ع	مَصَانِعَ	ص د ق	مُصَدِّقٌ
ص و ب	مُصِيبُهَا	» » »	الْمُصَّدِّقِينَ
» » »	مُصِيبَةٍ	» » »	الْمُتَصَدِّقِينَ
ص و ر	الْمُصَوِّرُ	» » »	الْمُتَصَدِّقَاتِ
ص ى ر	الْمَصِيرُ	» » »	الْمُصَّدِّقَاتِ

Root	Word	Root	Word
ط م ن	مُطْمَئِنِّينَ	ص ى ر	مَصِيرَكُمْ
ط ه ر	مُطَهَّرَةٌ	ض ج ع	الْمَضَاجِعِ
» » »	الْمُطَهَّرُونَ	» » »	مَضَاجِعِهِمْ
» » »	الْمُتَطَهِّرِينَ	ض ر ر	الْمُضْطَرَّ
» » »	الْمُطَّهِّرِينَ	» » »	مُضَارٍّ
ط و ع	مُطَاعٍ	ض ع ف	مُسْتَضْعَفُونَ
» » »	الْمُطَّوِّعِينَ	» » »	مُسْتَضْعَفِينَ
ط و ى	مَطْوِيَّاتٌ	» » »	مُضَاعَفَةً
ط ى ر	مُسْتَطِيرًا	» » »	الْمُضْعِفُونَ
ظ ل م	مُظْلِمًا	ض ل ل	مُضِلٌّ
» » »	مُظْلِمُونَ	» » »	الْمُضِلِّينَ
» » »	مَظْلُومًا	ط ف ف	لِلْمُطَفِّفِينَ
ع ت ب	الْمُعْتَبِينَ	ط ل ب	الْمَطْلُوبُ
ع ج ز	مُعَاجِزِينَ	ط ل ع	مَطْلَعِ
» » »	بِمُعْجِزٍ	» » »	مُطَّلِعُونَ
» » »	مُعْجِزِي	ط ل ق	الْمُطَلَّقَاتُ
» » »	مُعْجِزِينَ	ط م ن	مُطْمَئِنَّةً
ع د د	مَعْدُودٍ	» » »	مُطْمَئِنٌّ

Root	Word	Root	Word
ع ر ف	مَعْرُوفَةٌ	ع د د	مَعْدُودَةٍ
ع ز ل	مَعْزِلٍ	» » »	مَعْدُودَاتٍ
ع ش ر	مِعْشَارَ	ع د و	مُعْتَدٍ
» » »	مَعْشَرَ	» » »	الْمُعْتَدُونَ
ع ص ر	الْمُعْصِرَاتِ	» » »	الْمُعْتَدِينَ
ع ص ى	مَعْصِيَةِ	ع ذ ب	مُعَذِّبُهُمْ
ع ط ل	مُعَطَّلَةٍ	» » »	مُعَذِّبُوهَا
ع ق ب	مُعَقِّبَ	» » »	مُعَذِّبِينَ
» » »	مُعَقِّبَاتٌ	ع ذ ر	مَعْذِرَةً
ع ك ف	مَعْكُوفاً	» » »	مَعَاذِيرَهُ
ع ل ق	كَالْمُعَلَّقَةِ	» » »	الْمُعَذِّرُونَ
ع ل م	مَعْلُومٍ	ع ر ج	مَعَارِجُ
» » »	مَعْلُومَاتٌ	ع ر ر	مَعَرَّةٌ
» » »	مُعَلَّمٌ	» » »	الْمُعْتَرَّ
ع ل و ا ى	الْمُتَعَالِ	ع ر ض	مُعْرِضُونَ
ع م د	مُتَعَمِّداً	» » »	مُعْرِضِينَ
ع م ر	مُعَمَّرٍ	ع ر ف	مَعْرُوفٌ
» » »	الْمَعْمُورِ	» » »	مَعْرُوفاً

Root	Word	Root	Word
غ ف ر	مَغْفِرَةٌ	ع ر د	مَعَادٍ
〃 〃 〃	الْمُسْتَغْفِرِيْنَ	ع و ذ	مَعَاذَ
غ ل ب	مَغْلُوْبٌ	ع و ق	الْمُعَوِّقِيْنَ
غ ل ل	مَغْلُوْلَةً	ع و ن	الْمُسْتَعَانُ
غ ن م	مَغَانِمَ	ع ى ش	مَعَاشاً
غ ن ى	مُغْنُوْنَ	〃 〃 〃	مَعِيْشَةً
غ و ر	مَغَارَاتٍ	〃 〃 〃	مَعَايِشَ
〃 〃 〃	الْمُغِيْرَاتِ	ع ى ن	مَعِيْنٍ
غ ى ر	مُغَيِّراً	غ ر ب	الْمَغْرِبُ
〃 〃 〃	فَالْمُغِيْرَاتِ	〃 〃 〃	الْمَغْرِبَيْنِ
ف ت ح	مُفَتَّحَةً	〃 〃 〃	الْمَغَارِبِ
〃 〃 〃	مَفَاتِحُ	غ ر ق	مُغْرَقُوْنَ
ف ت ن	الْمَفْتُوْنُ	〃 〃 〃	الْمُغْرَقِيْنَ
ف ر ر	الْمَفَرُّ	غ ر م	مَغْرَمٍ
ف ر ض	مَفْرُوْضاً	غ س ل	مُغْتَسَلٌ
ف ر ق	مُتَفَرِّقَةٌ	غ ش ى	الْمَغْشِيِّ
〃 〃 〃	مُتَفَرِّقُوْنَ	غ ض ب	الْمَغْضُوْبِ
ف ز ى	مُفْتَرٍ	〃 〃 〃	مُغَاضِباً

Root	Word	Root	Word
ق ب ض	مَقْبُوْضَةٌ	ف ر ى	مُفْتَرُوْنَ
ق ب ل	مُتَقَابِلِيْنَ	" " "	مُفْتَرًى
" " "	مُسْتَقْبِلَ	" " "	مُفْتَرِيْنَ
ق ت ر	الْمُقْتِرِ	" " "	مُفْتَرَيَاتٍ
ق ح م	مُقْتَحِمٌ	ف س د	الْمُفْسِدَ
ق د ر	مَقْدُوْراً	" " "	مُفْسِدِيْنَ
" " "	مِقْدَارَ	" " "	مُفْسِدُوْنَ
" " "	مُقْتَدِرٍ	ف ص ل	مُفَصَّلاً
" " "	مُقْتَدِرُوْنَ	" " "	مُفَصَّلَاتٍ
ق د س	الْمُقَدَّسِ	ف ط ر	مُنْفَطِرٌ
" " "	الْمُقَدَّسَةَ	ف ع ل	مَفْعُوْلاً
ق د م	الْمُسْتَقْدِمِيْنَ	ف ك ك	مُنْفَكِّيْنَ
ق د ر	مُقْتَدُوْنَ	ف ل ح	الْمُفْلِحُوْنَ
ق ر ب	مَقْرَبَةٍ	" " "	الْمُفْلِحِيْنَ
" " "	الْمُقَرَّبُوْنَ	ف و ز	مَفَازاً
" " "	الْمُقَرَّبِيْنَ	" " "	مَفَازَةٍ
" " "	مُسْتَقَرٌّ	ق ب ح	الْمَقْبُوْحِيْنَ
" " "	مُسْتَقَرّاً	ق ب ر	الْمَقَابِرَ

Root	Word	Root	Word
ق ل ب	مُنْقَلَبٍ	ق ر ف	مُقْتَرِفُونَ
» » »	مُنْقَلِبُوْنَ	ق ر ن	مُقْرِنِيْنَ
» » »	مُتَقَلَّبَكُمْ	» » »	مُقْتَرِنِيْنَ
ق ل د	مَقَالِيْدُ	ق س ط	الْمُقْسِطِيْنَ
ق م ح	مُقْمَحُوْنَ	ق س م	مَقْسُوْمٌ
ق م ع	مَقَامِعُ	» » »	فَالْمُقَسِّمَاتِ
ق ن ع	مُقْنِعِيْ	» » »	الْمُقْتَسِمِيْنَ
ق و ت	مُقِيْتاً	ق ص د	مُقْتَصِدٌ
ق و م	مَقَامُ	» » »	مُقْتَصِدَةٌ
» » »	مَقَامِيْ	ق ص ر	مَقْصُوْرَاتٌ
» » »	الْمُقَامَةِ	» » »	مُقَصِّرِيْنَ
» » »	مُقِيْمٌ	ق ض ى	مَقْضِيًّا
» » »	الْمُقِيْمِيْنَ	ق ن ط ر	الْمُقَنْطَرَةِ
» » »	مُسْتَقِيْماً	ق ط ع	مَقْطُوْعٌ
ق و ى	الْمُقْوِيْنَ	» » »	مَقْطُوْعَةٍ
ق ى ل	مَقِيْلاً	ق ع د	مَقْعَدِ
ك ب ب	مُكِبًّا	» » »	مَقَاعِدَ
ك ب ر	مُتَكَبِّرٌ	ق ع ر	مُنْقَعِرٍ

Root	Word	Root	Word
ك و ن	مَكَانٍ	ك ب ر	الْمُتَكَبِّرِيْنَ
» » »	مَكَانَتِكُمْ	» » »	مُسْتَكْبِرًا
ك ى د	الْمَكِيْدُوْنَ	» » »	مُسْتَكْبِرِيْنَ
ك ى ل	الْمِكْيَالَ	» » »	مُسْتَكْبِرُوْنَ
م ل ك	مَلَكٌ	ك ت ب	مَكْتُوْبًا
» » »	مَلَكَيْنِ	ك ذ ب	مَكْذُوْبٍ
» » »	الْمَلَآئِكَةِ	» » »	الْمُكَذِّبُوْنَ
ل ج أ	مَلْجَأً	» » »	الْمُكَذِّبِيْنَ
ل ح د	مُلْتَحَدًا	ك ر م	مُكْرِمٍ
ل ع ن	مَلْعُوْنِيْنَ	» » »	مُكَرَّمَةٍ
» » »	الْمَلْعُوْنَةَ	» » »	مُكْرَمُوْنَ
ل ق ى	مُلَاقِيْ	» » »	مُكْرَمِيْنَ
» » »	مُلَاقُوْا	ك ر ه	مَكْرُوْهًا
» » »	مُلَاقِيْكُمْ	ك ظ م	مَكْظُوْمٌ
» » »	مُلْقُوْنَ	ك ل ب	مُكَلِّبِيْنَ
» » »	الْمُلْقِيْنَ	ك ل ف	الْمُتَكَلِّفِيْنَ
» » »	الْمُلْقِيَاتِ	ك ن ن	مَكْنُوْنٍ
» » »	الْمُتَلَقِّيَانِ	ك و ن	مَكَانًا

Root	Word	Root	Word
ن س أ	مَنْسَأَتَهٗ	م أ ج ج	مَأْجُوجَ
ن س ك	مَنْسَكاً	م أ ى	مِائَةٌ
» » »	مَنَاسِكَكُمْ	» » »	مِائَتَيْنِ
ن س ى	مَنْسِيًّا	م د د	مُدُّكُمْ
ن ش أ	الْمُنْشِئُوْنَ	م ر د	مُمَرَّدٌ
» » »	الْمُنْشَآتُ	م ر ر	مُسْتَمِرٌّ
ن ش ر	مُنَشَّرَةً	م ر ى	الْمُمْتَرِيْنَ
» » »	بِمُنْشَرِيْنَ	م س ك	مُسْتَمْسِكُوْنَ
» » »	مُنْتَشِرٌ	ن ث ر	مَنْثُوْراً
ن ص ر	الْمَنْصُوْرُوْنَ	ن ج و	مُنَجُّوْكَ
» » »	مُنْتَصِرٌ	» » »	مُنَجُّوْهُمْ
» » »	مُنْتَصِرِيْنَ	ن د ى	الْمُنَادِ
ن ض د	مَنْضُوْدٍ	ن ذ ر	مُنْذِرٌ
ن ط ق	مَنْطِقَ	» » »	مُنْذِرُوْنَ
ن ظ ر	مُنْظَرُوْنَ	» » »	مُنْذِرِيْنَ
» » »	الْمُنْظَرِيْنَ	ن ز ل	مُنْزَلاً
» » »	مُنْتَظِرُوْنَ	» » »	مُنْزِلُوْنَ
» » »	الْمُنْتَظِرِيْنَ	» » »	الْمُنْزِلِيْنَ

Root	Word	Root	Word
ن و ب	مُنِيبٍ	ن ف ر	مُسْتَنْفِرَةٌ
» » »	مُنِيبِينَ	ن ف س	الْمُتَنَافِسُونَ
ن و ر	الْمُنِيرِ	ن ف ش	الْمَنْفُوشِ
ن و ص	مَنَاصٍ	ن ف ع	مَنَافِعُ
ن و م	مَنَام	ن ف ق	الْمُنْفِقِينَ
» » »	مَنَامِهَا	» » »	الْمُنَافِقَاتِ
ه ج ر	مُهَاجِرٌ	» » »	الْمُنَافِقُونَ
» » »	مُهَاجِرَاتٍ	» » »	الْمُنَافِقِينَ
» » »	الْمُهَاجِرِينَ	ن ق ص	مَنْقُوصٍ
ه د ى	مُهْتَدٍ	ن ق م	مُنْتَقِمُونَ
» » »	مُهْتَدُونَ	ن ك ب	مَنَاكِبِهَا
» » »	الْمُهْتَدِي	ن ك ر	مُنْكَرَةٌ
» » »	الْمُهْتَدِينَ	» » »	الْمُنْكَرِ
ه ز أ	مُسْتَهْزِئُونَ	» » »	الْمُنْكَرُونَ
» » »	الْمُسْتَهْزِئِينَ	ن ه ج	مِنْهَاجاً
ه ز م	مَهْزُومٌ	ن ه ى	الْمُنْتَهَى
ه ط ع	مُهْطِعِينَ	» » »	مُنْتَهَاهَا
ه ل ك	مَهْلِكَ	» » »	مُنْتَهُونَ

Word	Root
مُهْلِكُوا	ه ل ك
مُهْلِكِي	» » »
الْمُهْلَكِيْنَ	» » »
مُنْهَمِرٍ	ه م ر
الْمُهَيْمِنُ	ه م ن
مَهِيْنٌ	ه و ن
مُهِيْناً	» » »
مُهَاناً	» » »
مَهِيْلاً	ه ى ل
مُوبِقاً	و ب ق
مَوْثِقاً	و ث ق
مِيْثَاقٌ	» » »
مِيْثَاقَهُ	» » »
مَوَدَّةٌ	و د د
مُسْتَوْدَعٌ	و د ع
مِيْرَاثُ	و ر ث
الْمَوْرُوْدُ	و ر د
فَالْمُوْرِيَاتِ	و ر ى
مَوْزُوْنٍ	و ز ن
الْمِيْزَانَ	» » »
الْمَوَازِيْنَ	» » »
الْمُوْسِعِ	و س ع
مُوْصٍ	و ص ى
مَوْضُوْعَةٌ	و ض ع
مَوَاضِعِهِ	» » »
مَوْضُوْنَةٍ	و ض ن
مَوْطِئاً	و ط أ
مَوَاطِنَ	و ط ن
مَوْعِدٌ	و ع د
مَوْعِداً	» » »
مَوْعِدُكُمْ	» » »
مَوْعِدُهُ	» » »
مَوْعِدِيْ	» » »
الْمَوْعُوْدِ	» » »
الْمِيْعَادُ	» » »
مَوْعِظَةٌ	و ع ظ

Root	Word	Root	Word
و ل د	مَوْلُودٌ	و ف ر	مَوْفُوراً
و ل ى	الْمَوْلَىٰ	و ف ى	الْمُوفُونَ
» » »	مَوْلَاكُمْ	» » »	مُتَوَفِّيكَ
» » »	مَوْلَانَا	و ق ت	مَوْقُوتاً
» » »	مَوْلَاهُ	» » »	مِيقَاتُ
» » »	مَوَالِيَ	» » »	مَوَاقِيتُ
» » »	مَوَالِيكُمْ	و ق د	الْمُوقَدَةُ
و ه ن	مُوهِنُ	و ق ذ	الْمَوْقُوذَةُ
ى س ر	مَيْسُوراً	و ق ع	مُوَاقِعُوهَا
» » »	مَيْسَرَةٍ	» » »	بِمَوَاقِعِ
» » »	الْمَيْسِرِ	و ق ف	مَوْقُوفُونَ
ى ق ن	مُوقِنُونَ	و ق ى	الْمُتَّقُونَ
» » »	مُوقِنِينَ	» » »	الْمُتَّقِينَ
» » »	بِمُسْتَيْقِنِينَ	و ك أ	مُتَّكِئُونَ
ى م ن	الْمَيْمَنَةِ	» » »	مُتَّكِئِينَ
		» » »	مُتَّكَأً
(.........)	(.........)	و ك ل	الْمُتَوَكِّلُونَ
		» » »	الْمُتَوَكِّلِينَ

الفهرس العام

Part of a Comprehensive and Systematic Program of Islamic Studies

A Textbook for Arabic and Qur'anic Studies

Vocabulary of the Holy Qur'an

Chief Program Editors
Dr. Abidullah al-Ansari Ghazi
(Ph.D., History of Religion
Harvard University)

Dr. Tasneema K. Ghazi
(Ph.D., Curriculum-Reading
University of Minnesota)

Printed in USA

First Print: Jeddah 1983
Second Print: USA, 1986
Third Print: Lebanon, 1996
Fourth Print: USA, 1996

ISBN # 1-56316-115-X

Vocabulary of the Holy Qur'an

COMPILED BY

DR. ABDULLAH ABBAS NADWI

IQRA' INTERNATIONAL EDUCATIONAL FOUNDATION
CHICAGO